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# THE FRIEND.

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For "The Friend."

William Leddra.

We have not much information respecting this faithful man and martyr for the Truth, before his appearance in New England in the year 1658. It appears that he was an inhabitant of the Island of Barbadoes, and was convinced of the principles of Truth as held by Friends. In the year mentioned he went to New England in obedience, as he believed, to the call of his divine Master, where he was soon arrested, and with his companion William Brend, taken to Salem, in Massachusetts.

The magistrates of this place asked them if they were Quakers; and being told they were so called in scorn, they charged them with denying that Christ who died at Jerusalem, and also the Holy Scriptures. These false accusations they boldly contradicted, declaring they owned no other Lord Jesus Christ but he who suffered at Jerusalem, and that they owned the Holy Scriptures. They were, however, sent to the House of Correction, and at length removed to Boston and again imprisoned, with orders that they should work. Being unwilling to comply with this unrighteous demand, they were kept five days without food, and then whipped with a three-headed lash.

After the infliction of this barbarous punishment, William Leddra was banished from Boston on pain of death; but believing it his duty to return thither, he was thrust into an open jail, where he was kept during an extremely cold winter, chained to a log of wood. Here his hardships and sufferings were so great, that it seemed as if his persecutors designed to destroy him; but he was supported through them all, and on the 9th of First mo. 1660-1, was brought before the Court of Assistants, with his chain and log at his feet. On being told that he had incurred the penalty of death, he meekly asked what evil he had done? He was answered that he owned the Quakers who had been hung, and refused to put off his hat in court, and said "thee" and "thou."

Finding that his persecutors were resolved possible to take his life, he appealed to the laws of England for his trial, saying, that if found guilty by those laws, he refused not to die. But the court overruled his appeal, and

endeavored to persuade him to renounce his religion and embrace that established by law. He, on the contrary, felt conscientiously bound to testify against a religion which would countenance men in cruelly persecuting and putting persons to death, because they dare not embrace it; and looking upon those who were thus seeking his life, he exclaimed, "What! join with such murderers as you are? Then let every man that meets me, say, 'Lo this is the man that hath forsaken the God of his salvation.'" Sentence of death was passed upon him, and the 14th of the same month fixed for its execution.

During the interval which elapsed before the wicked sentence was carried into effect, this devoted Christian was cheered and sustained by living faith, and filled with a holy magnanimity which raised him above the fear of death. The heavenly state of mind with which he was favored is shown in the following extracts from a letter to Friends, written the day before his execution. It is addressed as follows, viz:

"To, the Society of the little flock of Christ, grace and peace be multiplied."

"Most dear and inwardly beloved,—The sweet influences of the Morning Star, like a flood, distilling into my innocent habitation, have so filled me with the joy of the Lord in the beauty of holiness, that my spirit is as if it did not inhabit a tabernacle of clay, but is wholly swallowed up in the bosom of eternity, from whence it had its being.

"Alas, alas, what can the wrath and spirit of man, that lusteth to envy, aggravated by the heat and strength of the king of the locusts, which came out of the pit, do unto one who is hid in the secret places of the Almighty, or unto them that are gathered under the healing wings of the Prince of Peace? Under his armor of light they shall be able to stand in the day of trial, having on the breastplate of righteousness, and the sword of the spirit, which is their weapon of war against spiritual wickedness, principalities and powers, and the rulers of the darkness of this world, both within and without.

"Oh, my beloved! I have waited as a dove at the window of the ark, and have stood still in that watch, which the Master, without whom I could do nothing, did, at his coming, reward with fulness of his love, wherein my heart did rejoice, that I might in the love and life of God, speak a few words to you, sealed with the spirit of promise, that the taste thereof might be a savor of life to your life, and a testimony in you of my innocent death. And if I had been altogether silent, and the Lord had not opened my mouth unto you, yet he would have opened your hearts, and there have sealed my innocency with the streams of life, by which we are all baptized into that body which is in God, in whom and in whose presence there is life; in which, as you abide, you stand upon the pillar and ground of truth: for, the life being the truth and the way, go

not one step without it, lest you should compass a mountain in the wilderness; for unto every thing there is a season.

"As the flowing of the ocean doth fill every creek and branch thereof, and then retires again towards its own being and fulness, and leaves a savor behind it, so doth the life and virtue of God flow into every one of your hearts, whom he hath made partakers of his own divine nature. And when it withdraws but a little, it leaves a sweet savor behind it, so that many can say, they are made clean through the word that he hath spoken to them: in which innocent condition you may see what you are in the presence of God, and what you are without him.

"Therefore, my dear hearts, let the enjoyment of life alone be your hope, your joy and consolation; and let the man of God flee those things that would lead the mind out of the cross, for then the savor of life will be buried. And although some may speak of things that they received in the life, as experiences, yet the life being veiled, and the savor that is left behind washed away by the fresh floods of temptation, the condition that they did enjoy in the life, though boasted of by the airy spirit, will be like the manna that was gathered yesterday, without any good scent or savor. For it was well with the man only while he was in the life of innocency; but being driven from the presence of the Lord into the earth, what can he boast of?"

In this remarkable address, W. L. gives further christian counsel, and exhorts his beloved friends to patience and steadfastness, saying, "hunger and thirst patiently, be not weary, neither doubt; stand still and cease from thy own working, and in due time thou shalt enter into the rest, and thy eyes shall behold his salvation, whose testimonies are sure and righteous altogether."

On the morning when this servant of the Lord Jesus sealed his testimony with his blood, the governor came to the prison with a military guard; William Leddra's irons were knocked off, and taking a solemn leave of his fellow prisoners, he went forth cheerfully to meet death. The guard surrounded him in order to prevent any of his friends from speaking to him; and when they reached the appointed place, he took an affectionate leave of his friend Edward Wharton, saying, "All that will be Christ's disciples must take up his cross." Then taking his stand where the guard directed him, he addressed the people thus: "For bearing my testimony to the Lord against the deceivers and deceived, am I brought here to suffer." When the executioner was putting the halter about his neck, he calmly said, "I commend my righteous cause unto thee, O God;" and as he was turned off, he cried out, "Lord Jesus receive my spirit!"

Thus did this innocent martyr lay down his life cheerfully, and patiently suffer for the name and testimony of his Lord and Saviour.

## A Thrilling Narrative.

Writing from Stockholm on July 17th, the correspondent of the London *Standard* says:

The sad news of the death of the seventeen Norwegian whalers, frozen in at Spitzberg Islands, has now been confirmed beyond a doubt. On the 16th of September last year six Norwegian ships, with their crews of together fifty-seven men, were frozen in on the northeastern coast of the Spitzbergs, at Gray Hook and Welcome Point, eighteen and twenty-four English miles respectively, from the winter quarters of the Swedish polar expedition, at Mosel Bay. Their provisions being calculated to last only up to the first of December, they applied to Professor Norden-skjold for assistance, and were allowed by him to dispose of the house and stores accumulated at Isfjord. Consequently seventeen men, with two small open boats, left Gray Hook on the 7th of October, crossing thence westward, until they found open water, and finally reached Isfjord in their boats, on the 14th of October. The remaining forty-one men prepared themselves to pass the winter either in their own ships at Gray Hook or with the Swedish expedition at Mosel Bay, when happily, in the first days of November, a heavy storm broke thence, and made their escape possible. Thirty-nine men were thus able to reach the Norwegian port of Tromsøe. Only two, the old captain, Mattilas, and his cook, would not abandon their ship, which was not insured, and have now been found dead in a boat, probably on their way to Mosel Bay. The ship was totally crushed by the ice.

The entries of the journal found at Isfjord begin with the 7th of October, 1872, and are regularly continued every day until the 3d of March, this year. No kind of occupation nor any undertaking on the part of the men is reported, except a few hunting parties, by whom two bears, two foxes and a few reindeers were brought home. Darkness, however, soon prevented all further hunting expeditions, and on the 7th of November the journal reports: "Hunting totally abandoned, by cause of the darkness."

No mention is made of sickness or disease before the 9th of December, when it is said: "One of the crew sick since eight days," but from this day the same complaint repeats itself with sad monotony: "No improvement in the state of the sick." On the 19th it is said: "Two men constantly in bed; nearly all suffer of the disease." Though no indication is given what kind of illness here is meant, there is no doubt that it was scorbutic. The first death is recorded on the 19th of January, in the following words: "Tonnes Penderson, who was taken ill 6th of this month, was called to the Lord this morning at 3.30, after a painful illness; this afternoon died also Hendrik Hendrickson, who was taken ill on the 19th December. The 3d of February only three men were in good health, and the journal repeats every day, "No improvement."

The 20th of February we read: "To-day we have seen the sun for the first time in the year 1873." A new death is recorded the following day: "To-day the Lord again called to heaven one of our comrades, Niles Largson, after an illness of eighty-two days." Two days later the entries are made by another hand, who writes on the 25th: "I have now only one man in good health to look after the whole house. O Lord, help us in our great distress!" And on the 28th he continues:

"This evening another of our men died; the Lord called him home from this place, so rich in suffering." From this day the journal contains nothing but annotations of death until the 19th of April, when the last regular entry is made thus: "Martin Hansen died the 19th April, at 6 A. M." Then begins another hand, who writes: "Peter Andreas Nilson, of Batsfjord, a red bonnet. Har. T. Mitterhuk." What these words, which have apparently been written under the influence of delirium, are meant to express will never be known, and the horrible fate of the poor sufferer who traced them can only be guessed. Did he struggle hours, days or weeks among the sixteen corpses of his comrades, or did the deliverer come as he dropped his pen? Nobody knows, nor will ever know.—*N. American.*

For "The Friend."

## The Necessity of Bearing the Cross.

On this subject Thomas A' Kempis remarks: "If any way but bearing the cross and dying to his own will could have redeemed man from that fallen life of self in flesh and blood, which is his alienation from, and enmity to God, Christ would have taught it by his words, and established it by his example. But of all universally that desire to follow him, he has required the bearing of the cross; and without exception he has said to all, 'If any man will come after me, let him deny himself, take up his cross, and follow me.'

"In the cross is life, in the cross is health, in the cross is protection from every enemy; from the cross are derived heavenly meekness, true fortitude, the joys of the Spirit, the conquest of self, the perfection of holiness. There is no redemption, no foundation for the hope of the divine life, but in the cross. Take up thy cross therefore, and follow Jesus, in the path that leads to everlasting peace. He has gone before, bearing the cross upon which he died for thee, that thou mightest follow, patiently bearing thy own cross, and upon that die to thyself for him; and if we die with him, we shall also live with him; 'if we are partakers of his sufferings, we shall be partakers also of his glory.'

"If thou bearest the cross willingly, it will soon bear thee and lead thee beyond the reach of suffering, where 'God shall take away all sorrow from thy heart.' But if thou bearest it with reluctance, it will be a burden to thee inexpressibly painful, which yet thou must still feel; and by every impatient effort to throw it from thee, thou wilt only render thyself less and less able to sustain its weight, till, at length, it crush thee.'

"The regenerate man, as he becomes more spiritualized, has a quicker discernment of the cross wherever it meets him; and his sense of the evils of his exile, as the punishment of his fallen life, increases in proportion to his love of God, and desire of re-union with him. But this man, thus sensible of misery, derives hope even from his sufferings; for while he sustains them with meek and humble submission, their weight is continually diminishing; and what to carnal minds is the object of terror, is to him a pledge of heavenly comfort. He feels that the strength, the life and peace of the new man, rise from the troubles, the decay, and death of the old; and from his desire of conformity to his crucified Saviour, he derives so much strength and comfort under the severest tribulations, that he wishes not to live a moment without them. Of the truth

of this, the blessed Paul is an illustrious instance; who says of himself, 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak, then am I strong.'

"This desire of suffering, however, and this meek and patient submission under it, is not the effect of any power which is inherent in man, and which he can boast of as his own; but is the pure fruit of the grace of Christ, operating so powerfully in the fallen soul, as to make it love and embrace that, which it would naturally abhor and shun." \* \* \* "If thou dependest upon thy own will and strength to do and to suffer all this, thou wilt find thyself as unable to accomplish it as to create another world; but if thou turnest to the Divine power within thee, and trustest only to that as the doer and sufferer of all, the strength of Omnipotence will be imparted to thee, and the world and the flesh shall be put under thy feet."

The pious and earnest writer from whom the foregoing extracts have been taken, shows that the way to the everlasting kingdom of rest and peace is not smooth and easy to the natural man, but it would be a great mistake to conclude that it was also sad and gloomy to sincere, humble, devoted Christians. Or the contrary, we have every reason to believe that these enjoy much more peace and substantial happiness than those do who look merely to worldly enjoyments as their chief good. There is abundant evidence that those who have been most eminent for piety and dedication to the cause of their Divine Master, have been also happy men and women, receiving the "hundred fold," even here, while their spirits have been cheered and animated with the gracious promise that they should inherit everlasting life when the trials and warfare of this state of probation were ended.

The invitation of our Holy Redeemer is: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again when about to leave his sorrowing disciples he said: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you. *Peace* I leave unto you, *my peace* I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

We may also rest assured it is the Lord's will that his servants and followers should show by their countenances and entire deportment, that they do not serve a hard master. Inward conflicts and trials must at times be endured, as well as the sorrows and afflictions which fall to all, but the Christian should endeavor to keep the former as much as possible between his own soul and Him who seeth in secret. This is the lesson taught by the command: "But thou when thou fastest, anoint thine head and wash thy face; that thou appear not unto men to fast, but unto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. These will be richly rewarded by the life-giving presence of their dear Saviour, and cheered and animated by the holy con-



dence and glorious hopes which He alone can give.

For "The Friend."

Some of the readers of *The Friend* may have known, that during the present season a chief of the Wichita Indians (now in charge of our friend Jonathan Richards) was wantonly killed whilst hunting buffalo, by a party of Osages, who are in charge of our friend Isaac T. Gibson. When the account of the murder reached the Wichitas it produced great excitement among his tribe, who immediately resorted to measures of retaliation, by inviting the neighboring bands to assist them in avenging the death of their chief. Through the instrumentality of Agent Gibson, a messenger was dispatched to the Wichita agency, with an acknowledgment of the murder, and an offer to do all in their power to make satisfaction. Upon this, a delegation of the Wichitas was sent to the Osages, and the following shows the happy result of a council held for the purpose of adjusting the difficulty, and the value of having men of peace and principle among them. In addition to the two efficient agents above named, Enoch Hoag the superintendent, and Cyrus Beede, chief clerk, were useful as members of the council, and in arresting an Indian war which, for a time, threatened the peace of the territory.

During the unsettlement, an incident occurred which had some effect in promoting the restoration of peace. Whilst the injured tribe were smoking the war pipe, and offering it to others for that purpose, they presented it to the Pen-e-teh-ka Comanchees, and as they were passing it round among themselves, without any shock, the pipe broke, when the medicine was pronounced *bad*, and the war abandoned.

W.

Speech of Joseph Paw-ne-no-pa-she, Governor of the Osages, to the Wichitas, on the payment of the indemnity demanded by the latter tribe for the murder of Is-sad-a-wa, their principal chief.

"My Brothers,—I desire to say a few words to you upon our present difficulties. Our forefathers had a road, and that road from one nation to the other, has always, to the present time, been kept very clean. Those forefathers, in making that road, looked to the benefit of us, their children. It was for our benefit that this road was made, and it is for our benefit that this road was made, and it is for our benefit to keep it open and clean; heretofore, both the Wichitas and Osages, have travelled this road, have met on the road on terms of equality, and eaten our victuals in friendship with one spoon. But lo! many years have passed, our forefathers are dead, and we the Osages have violated our faith with the Wichitas, by the murder of your chief; we have been the aggressors, we acknowledge it.

After finding out that my people had done this, I called together my chiefs and headmen; we apprehended the danger that might arise from this rash, unprovoked act of ours, and determined to make clean again the road of our forefathers, now stained with the blood of Issadawa, killed by my people. My brothers, we the chiefs, and all the braves, desire this road made clean, and we hope you are willing it should be so, for this reason I invited you here to settle with you. It is not the chiefs and head men that commit these depredations, it is our boys that do all this mischief, they

bring upon us all this trouble. One of our best friends, the Wichita chief, has been murdered by my people, and I am very sorry for it, and *want to make peace and cover it all up*. When this sad affair is once settled, we must prevent difficulties of the kind in future, and for this purpose we propose a law for the punishment of offences against either nation by the other, hereafter; this proposition will be left to your reflection, you will have to consider it; if it meets with your approval you will sign it.

My brothers, we have promised you some money, to indemnify you for the loss of your chief, and I am ready to pay it; in making up this money, it has been our desire to provide for the family of the deceased; it is my wish, and it is my desire, that you give to them their full share; if you give them \$400 out of the \$1000 you receive, it will help them very much, they are at your mercy, here is the \$1000—you have the blankets, the ponies, the shrouding, calico, guns, &c."

The reply of "Dave," speaker for the Wichitas:

"To the Osages. My brothers,—My heart is glad to-day, to know that the difficulty between us has been settled. In coming up here I thought different, but my friend Joe, and all the Osages, being anxious to settle, have induced me to consent, and I think all my brothers, on the plains, will be glad it is settled without blood. I think you (the Osages), have come to a wise conclusion to fix it up as you have: the other course would have led to war. Now your women and children and ours, can sleep in peace, we have cleaned the road of this blood, and all the Indians will be glad. But this law you have given us to sign, we will take home with us to our people, if they approve it, our principal chief will sign first; I like it, but will let them decide. That is all."

For "The Friend."

#### Voices by the Sea.

Listen where the mighty ocean sends forth its treasures,—ever "drifting, drifting on the shifting current of the restless main." Listen to the voices of the dark blue waves, with their white caps chasing each other hither and yon, murmuring and hurrying onward to give the alarm of the great breakers ahead. Hark! do ye hear those tremendous breakers roaring and dashing, as though they said, "we will go on, and on, until we overleap the edge of this grand basin, to fall resistless upon its sand-bound shore," leaving no trace save the feathery foam with its seaweed drapery, for they hear the voice of Him who said, "thus far shalt thou go and no farther," and here shall thy proud waves be staid.

Listen, close under the shadow of the towering lighthouse, which says:

"Sail on, sail on ye stately ships!

And with your floating bridge the ocean span,  
Be mine to guard this light from all eclipse,  
Be yours to bring man nearer unto man."

And again, listen to the voices which tell of the wonderful forms hid away in the depths of this immense reservoir—the animal, mineral and vegetable kingdoms—some of surpassing size, and some of exquisite, delicate beauty, with all the tints of the rainbow. The great leviathan and sea-horse, the sardine and tiny nautilus, all safe in their own paths, the little ones as the great monsters of the deep. These all know their bounds, and the place of their habitation. The massive reefs of coral,

the shining pearl, the great helmet, with the beautiful sea-weed in its lace-like tapestry and feathery forms, all shaped and moulded by the hand of Him who spake and it was done, who commanded and it stood fast.

Then let us listen to Him, whose voice is mightier than the noise of many waters; yea, than the mighty waves of the sea, for He alone can measure the waters in the hollow of His hand and bring man nearer unto man.

Hear the raging of that sea when His storm-cloud rests upon it, and those mighty waves are like a steed rushing on to battle. Oh, listen to Him whose voice alone the elements obey, and when he speaks peace to the troubled waters, they must be still, and know that he is God.

W. A.

*Curious Canine Traits.*—The *Quarterly Review* says: A dog feels anger precisely as we do, and after provocation is sometimes vindictive and sometimes placable, according to his individual character. He is so execrably jealous that his life becomes a burden in the presence of a favored rival. His envy continually leads him to eat what he does not want, lest another animal should take it, and to illustrate the fable of the dog in the manger. Gluttony holds out to him temptations under which even his honesty sometimes succumbs; but, on the other hand, from drunkenness he is nobly emancipated. A dog mentioned by the Rev. Thomas Jefferson ("Our Dumb Companions"), having been once made so drunk with malt liquor that he was unable to walk up stairs, ever after declined to taste the pernicious beverage, and growled and snarled at the sight of a pewter pot. Again, as to maternal affection, the mother dog feels it with heroic passion, starving herself to death rather than forsake her offspring.

Gratitude may be almost said to be a dog's leading principle, supplying first the spring of allegiance to his master, and ever after reconciling him with true magnanimity, to take evil from the hand from which he has accepted good. Regret and grief he feels so deeply that they often break his heart. Fear is a passion which dogs exhibit with singular variation, some individuals being very timorous, and others perfect models of courage, the latter characteristics and fortitude seeming to be more characteristically canine. A greyhound has been known, after breaking his thigh, to run on till the course was concluded. As to hope, no one can observe the dog watching for his master's step, as in Landseer's picture of "Expectation," without admitting that he knows the sentiment as well as we. Pride in a successful chase may be witnessed in every dog, and even in the quickened heartbeats of a greyhound when caressed and praised.

That dogs have personal vanity appears from the fact that they are so manifestly dejected and demoralized when dirty and ragged by long exposure, and recover their self-respect immediately on being washed and combed. Chivalry and magnanimity may nearly always be calculated upon in dogs. The stories are endless of big dogs generously overlooking the insults of small curs, or taking them into water and giving them a good ducking as a punishment for their impertinence, and then helping them mercifully back to land. Sense of property, bifurcating into both covetousness and avarice, is common to

all dogs. The kennel rug, collar, water basin, or bone once devoted to his use, no dog can see transferred to another without indignation. Frequently he "covets his neighbor's house," and attempts to ensconce himself in it surreptitiously, and almost universally he covets his neighbor's bone, and purloins it, if he dare.

Even from avarice he cannot be wholly exonerated, observing his propensity to bury his treasures. Shame, after transgressing any of the arbitrary rules imposed on him, a dog displays with ludicrous simplicity; but of the deeper sense of violated modesty which in human beings accompanies the commission of sin, the dog evidently knows nothing whatever. Humor, so far as it can proceed without language, the dog catches readily from a humorous master, and also the enjoyment of such games as he can understand. As a baby crows with glee at "bo-peep," so a dog barks with delight at "go-fetch." Make-believe runs and false starts, romps and tickling, throwing a ball for him to catch on the grass, or a stick to fish out of a lake, all supply him with pleasure analogous in their nature to that which boys and men find in blind-man's buff, and prisoner's base, lordly cricket and lady-like croquet. Lastly, faith in a beloved superior is perhaps the most beautiful and affecting of all the attributes of a dog.

For "The Friend."

"Thou wilt keep him in perfect peace, whose mind is staid on Thee because he trusteth in Thee."

What is there in this fleeting, transitory life, to be compared with the enjoyment of this perfect peace. In times of trial or danger, to know the mind staid upon that which cannot be shaken, is more to be desired than all the treasures of Egypt. Every day's experience shows the fallacy of centering our affections upon aught below. Every day's experience shows that no effort of ours can bring prosperity without the Divine blessing; shows that though we may plant and water, yet God must "give the increase," either temporally or spiritually. And what abundant evidence have we, day by day, of our utter helplessness and entire dependence upon the Great Disposer of events, who can bless a little, or blast a great deal. And even when to us, our rich harvests seem almost gathered, He sometimes sees meet to lay our bright prospects in the dust, doubtless for some wise end. Sunshine and shade are wisely blended.

"Enough has Heaven indulged of joy below,  
To tempt our tarrance in this loved retreat;  
Enough has Heaven ordained of useful woe  
To make us languish for a happier seat."

Ohio, 8th mo. 8th, 1873.

*Lead Pencils.*—The first, and still the most widely extended use of plumbago, is for marking crayons or pencils. The original method of manufacture was very simple. The lumps of mineral were cut into the required shape and used in the natural state. At a later date it was sawed into the shape now used, and covered with wood, making the well-known lead pencil; but the Borrowdale mine in England, the best known, finally ceased to produce the mineral pure enough for the purpose, and that method was reluctantly abandoned. The refuse about the mine was then utilized by purifying and pressing into blocks, and these in turn were sawed into

"pencil leads." But the leads made in this way were weak and unreliable, and even had they been useful the march of civilization required pencils of different grades, some soft and others harder, while the sawed leads were all alike. The present method consists in selecting the best granulated plumbago (found till recently only in Germany), pulverizing it finely, and floating it in water through a series of vats, the coarser particles settling to the bottom of the first vat, the finer in the next, and so on till after passing through several, that which settles in the last is considered fine enough for the purpose. A suitable clay is found, as yet only in Germany, and this is treated to the floating process, the finest only being fit for use. The plumbago and clay are then mixed together with water to the consistency of cream, and ground together like grinding paint. When this operation is completed, the mass is plastic, water enough having evaporated to leave it in that state. It is then put in a press and forced through an opening of the size desired for the pencil leads, and the leads are cut to a suitable length, straightened and dried. When they are dry enough to handle, they are placed in a crucible, the air is excluded, and they are subjected to a high heat, which bakes them, and brings them out ready to be placed in the cedar for pencils. The different grades are produced by the different mixtures of clay and plumbago; the more clay the harder the grade produced.—*Late Paper.*

For "The Friend."

#### The Early Ministers Among Friends.

In the perusal of some of Isaac Pennington's writings, the subjoined remarks respecting those who were commissioned to go forth as heralds of the gospel in the youthful days of the Society, and the spiritual state of those among whom they preached, has seemed interesting.

"3rd. The precious breaking forth of the Lord, in some hidden vessels whom he had kept waiting upon him, and whom he had preserved fresh in the sense of him; to whom his appearance was very glorious, to whom he opened the state of the earth, and the state of his people, giving them the everlasting gospel to preach to the inhabitants of the earth, and promising them that his Spirit and power should go along with them, bidding them to go forth to till and dress the earth, and to gather his people into his fold. And who can utter what the glory of this light was in its shining and breaking forth in their hearts! How welcome to their weary souls, how pleasant to the eye of their spirits, how demonstrative and satisfactory to their hearts! Oh the joy of that day (surely it can never be forgotten by them), wherein they sensibly felt the pouring down of the Spirit of life upon them, and their hearts gathered into the bosom of eternal rest, and their souls and bodies sanctified, and set apart for the Lord, and his service.

4th. The contemptible means God put into their hands to work this work by; which was not by preaching any new thing, but by directing to a principle which God had already hid in the earth of every man's heart, and which was to be known by its divine nature and light, turning against and reproving sin; testifying that this was the way the Lord of heaven and earth had chosen, to bring his sons and daughters into the power and glory

of his life. Oh! what heart can receive this, what eye can see any beauty in this, but that which the Lord toucheth and openeth! I testify (in the sense of life) that the wisdom of man, yea, the wisdom of Israel corrupted, cannot but despise and turn from this. Is not this the lowest of all dispensations? Is not this common to all mankind? Doth not this fall short of the dispensation of the law of Moses to the Jews, much more of the dispensation by Christ and his apostles? Who would have looked for the Lord here? And yet this hath the Lord chosen to gather his people by, and to appear to the world in; and hath gathered the life, virtue and substance of all former dispensations into it, as those who are gathered thereby, and have waited upon him therein, and felt the nature and power of his life, (and seen things past, present and to come,) are bearing witness of, against all the gainsayings, thoughts, and reasonings of flesh and blood.

5th. The contemptibleness of the vessels which the Lord chose to fill with this treasure, and to let forth this dispensation of his life through. They were for the most part mean as to the outward; country youths of no deep understanding, or ready expression, but very fit to be despised every where by the wisdom of man, and only to be owned in the power of that life wherein they came forth. How ridiculous was their manner of coming forth and appearance to the eye of man! About what poor, trivial circumstances, habits, gestures, and things did they seem to lay great weight, and make great matters of moment! How far did they seem from being acquainted with the mysteries and depths of religion! But their chief preaching was repentance, and about a light within, and of turning to that, and proclaiming the great and terrible day of the Lord to be at hand; wherein, I confess, my heart exceedingly despised them, and cannot wonder that any wise man or sort of professors did or do yet despise them. Yea, they themselves were very sensible of their own weakness and unfitness for that great work and service wherewith the Lord had honored them, and of their inability to reason with man; and so (in the fear and in the watch of their spirits) kept close to their testimony; and to the movings of his power, not mattering to answer or satisfy the reasoning part of man, but singly minding the reaching to, and raising of, that to which their testimony was.

6th. The blessing that God gave to this, his dispensation of life in their hands. Oh, how did the Lord prosper them in gathering his scattered, wandering sheep into his fold of rest! How did their words drop down like dew, and refresh the hungry, thirsty souls! How did they reach to the life in those to whom they ministered; raising up that which lay dead in the grave, to give a living testimony to the living voice of God in them! How did they batter the wisdom and reasonings of man, making the loftiness thereof stoop and bow to the weak and foolish babe of the begettings of life! Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive what the power of life hath wrought through them, in the hearts and consciences of those who have longed after and waited for the Lord. Oh, the breathings and meltings of soul, the sense of the living presence of God, the subjecting of the heart unto the Lord, the

awakening of and giving strength unto his witness, the falling down and awakening of the powers of darkness, the clear shining of the light of life in the heart, and the sweet running of the pure streams thereof into the enlivened souls, which hath often been known and sealed to from the powerful appearance of God in their ministry.

Indeed, when I have considered these and such like things in my heart, and narrowly marked them in my converse with them, I have been often forced to cry out concerning them, Truly here is man very weak and contemptible; but God very glorious and powerful. And, indeed, when at any time I looked on the man, I was hardly able to forbear disdaining them; but, on the other hand, when the eye of my spirit beheld the power and glory of the Lord in them, I could hardly forbear over-esteeming and exalting them."

Selected.

THERE IS NONE LIKE UNTO THEE.

In the dark winter of affliction's hour,  
When summer friends and pleasures haste away,  
And the wreck'd heart perceives how frail each power  
It made a refuge, and believed a stay,  
When man all wild and weak is seen to be,—  
There's none like thee, O Lord! there's none like thee!

When the world's sorrow—working only death,  
And the world's comfort—caustic to the wound,  
Make the wrong spirit loathe life's daily breath,  
As jarring music from a harp untuned;  
While yet it dare not from the discord flee,—  
There's none like thee, O Lord! there's none like thee!

When the toss'd mind surveys its hidden world,  
And feels in every faculty a foe,  
United but in strife, waves urged and hurled  
By passion and by conscience, winds of woe,  
Till the whole being is a storm-swept sea,—  
There's none like thee, O Lord! there's none like thee!

Thou in adversity canst be a sun;  
Thou art a healing balm, a sheltering tower,  
The peace, the truth, the life, the love of One,  
Nor wound, nor grief, nor storm can overpower:  
Gifts of a king, gifts frequent and yet free:  
There's none like thee, O Lord, none, none like thee!

Maria Jane Jewsbury.

Selected.

I WONDER WHY.

I wonder why this world's good things  
Should fall in such unequal shares;  
Why some should taste of all the joys,  
And others only feel the cares!  
I wonder why the sunshine bright  
Should fall in paths some people tread,  
While others shiver in the shade  
Of clouds that gather overhead!

I wonder why the trees that hang  
So full of luscious fruit should grow  
Only where some may reach and eat,  
While others faint and thirsty go!  
Why should sweet flowers bloom for some,  
For others only thorns be found?  
And some grow rich on fruitful earth,  
While others till but barren ground?

I wonder why the hearts of some  
O'erflow with joy and happiness,  
While others go their lonely way  
Unblessed with aught of tenderness!  
I wonder why the eyes of some  
Should ne'er be moistened with a tear,  
While others weep from morn till night,  
Their hearts so crushed with sorrow here:

Ah! well; we may not know indeed  
The whys, the wherefores of each life!  
But this we know—there's One who sees  
And watches us through joy or strife.  
Each life its mission here fulfils,  
And only He may know the end,  
And loving Him, we may be strong,  
Tho' storm or sunshine He may send.

Review of the Weather for Seventh month, 1873.

The weather during the past month, with few exceptions, has been remarkably fine. The range of the thermometer, was from 63° on the 22d, to 90° on the third. The average temperature was 74.8°. The relative humidity was 78.6. The mean height of the Barometer was 29.63 inches. Rain fell to the depth of 7.47 inches.

Westtown, Eighth mo. 11th, 1873.

DAY OF MONTH.	THERMOMETER.				HYGROMETER.				BAROMETER.				Depth of rain.	WIND.	CIRCUMSTANCES OF WEATHER.
	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.			
1	67	80	78	75	100	58	79	79	29.36	29.47	29.54	29.45	.38	West all day.	Cloudy, Fair, Clear.
2	71	86	80	79	97	67	62	75	29.68	29.72	29.69	29.69		W., S.E., S.W.	Clear, Fair, Fair.
3	76	90	82	82	85	48	77	70	29.68	29.64	29.62	29.64		S., S.W., S.W.	Clear all day.
4	75	81	75	77	84	67	84	71	29.60	29.68	29.54	29.60	.15	S.W., S.E., S.	Cloudy, Cloudy, Fair.
5	73	89	79	80	90	42	67	66	29.59	29.47	29.45	29.50		S., W., W.	Cloudy, Fair, Clear.
6	70	76	68	71	57	43	61	53	29.68	29.64	29.62	29.64		S., S.W., S.W.	Clear all day.
7	64	74	68	68	56	46	61	54	29.62	29.54	29.58	29.58		N., N.W., N.W.	"
8	64	74	67	68	54	62	84	76	29.58	29.54	29.68	29.60		E., S., S.	Cloudy all day.
9	67	76	72	71	84	58	79	73	29.60	29.58	29.58	29.58		W., W., S.	Fair all day.
10	64	84	73	73	87	67	73	75	29.61	29.60	29.57	29.59		South all day.	Clear, Fair, Fair.
11	64	76	72	73	100	90	95	95	29.57	29.58	29.73	29.62		24 N.W., W., W.	Cloudy, Fair, Clear.
12	65	77	76	76	73	42	42	52	29.79	29.79	29.60	29.73		W., S.E., S.	Clear, Fair, Fair.
13	68	80	70	73	78	51	57	62	29.89	29.88	29.83	29.86		South all day.	Fair, Fair, Fair.
14	70	88	73	77	87	48	100	78	29.81	29.75	29.65	29.73	.11	West all day.	Clear, Fair, Clear.
15	74	81	79	78	76	63	67	68	29.62	29.62	29.58	29.62		W., W., S.	Clear, Cloudy, Clear.
16	73	84	72	76	71	44	66	60	29.65	29.63	29.60	29.62		N., S.W., S.	Fair, Fair, Clear.
17	76	80	80	78	82	82	79	83	29.54	29.50	29.42	29.49	.64	W., S.W., S.W.	"
18	77	74	71	74	71	90	90	83	29.43	29.45	29.45	29.44	.62	W., E., S.E.	Fair, Cloudy, Cloudy.
19	65	76	70	70	100	54	98	84	29.51	29.50	29.50	29.50	.68	N., W., W.	Cloudy, Cloudy, Fair.
20	64	75	65	68	65	62	54	60	29.62	29.61	29.58	29.60		N.W., S.W.	Clear all day.
21	61	64	67	64	73	54	73	66	29.62	29.62	29.67	29.62		West all day.	Clear, Fair, Clear.
22	63	80	74	72	87	47	46	60	29.81	29.81	29.80	29.80		"	Clear all day.
23	66	86	80	77	84	48	54	62	29.82	29.78	29.75	29.78		"	"
24	71	86	79	78	87	63	77	75	29.77	29.55	29.60	29.64		"	Clear, Fair, Clear.
25	73	88	83	81	81	45	63	63	29.62	29.38	29.56	29.52	2.15	S.W., S., S.	"
26	76	89	71	78	76	43	74	64	29.62	29.62	29.65	29.63	1.98	E., W., S.W.	Clear, Clear, Fair.
27	71	79	73	74	100	95	75	90	29.72	29.70	29.72	29.71	.22	S., S.W., S.W.	Cloudy all day.
28	70	79	72	73	100	71	98	89	29.73	29.71	29.65	29.69		S.W., S., S.W.	"
29	74	84	76	78	84	72	85	73	29.64	29.60	29.57	29.60		S., S., W.	Cloudy, Fair, Fair.
30	73	83	75	77	90	55	79	74	29.63	29.65	29.67	29.65		N.W. all day.	Clear, Fair, Clear.
31	73	83	79	78	79	55	67	67	29.70	29.72	29.68	29.70		N.E., S.E., S.E.	Clear, Clear, Fair.

For "The Friend"

John Heald.

(Continued from page 410, vol. xlv.)

4th mo. 2d, 1815. At Cowneck, many attended besides Friends. After sitting for a considerable time under a weight of exercise, J. H. arose and said: "I shall acknowledge that I believe that acceptable prayer is and may be performed in silence, and also vocally; but I believe it is much the oftenest in silence that some breathed a desire, a prayer as in the closet, and even as it were for every breath they breathed for a prayer for preservation, and for what they stood in need of; thus watching and praying lest they should enter into temptation; that the first beginnings of good began with a desire for it; and as we avoid evil and choose good we are preserved from the evil; that it was a mercy to be thus armed with watchfulness and prayer for our defence.

9th. Purchase Meeting was large, and I was engaged to enforce the use of gospel ministry. Great abilities may be widely extended, and the minds of the people weightily impressed, but if it only serves to gratify a natural inclination, if they only admire the display, but do not attend thereto to their own profit [it will be of little use], it being designed to stir up people to do their own work, not to do it for them."

Under date of 15th he writes: "We are now in the State of Rhode Island. I have for some time past felt my mind depressed and discouraged. 16th. Being First-day, we attended Foster Meeting. The number of Friends being small, the meeting was mostly made up of gay people. After I sat down in that assembly, the depression was much lessened, and after a considerable time of silence, I said, Seek the Lord while He may be found, and call upon Him while He is near. In the course of the communication I recommended living faith, trust and confidence in God, not

faith without works, nor works without faith, they being alike dead.

17th. We were at Cranston Meeting. This, like the last, was made up considerably of other people, but not so gay. I engaged in ministering to them, and for some time felt but little guided, but after several statements the power of truth prevailed, and it became a very solemn time; and the humble, sincere travellers were encouraged, and the careless warned that danger awaited them.

18th. At a meeting called Cumberland. This, as well as the other meetings we have attended, was as much or more made up of such as are not members. A weighty exercise accompanied my mind; and way opening, I was engaged in lengthy communications to several states; that though most desired to be saved, yet too generally there is too little attention given [to religion]; and even among such as do give some attention to it, there is often too much forgetfulness, and neglect. Sometime after I sat down, apprehending myself clear, I moved for the meeting to conclude; but the people sat almost motionless, and after I had put on my coat, I walked quietly down the passage, and went out first, and the people followed in a solemn manner.

20th. At Providence, I was under a great weight of exercise, as I travelled on the way, but it declined considerably before I came to the meeting. After we had sat awhile, I began with saying; we shall find clearly enough that not the hearers of the law but the doers of the law are justified before God. We are the descendants or successors of a people that lived in the possession and practice of what they and we profess; and if we profess and do not possess, shall we be justified, or are we not in danger of being cast off? After speaking awhile in a pretty close way, I spoke a few words by way of encouragement to the sincere ones, and I felt released from heavy exercise, with a short communication.

21st. At an appointed meeting at Scituate,

The members are few. Many of their neighbors came in and sat quietly. I began the testimony with saying; what good thing must I do to inherit eternal life? I believe many at the present day are desiring something like this; but "not every one that sayeth unto me, Lord, Lord, shall enter into the kingdom of heaven, but they that do the will of my father, who is in heaven." I was largely opened and the humble ones were encouraged. When the motion was made to conclude the meeting, they sat still and quiet, and passed out slowly at first. On a review of what I delivered, I do not find that I made any wrong statement in a long testimony, and I am easy.

26th. We attended an appointed meeting at Hopkinton. I was much enlarged in testimony, being nearly an hour and a half engaged in showing the necessity of preparing for a dying hour, and the danger of delaying to prepare; and I believe some were convinced. There was a Baptist preacher at this meeting, and he put himself in my way, as I passed along, and spoke to me in a very friendly manner, saying, I wish you to be encouraged, you have preached the truth to-day. Several others very solidly wished me success. Just before the meeting ended I desired the people to give the praise to the Author of all good, that man should have none of the honor, which is alone due to the Giver of every good and perfect gift."

The meeting next day at South Kingston was "exercising, because of so strong a desire in the minds of the people to hear words to gratify their carnal minds or desires. I sat long before I felt the way open to speak, and expected to say but little then, but keeping to the opening I was enlarged, and solemnity ensued, until the minds of many were humbled, and it ended comfortably; blessed be the Giver of every good and perfect gift. We dined at Wm. Peckham's, then went to Lower South Kingston. There were a variety of people, and it was a very trying meeting. I labored long, under much depression, and truth was borne down in the minds of the people, and did not come into dominion to reign triumphantly. Afterwards, I felt much tried and was fearful I had missed my way; but centering down to the witness, I felt that I had endeavored to keep my place and do my duty, and I felt easy; but still my mind was low. It may be for some good purpose to myself. I hope the good hand will not depart from me. I wish I may be humble enough; and may the Divine will be done."

On the 29th, at a meeting on the island of Conanicut, J. H. said: "'To what shall I liken the men of this generation. It is like children, sitting in the market place, calling to their fellows, saying we have piped to you, and ye have not danced, we have mourned to you, and you have not lamented.' Thus the important concern is treated in a trifling manner, like children's diversion instead of giving a due attention to it."

Of the Quarterly Meeting held at Greenwich, Fifth mon. 4th, J. H. says: "I delivered a short testimony pointing to some of the beauties and excellencies that would be produced by a devoted attention to known duty; which I endeavored to illustrate by a recital of part of what the Queen of Sheba saw in the waiting of the ministers and attendants of Solomon, each moving in time and order, not going too soon, nor unnecessarily delaying.

At Accoakset, on the 9th, counsel flowed

clearly and freely to the people. I stated that if we became qualified to worship acceptably, we could hardly obtain a more suitable [state of mind] than when our own willings, cravings and desires were brought into such a state of subjection that we could say; not my will but thine be done, O God. At a certain time, when the Divine Master was personally on earth, and when he was informed that 'he whom thou lovest is sick,' they thought there was need of something being done; but he abode several days still in the same place. He knew what would be to the glory of God. The meeting held long, and when a motion was made to break it up, the people sat still for some time and seemed unwilling to separate. There was something solemn attending, and we parted lovingly, and my mind rejoiced in the favor received, and humbly blessed the Giver.

10th. Attended Centre Meeting. I was soon loaded with exercise, and stood up with a good degree of clearness, but I found much embarrassment, yet I did not feel clear to sit down. Sometimes I seemed to gain strength; then again I seemed to be tried with a sense of weakness, and so I labored long, and when I felt released I was easy though depressed. If no profit arises from it, I have desired to be content, and to leave all to the Lord. Though I suffer, it is likely the true seed lay under suffering too.

12th. We had a very precious meeting. Many not of our Society attended. I began with, Be ye also ready, for ye know neither the day nor hour in which the Son of Man cometh. I have cause to marvel at the extent of the labor into which I have been led. I have been enlarged this day, and the minds of the people were solemnized, and many reached and tendered. I hope they, or many of them will be induced to faithfulness, and thereby be profited themselves, and become a blessing to others. We went home with James Tucker and wife Sarah to dine, and went this evening to New Bedford to lodge."

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## THE FRIEND.

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EIGHTH MONTH 23, 1873.

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We believe it is Dr. Johnson who says, "Wealth heaped on wealth, nor truth nor safety buys, The dangers gather, as the treasures rise."

Such has been the deteriorating effects of the fall on man's moral nature, that the truth contained in these lines has been exemplified in all time, and almost all states of Society. The lust for wealth grows stronger with its gratification, and the temptations to evil attendant upon it, increase and acquire more force as the means for indulgence multiply. Solomon has left it upon record that "He that loveth silver shall not be satisfied with silver, nor he that loveth abundance, with increase: this is also vanity." It does not require a very deep inspection of society to be convinced that, in this respect, there is but little improvement manifested in this day, and that the further declaration of the same wise king is yet true, "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt."

If we believe the many precepts and commands relating to this subject, recorded in Holy Scripture, we can hardly escape the con-

clusion that, coming from Him who knoweth what is in man, they imply duties which cannot be properly performed while the love of gold is harbored in our hearts, or the time that is meted out to us, and the abilities conferred upon us, are mainly devoted to the accumulation of riches. The whole scope and spirit of the religion of Christ are manifestly opposed to the laying up or loving the treasures of earth, and its divine transforming power, in operating on the heart, is so directed as to extirpate the natural propensity to covetousness, and where riches are already possessed, to wean the affections from them, and establish the conviction that they are held only in trust. The command "Lay not up for yourselves treasures upon earth," is consonant with the liability of the human mind to become engrossed with the objects primarily desired, and that unless the heart is thoroughly changed from a state of nature to a state of grace, we are continually in danger of being absorbed in pursuit of the means to gratify our carnal appetites, and to forget the supreme design of our creation; thus evidencing the truth of the solemn declaration, "Where your treasure is there will your hearts be also."

The early Friends, coming forth as witnesses for the strictness and supreme authority of pure christianity, found themselves obliged, in order to live in accordance with the principles they professed, to turn their backs upon much which the world esteemed allowable or commendable; to give up many of the trades thought to be lawful, and many of the modes commonly resorted to to attract or increase business, and to be willing to live in great simplicity and moderation, rather than to devote their time and their talents to the acquisition of money. As self-denying followers of Him who had not where to lay his head, they bore testimony against not only the manners and maxims of the world, but also against striving to heap up its treasures or secure its honors. They were a plain, humble, and unpretending people, keeping the work of their soul's salvation, and the honor of their Divine Master uppermost in their every-day life; and as Wm. Penn testifies, though "they went forth weeping, and sowed in tears, bearing testimony to the precious Seed, the seed of the kingdom, which stands not in words,—the finest and the highest that man's wit can use, but in power, the power of Christ Jesus," so He employed them to turn many, by their ministry, "from darkness to the Light, and out of the broad into the narrow way; bringing people to a *weighty, serious and godly conversation; the practice of that doctrine which they taught.*"

But the members of our religious Society have partaken largely, in common with others, of the bounties of divine Providence. Thrift and economy have combined to increase riches, which in many instances have been transmitted from father to son, and by this means, as well as by successful trade, much wealth has been lodged in the hands of those who retain the government of themselves and their possessions on their own shoulders; and thus, as riches have increased among us, we too have learned to indulge improperly in the luxury of the age, and the abounding pride of life. The inevitable result among such members, as among others, has been, to illustrate the declaration of our Saviour, "Ye cannot serve God and mammon." How many who have disregarded the advice of the prophet, "Seekest

thou great things for thyself; seek them not," have lost that simplicity and lowly-mindedness which characterized the primitive Friends, and with them that Divine unction and power which are indispensable to preach the gospel of Christ and spread his kingdom in the earth.

Clarkson observes: "There is no greater calamity than leaving children an affluent independence. The worst examples in the Society of Friends, are generally among the children of the rich." There is nothing intrinsically bad in riches, and where the possessor is redeemed from the spirit of the world and lives under the government of Divine Grace, he may make unto himself friends of the mammon of unrighteousness, acting as a good steward of the manifold gifts bestowed. But there are few having wealth at command who in the application of it seem to feel the necessity, or are willing, to have their wants and indulgences circumscribed by the limitations of Truth, and to use what is not requisite for the comfortable accommodation of themselves and families, for promoting the cause of social and religious improvement, or administering to the welfare of their poorer fellow creatures: hence the frequent applicability of that startling declaration of Christ, "Verily I say unto you, that a rich man shall hardly enter into the kingdom of Heaven."

If then these things are truths which cannot be controverted, if "The care of this world and the deceitfulness of riches choke the word," it is not only the part of wisdom but also a duty imperative upon us, to guard with vigilant solicitude against having our attention engrossed with and our time devoted to the acquisition of that which is so likely to obstruct our advancement in the strait and narrow way that alone leadeth to life, and thus endanger our final attainment of the joys of heaven. Many instances might be cited of servants and handmaids, who have proved the value of the injunction, and the truth of the promise, "Seek ye first the kingdom of God and his righteousness, and all these things [food and raiment] shall be added unto you;" and it is these who are the most devoted and efficient laborers in the militant church. Continued observation will also show, that those who contribute most freely to objects of benevolence, and to the moral and intellectual improvement of mankind, are generally in what is termed "moderate circumstances;" and it is they who are most active in carrying on the institutions which adorn christian communities, while they afford the worthiest examples of intellectual culture and religious activity. Well may we then strive to be able to adopt, in sincerity and humility, the prayer of Agur: "Remove far from me vanities and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, who is the Lord? or lest I be poor and steal, and take the name of my God in vain."

The entrance on the forty-seventh volume of "The Friend," forcibly impresses us with the rapidity with which years pass away, and that our Journal now speaks to a generation far advanced in the journey of life, which had not entered on its scenes of trial or enjoyment when it first addressed the members of our religious Society. The changes that have taken place in the men and in the condition of the Society, since that day, we need not here refer to, further than to say that our

hearts are clothed with sorrow as we look back and recall the losses that have been sustained in both, and the ground given to fear there is little probability of these being adequately made up in the near future. But the principles of truth, and the distinction between right and wrong remain unchanged, and as the advocacy of the one, and the exposure of the other, together with the introduction into the families of our readers of interesting and instructive literature, were the objects had in view when "The Friend" first solicited the patronage of members and others, so they continue to be our sole aim in incurring the labor and expense of conducting our weekly sheet. We are encouraged in our course by the increased approbation of it expressed by a more extended subscription list, and the assurances of unity and sympathy given us by Friends in different parts of the Society. We invite the co-operation of all who are willing to lend a helping hand to maintain and spread the doctrines and testimonies of the gospel as held by Friends, and will be glad to receive contributions from any willing to comply with our regulations.

Our subscribers are reminded, that the terms of subscription vary according to the time of payment. Those who wish to receive the volume for two dollars are expected to pay within the time of issuing the first six numbers, unless they are new subscribers.

## LIST OF AGENTS.

We append herewith a list of Agents to whom applications may be made, and who are authorized to receive payment for "The Friend."

## PENNSYLVANIA.

Benjamin W. Passmore, Concordville, Delaware County.  
Joseph Scattergood, Jr., (in place of Wm. P. Townsend), West Chester.  
Thomas Conard, West Grove, Chester Co.  
George Sharpless (in place of Joshua B. Pusey), London Grove, Chester County.  
Benjamin Gilbert (in place of George Gilbert), Yohoghany, Westmoreland County.  
Reuben Battin, Shunk P. O., Sullivan Co.

## NEW JERSEY.

Charles Stokes, Medford, Burlington Co.  
Joel Wilson, Rahway.  
William Carpenter, Salem.

## NEW YORK.

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Alfred King, Ledyard, Cayuga Co.  
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## MASSACHUSETTS.

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Benjamin D. Stratton, Winona, Columbiana County.

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Dr. Isaac Huestis, Chester Hill, Morgan Co.  
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## IOWA.

Joseph Hall, Springdale, Cedar Co.  
Nathan Warrington, Coal Creek, Keokuk Co.  
Richard Mott, Viola, Linn Co.

## GREAT BRITAIN.

Joseph Armfield, No. 1 South Place, Finsbury Pavement.

## LONDON.

Richard Hall, Waverton Wigton, Cumberland, England.

## SUMMARY OF EVENTS.

FOREIGN.—The Carlists appear to be still making progress in the North of Spain. According to a Bayonne dispatch, the town of Berga has been captured by them. Vergara, twenty miles from Tolosa, has also been taken by them.

The British steamer Deerhound, on the 13th inst., landed at Fontarabia a party of Carlists with 2000 rifles and a quantity of ammunition. The Deerhound was subsequently captured by a Spanish man-of-war, and towed into the harbor of San Sebastian.

The Cartagena insurgents seem to be preparing for a long struggle. The streets are almost deserted and the shops closed. All males above sixteen years of age have been enrolled. The insurgents are issuing paper money, and they have released and armed 1800 convicts.

A Vienna dispatch says, a squadron of Austrian war vessels has been ordered to the coast of Spain.

A Cartagena dispatch of the 16th says, that city is besieged by an army of six thousand soldiers, with two batteries and twelve mortars. The Spanish frigates which were seized by the insurgents, are lying in this port guarded by the British fleet.

A Madrid dispatch of the 18th denies the reported capture of Berga by the Carlists. They attacked the place but were repulsed.

The Cartagena insurgents have ordered all non-combatants and the women and children to leave the city during the impending struggle.

It is stated that the Count de Chambord, the representative of the elder branch of the Bourbons, has announced his resolution to accept a Constitution for France, prepared by the members of the Right of the assembly and himself. He proposes to come to France and take up his residence there in a short time.

The town hall, Leeds, England, has been destroyed by fire.

Upon the declination of the office of Master of the Rolls by Sir John Duke Coleridge, it was offered to Sir George Jessel, who has concluded to accept the position.

The weather recently throughout England has been wet, and unfavorable to the growing crops. It also continues very warm.

Many coal-pits in Leicestershire have been closed, several thousand dissatisfied miners having struck.

Several failures in the Liverpool cotton trade were announced on the 16th inst.

London, 8th mo. 18th.—U. S. sixes, 1865, 95; new fives, 91½.

Liverpool.—Uplands cotton, 8½d.; Orleans, 9½d. California white wheat, 12s. 3d. a 12s. 5d. per 100 lbs. Red winter wheat, 12s. 3d.; Spring wheat, 11s. 4d. a 12s.

Dispatches from various places in Germany, where the cholera prevails, state that the disease is increasing in virulence.

A treaty of peace between Paraguay, Brazil and the Argentine Republic has been signed.

Christianople, a maritime town of Surden, has been entirely destroyed by fire.

The Shah of Persia sailed from Brindise on the 13th inst. for Constantinople.

A Gastein dispatch of the 16th, says: The Emperor William of Germany, who is now sojourning here, gave an audience yesterday to Dr. Schöff, bearer to the Emperor of the cordial greetings of the New York General Conference of the Methodist Episcopal Church. In his remarks in reply, the Emperor dwelt upon the necessity of Christians working together, in order to combat infidelity and superstition.

A Vienna dispatch says, that in the machinery department of the Exhibition, the United States exhibitors have received a large portion of the diplomas of honor, medals, and certificates of excellence.

The fiscal year of the Canadian government closed the 30th of Sixth month last, and the total revenue for the year was found to be \$20,139,578; of which almost twelve and three-quarter millions were from customs, four and a half millions from internal revenue duties,

and one and a quarter millions from the public works. The expenditures of the year are not given.

The Cuban insurgents have shown more activity recently. On the 12th inst. they attacked a force of Spanish cavalry near Puerto Principe, killed thirty-one of the soldiers and captured nineteen horses. On the 17th they made an attack on the village of Yegreas, but were repulsed after a sharp engagement.

A dispatch of the 18th to the New York Herald states, that the French government has taken the initiatory step toward recognizing the Carlists as belligerents, having issued orders permitting the transit of arms and munitions of war, between the two custom-house lines in the south of France.

The French government has suppressed or forbidden the sale of twenty Republican papers in the provinces. The leaders of the Left intend to publish a protest against these suppressions.

A Lima (Peru) letter states, the commission which explored the Isthmus for a canal route, returned and reported the route they explored impracticable; but favored that surveyed by Americans, under Capt. Selfridge. A party of American engineers raised the U. States flag on the highest peak of the Andes, on the 4th of Seventh month, in snow knee deep.

**UNITED STATES.—Miscellaneous.**—The interments in Philadelphia last week numbered 366, including 191 children under two years. There were 60 deaths of cholera infantum, 29 consumption, 19 debility, 40 marasmus, 14 inflammation of the brain, and 13 old age.

During a north-east storm which prevailed over a large area of country on the 13th and 14th instants, an unusual amount of rain fell in this city and vicinity, ranging from seven to eight inches, according to locality.

The burning of the steamer Wawasset, on the Potomac, was attended with much greater loss of life than was at first reported. It is now known that at least 72 and probably 80 persons perished in the flames or by drowning.

The total debt of the State of Vermont is only \$195,649, while the treasury contains a much larger sum.

The returns of the Agricultural Department up to the first instant, indicate an improvement in the condition and promise of the cotton crop since the first of Seventh month. The crop is, however, still considered below average in condition.

The assessed valuation of the real estate of New York city for the present year is \$836,693,380, and of the personal estate, \$292,447,643. This is an increase compared with last year's valuation, of \$39,544,715 in real estate, and a decrease of \$14,471,779 in personal.

On the 16th inst. a collision occurred on the Chicago and Alton Railroad, about 20 miles from Chicago, by which eleven men were killed and thirty-seven scalded or wounded. Many of the wounded were so badly burned that it was thought they would die. Seven others died before the 18th inst.

The United States Secretary of the Treasury has called in for redemption fifteen millions of dollars of matured five-twenty gold bonds. This reduction of the national debt is probably to be made with the proceeds of the Alabama indemnity.

There were 3683 immigrants landed in New York last week.

The deaths in New York for the week ending on the 16th inst. numbered 688.

The foreign imports of last week are valued at \$6,970,442.

A Chicago paper states, that from five to seven refrigerator cars, loaded with western butter are shipped east every day from that point. Much of this is taken by New York and Boston dealers. The freight charges from Chicago to New York are \$1.25 per hundred pounds, and to Boston, \$1.35.

**The Markets, &c.**—The following were the quotations on the 18th inst. *New York.*—American gold, 115½. U. S. sixes, 1881, 119¼; ditto, 1867, 119¼; ditto, 10-40 5 per cents, 115½; new fives, 114½. Superfine flour, \$5.15 a \$5.50; State extra, \$6.40 a \$6.70; finer brands, \$7 a \$10. White Michigan wheat, \$1 78; red western, \$1.55 a \$1.60; No. 2 Chicago spring, \$1.51 a \$1.52; No. 3 do., \$1.44 a \$1.47. Oats, 41 a 52 cts. Western white corn, 74 a 76 cts.; yellow, 61 a 62 cts. Carolina rice, 8 a 9 cts. *Philadelphia.*—Midling uplands and New Orleans cotton, 19½ a 20½ cts. Timothy seed \$3.50. Flaxseed, \$2 a \$2.05. Superfine flour, \$3.50 a \$4.25; finer brands, \$4.50 a \$10. White wheat, \$1.65 a \$1.85; prime red, \$1.65. Rye, 80 a 85 cts. Yellow corn, 60 a 61 cts.; white, 69 a 70 cts. Oats, 39 a 47 cts. Sales of about 3800 beef cattle at the Avenue Drive-yard. Choice and extra at 6½ a 7½ cts. per lb. gross; fair to good, 5½ a 6 cts., and common, 4 a 5 cts. Sheep sold at 5 a 6 cts. per lb. gross. Receipts 14,000 head. Hogs, \$7.50 per 100 lb. net for corn fed. Receipts 5,500 head.

*Chicago.*—No. 2 spring wheat, \$1.21½ a \$1.22; No. 3, \$1.15. No. 2 corn, 40 cts. No. 2 oats, 27 a 27½ cts. Rye, 67 cts. Barley, \$1.05. Lard, 7½ a 8 c.s. *Cincinnati.*—Family flour, \$6.40 a \$6.60. Wheat, \$1.28 a \$1.30. Lard, 8 a 8½ cts. *Detroit.*—Extra white wheat, \$1.72; No. 1 white wheat, \$1.54½; amber, \$1.41. Corn, 48 cts. Oats, 31 cts. *St. Louis.*—No. 2 winter red wheat, \$1.45; No. 3 fall red, \$1.30. No. 2 corn, 37½ cts. No. 2 oats, 29 a 30 cts. Spring barley, 90 cts.; winter, \$1.10. *Baltimore.*—Choice wheat, \$1.80; fair to prime do., \$1.60 a \$1.75; western red, \$1.55 a \$1.60. Yellow corn, 60 cts.; white, 68 a 70 cts. Oats, 44 a 47 cts.

#### RECEIPTS.

Received from Charles W. Satterthwait, O., \$2, to No. 19, vol. 48; from Henry Knowles, Agent, N. Y., for Benjamin Boss, Robert Knowles, John J. Peckham, John P. Carpenter, and Margaret P. Knowles, \$2 each, vol. 47; from Alfred King, Agent, N. Y., \$2, vol. 47, and for Francis Armistead, Gilbert Weaver, Samuel Simkin, Abiel Gardner, Susan King, Earl Hallock, and Mary Ann Simkin, \$2 each, vol. 47; from Henry R. Post, L. I., \$2, vol. 47; from Margaretta T. Webb, Pa., per Mary E. Elliott, \$2, vol. 47; from William Blackburn, O., \$2, vol. 47, and for Amos Cope, Esther Cadwalader, Mifflin Cadwalader, Benjamin Harrison, Levi Bolton, Nathan M. Blackburn, Jonathan Blackburn, Linton Hall, Phebe Ellyson, Samuel Shaw, Daniel Blackburn, and Thomas Blackburn, O., \$2 each, vol. 47, and for Francis Bartley, Mich., \$2, to No. 22, vol. 48; from Ann Kaighn, N. J., per Rebecca Kaighn, \$2, vol. 47; from Morris Cope, Pa., \$2, vol. 47; from S. H. Hedley, Pa., \$5, to No. 52, vol. 48; from Benjamin Gilbert, Agent, Pa., \$2, vol. 47, and for Joshua Cope, Isaac Price, S. M. Brinton, and James Mears, \$2 each, vol. 47; from Henry Clark, O., \$2, vol. 47; from Charles L. Willits, N. J., \$2, vol. 47; from Richard C. Shoemaker, Pa., \$2, vol. 47; from James Hilyard, N. J., \$2, vol. 47; from Annabella Wynne, Ind., per Benjamin Lowry, \$2, vol. 47; from Richard Elias Ely, Pa., \$2, vol. 47; from Deborah Woolman, City, \$2, vol. 47; from John A. Potter, Agent, N. Y., \$2, vol. 47, and for Deborah Wooden and Freelove Owen, \$2 each, vol. 47; from Valentine Meader, Mass., \$2, vol. 47, and for Pelatiah Hussey, Me., \$2, vol. 47; from Dr. Joseph Warrington, N. J., \$2, vol. 47; from Samuel P. Leeds, N. J., \$2, vol. 47; from Seneca Lincoln, Mass., \$2, vol. 47; from Catharine Whitacre, Pa., \$2, vol. 47; from Elizabeth M. Cope, Pa., \$2, vol. 47; from Ruth P. Johnson, Pa., \$2, vol. 47; from Dr. Samuel Whitall, N. Y., \$2, vol. 47; from Charles Lippincott, N. J., \$2, vol. 47.

*Remittances received after Fourth-day morning will not appear in the Receipts until the following week.*

The receipt is also acknowledged of the following amounts: from Alfred King and Susan King, N. Y., \$5 each, for the Freedmen; from Richard Elias Ely, Pa., \$25, for the Bible Association of Friends.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to

Elton R. Gifford, 28 North Third St.

Ephraim Smith, 1013 Pine St.

James Bromley, 641 Franklin St.

Richard J. Allen, 472 North Third St.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. A teacher of the school will also be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

*Near Frankford, (Twenty-third Ward,) Philadelphia.*

Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

#### FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 1st, 1873. The Boys' School, on Cherry St., above Eighth St., is under the care of Zebedee Haines, as Principal. The Girls' School, on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools for the instruction of those children who are too young to attend the higher schools; one of which is held in the Meeting-house at the corner of Sixth and Noble streets, the other in the Boys' School building on Cherry street.

The attention of Friends residing in this city and its neighborhood is particularly invited to these schools. The terms are moderate, and by provisions recently made for that purpose, Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members) who may find the charges burdensome, can be fully relieved. In the principal schools opportunities are afforded of obtaining a liberal education in useful branches of Study, and in the Latin and Greek languages. Facilities for illustration are afforded by a valuable collection of philosophical apparatus, minerals, and Auzoux's models of parts of the human system, &c. French is also taught in the Girls' school. In the primary schools the children are well grounded in studies of a more elementary character.

It is desirable that applications for admission of children should be made early, and that parents returning children to the schools should send them at the beginning of the term.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market street.

#### WANTED

A suitable Friend to serve as Matron in Haverford College. Apply soon to Samuel J. Gummere, Pres't, Haverford College P. O., Montgomery Co., Pa.

**MARRIED,** at Friends' Meeting-house, Middleton, Columbiana Co., Ohio, on the 22d of Fifth month, 1873, DANIEL, youngest son of William and Anne Blackburn, to MATILDA E., daughter of Benjamin and Mary Harrison, all of the above place.

**DIED,** suddenly, on the evening of the 21st of 7th mo., at the residence of her son-in-law, Joseph Penrose, RUTH KIRBY, in the 66th year of her age, a member of Pennsville Monthly and Particular Meeting of Friends, Ohio. From some expressions it appears she thought the time of her departure was near, and although her sickness was short, her friends and relatives have a well-grounded hope that her end was peace. The sudden removal of this dear Friend speaks loudly to survivors to prepare for a like change.

—, suddenly, at his residence in Wilmington, Delaware, on the evening of the 4th of 8th month, SAMUEL HILLES, in the 85th year of his age, a beloved elder of Wilmington Monthly Meeting of Friends. His memory is precious to those who knew him, and amongst whom he had walked uprightly and carefully during a long life. His family and friends feel that they have much to be thankful for, in the remembrance of such a life, and especially in the ripening and mellowing of his character in his later years. He had early, as it is believed, given his heart to the Lord, and been made sensible of His favor. On the day before he died, he had a conversation with a friend, in which he seemed constrained to relate his own experience in a way very unlike his usual reticent habit. In this interview he spoke of some of these early visitations, and in particular of a spot among the woods at Westtown, to which he used to retire, "to prostrate himself in the presence of his Heavenly Father," and where His presence had been especially manifested to him. And in his later life, in the silent meetings of the Society of Friends, he had the same experience renewed, the sense of the love of his Heavenly Father so overpowering him at times, that he was fain to ask that the tide might be stayed. He spoke of having supplicated that he "might have that faith, that true faith, that only real faith, of which it is said, 'He that believeth in me shall have eternal life.'" Such a prayer, offered in humility and child-like simplicity, it is believed was answered. His last days were emphatically his best days. The trials through which he passed were blessed to him; and although he had lived a long and comparatively blameless life, yet none disclaimed more promptly than he, any disposition to boast, or to rely upon his own obedience. "He confessed that he was a poor creature, that all was of the goodness of the Lord." His end was sudden, and almost painless.

# THE FRIEND.

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*Memorial of Bradford Monthly Meeting, concerning SAMUEL COPE, a Minister, deceased.*

"The memory of the just is blessed;" and believing that a record of their experiences and exercises, produced by the operation of that Divine Power, which made them what they were, has often proved as a brook by the way side, to many a weary traveller Zionward, we feel that it may be right to put forth a short testimony concerning our late beloved friend, Samuel Cope.

He was the son of Abiah and Jane Cope, and was born at their residence in East Bradford township, Chester county, Pennsylvania, the 28th of the 2nd month, 1789. His parents were valuable members of this Monthly Meeting; his mother being an acceptable minister over fifty years, and his father faithfully filling the station of elder, and both careful to restrain their offspring, and bring them up in the nurture and admonition of the Lord. Their faithful labors in this respect, were evidently blessed in a remarkable manner.

In early life he manifested a strong and resolute disposition, but submitting his neck to the yoke of Christ, he grew in grace as he grew in years, and became a useful and exemplary member of our Monthly Meeting.

At the age of thirty-nine, his friends thought it right to place him in the important station of elder, which position he filled to their satisfaction. After passing through many conflicts and baptisms, he apprehended himself called upon to speak in our religious meetings as a minister; and in the year 1835, was duly acknowledged as such.

In reference to this period of his life, he remarked in a letter to a friend, "I was ready to conclude I never should overcome my spiritual enemies; but I resolved not to leave off imploring help of Him, who I believed was able to help me. I had a little faith to believe, that His Grace would give me the victory if I took heed to it; but I could not dispel the darkness and doubts, which at times made me feel very sad, as I saw that it was not by works of righteousness which I had done or could do in my own will and strength, that the cloud and want of clearness of spiritual sight could be removed, but that if I was delivered out of this condition it must be of His mercy, by the washing of regeneration and

the renewing of His Holy Spirit. I felt very desirous I might do nothing against the Truth, but my mind was sometimes much impressed in our Meetings for Discipline to speak in Truth's defence; and as I gave up to do what I believed was my duty, I felt peace of mind. Some time after, I felt much pressed in spirit to speak a few words in our meetings for worship, but tried to reason it away, thinking myself very unfit for that service, and then occupying the station of elder. But I became convinced, that nothing but obedience would keep me from condemnation, and I expressed a few words in one of our meetings for worship, after which my mind was calm and peaceful."

He was firmly attached from heartfelt experience and conviction, to the Christian doctrines and testimonies of our religious Society, as held and promulgated by its primitive members; and was often brought under deep religious exercise on account of attempts made to modify them. He believed them to be the doctrines of the Gospel as set forth in the Holy Scriptures, and was concerned that no departure from them should be sanctioned by the body.

On a recent occasion, he publicly declared that, "The principles and testimonies of the religious Society of Friends, had been the religion of his education when young, that as his years and strength ripened to maturity, they became the religion of his judgment; and that he could now, when the evening curtain of life was fast closing around him, bear his testimony that they emanated from that inexhaustible Fountain of Truth, which our Holy Redeemer declared would lead and guide its dedicated followers into all truth."

He several times, with minutes expressive of the approbation and unity of his friends, visited the Yearly Meeting of Ohio; and on one of these occasions, nearly all the meetings composing it. He also visited, with minutes, three other Yearly meetings on this continent; all the meetings in our Yearly Meeting,—many of them several times,—and as an evening sacrifice, he paid a last and memorable visit to the members and attenders of the several branches of this Monthly Meeting. To some among whom he labored on that occasion, it is believed to have been a season of renewed Divine visitation. After this visit was accomplished, he expressed that he felt much peace and comfort in having performed it.

This last service in the cause in which he had so long and faithfully labored, was accomplished a short time previous to his death.

In his worldly affairs he set a good example of moderation; he was concerned to live within the bounds of his circumstances, and careful not to permit business engagements to interfere with the discharge of his religious obligations.

He was remarkable for uprightness and integrity; singleness of purpose and total

absence of duplicity in demeanor and expression were distinguishing traits in his character. He possessed a good memory, was kind, generous, and social in his feelings, and being gifted with a mind of large capacity, his society was attractive. It may be truly said of him, that his house and heart were always open for the entertainment of his friends, and particularly such as were travelling in the service of Truth.

His public ministrations, especially towards the close of his life, were often of a very searching character: "Not with the enticing words of man's wisdom, but in demonstration of the Spirit and of power." He was often drawn forth in affectionate concern for the youth, exhorting them to yield themselves in the morning of their day to the restraints of the cross of Christ, and thus become helpers in promoting the cause of Truth; frequently reminding them, as well as others, that their faith should not stand in the wisdom of man, but in the power of God.

Our object is not to extol the creature, but to magnify that Divine Grace, through faithful obedience to which he was enabled to serve the Lord in his generation, and finally, we reverently trust, to receive the crown immortal, which fadeth not away.

He was very diligent in attending his religious meetings, often under circumstances which would have deterred many from making the attempt.

Although of a strong constitution and usually favored with good health, about ten years before his death, he became almost blind, so as to be unable to go about (except on his own premises) without an attendant; or to read or write; privileges which he had greatly enjoyed. Notwithstanding this was a severe affliction, he did not complain, but bore it with Christian submission and cheerfulness. His general health being good, he did not let his dimness of vision deter him from performing such services as he felt required of him, or from attending his religious meetings and visiting his friends. It was after this affliction occurred, that he attended Ohio Yearly Meeting the last time, and visited the meetings composing it.

In the Third month, 1871, he had an attack of sickness accompanied by a partial paralysis, from the effects of which he became unable to articulate clearly, and his bodily powers were greatly prostrated. Upon being asked respecting his prospect of recovery, after a solemn pause he replied; "I feel that I am an old man, almost worn out, and nearly done with this world, and I think I would be willing, if consistent with the Divine will, to close my blind eyes, never again to be opened in mutability; but I desire to be resigned." And when asked what his feelings were in view of the awful change which seemed approaching, he replied, "I find nothing in my way, as I believe my sins have all gone beforehand to judgment, and been forgiven me

through the mercy of God in Christ Jesus our Lord; and I feel that I can honestly adopt the language, 'I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course, I have kept the faith; henceforth there is laid up for me also a crown of righteousness, which the Lord, the righteous Judge, will give me at that day; and not to me only but to all them also that love his appearing.'"

And on another occasion, he said to a friend who sat by his bedside; "I can say as my mother did on her death-bed, 'The Lord is my shepherd I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for his name sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; thy rod and thy staff, they comfort me.'"

For some time his recovery from this attack appeared doubtful; but he gradually improved in health, and became able to go out again; his interest and concern for the cause of Truth remaining unabated.

He so far recovered as to attend religious meetings; and not long after he became able to leave his residence he entered upon the religious service of visiting the families of our members and others, to which allusion has been made.

He attended religious meetings on the three days immediately preceding his last attack of illness, in all of which he was engaged in the ministry. In the Monthly Meeting which occurred the 8th of Eleventh month, 1871, he encouraged those who felt called upon to labor in the Lord's vineyard, to be faithful, though they should not see the fruits of their labor; quoting the passage, "Be ye steadfast, immovable; always abounding in the work of the Lord, inasmuch as ye know, that your labor shall not be in vain in the Lord."

The last meeting he attended was a neighboring Monthly Meeting, which occurred the 9th of the month, wherein, after a season of very solemn quiet, he arose with the words of the Psalmist; "Before I was afflicted, I went astray, but now have I kept thy word;" acknowledging it had been good for him that he had been afflicted, saying, "in faithfulness hath He afflicted me;" and in great brokenness and tenderness of feeling, he dwelt on the usefulness of afflictions, if rightly received, in softening the feelings of the natural man, and bringing his will into subjection to the Divine will.

After meeting, he appeared in a very peaceful state of mind, expressing great thankfulness for the kind attentions of his friends, who manifested much concern for him on account of his bodily infirmities. His sweet, patient and happy state of contentment, seemed to evince a preparation for being unclothed of mortality, and receiving the wedding garment. On the afternoon of that day he was attacked with paralysis, and after a few hours of acute suffering sank into a state of apparent unconsciousness, which continued until the afternoon of the 11th of Eleventh month, 1871, when he was quietly released from this state of probation, and we are comforted in believing, his redeemed spirit was gathered to the fold of rest and peace; aged nearly 83 years, a minister about 36 years.

The luxury of luxuries is that of doing good,

### Some Facts About Rain.

No one who has travelled in the "lake district" of England, will need to be informed that it is a rainy region. If the tourist is able to devote two or three weeks to it, he may not unreasonably hope to be favored with occasional fair weather; but if he can spend only three or four days among its wild and lovely scenery, let him congratulate himself if they do not all prove to be rainy ones. Wordsworth could never have seen and sung the charms of the district as he did, had he not made it his home for years.

We have just seen in an English paper an abstract of meteorological observations made by Isaac Fletcher, M. P., among these Cumberland mountains. For nearly thirty years he has kept rain gauges at various stations, and the record of some of them for the year 1872 is astounding. The rainfall at different points ranges from about 91 inches up to almost 244 inches. At four stations it was about 175 inches. The highest result was obtained at a place known as "The Stye," at an elevation of 1077 feet, in one of the wildest passes of the region, between the lakes of Derwent and Westwater. Fletcher remarks, "The amount registered on the Stye—nearly 244 inches—is marvellous, and is greatly in excess of any previous record. In 1866, 224.56 inches were recorded. So far as has yet been ascertained, the Stye is the wettest spot in Europe, and, except in tropical countries, the quantities I have quoted, represent the two greatest annual falls of rain that have ever been recorded."

But we presume that to many of our readers these figures convey no definite idea of the actual amount of rain that falls at this "wettest spot in Europe." A few other facts will serve as a basis of comparison, and also to show what a capricious phenomenon rain is—the most capricious, in fact, of all meteorological phenomena, both in respect to its frequency and the amount that falls in a given time. There are regions where it never rains—as on the coast of Peru, in the African Sahara, and the desert of Cobi in Asia—and there are others, as in Patagonia, where it rains almost every day. At most places in our latitude, if an inch falls in a day, it is a pretty heavy rain; but among the Highlands of Scotland and in the English "lake district," of which we have been speaking, from five to seven inches not infrequently fall in a day. On the Isle of Skye, in December, 1863, 12.5 inches fell in thirteen hours. At Joyeuse, in France, 31.17 inches fell in twenty-four hours. At Geneva, 30 inches in twenty-four hours; at Gibraltar, 33 inches in twenty-six hours.

As regards the annual rainfall the most remarkable is on the Khasia hills, in India, where it averages 600 inches, about 500 of which fall in seven months of the year. We do not know of any other place where the average rises even to 300 inches, though at two points on the Ghauts Mountains, in India, it is 254 and 263 inches. At Madras it is 45 inches; at Bombay 75 inches.

It will be seen that the rainfall on the Stye, in Cumberland, approximates to that in the wettest tropical districts. The average in the west of Great Britain and Ireland, in the vicinity of high hills, is from 80 to 150 inches, while away from the hills it is only from 30 to 45 inches, and in the east of England not more than 20 to 28 inches. In France it averages 30 inches; in the level parts of Germany 20

inches; while in some parts of Russia it falls as low as 15 inches. In this country it averages in the Southern States from 50 to 65 inches, though at some points, as at Athens, Ga., it is only 36 inches. In the Northern States, it ranges from about 27 to 45 inches. On the Pacific coast it is 22 inches at San Francisco, but increases as we go northward, being 47 inches at Fort Vancouver, and 90 inches at Sitka, in Alaska.

Though the subject cannot be called a dry one, we should hardly venture to indulge to such an extent in statistics if the variation in the figures were not so striking. To those of our readers who have not made a special study of the subject, we believe they will be interesting; and it cannot be denied that they fully sustain our assertion that rain is the most capricious of all the phenomena with which the meteorologist has to deal. Is it possible that he can make any orderly arrangement of such a medley of seeming incongruous facts, and bring them into harmony with natural laws? Can he explain why within the limits of a little territory like England, about three hundred and fifty miles long and less than two hundred in average breadth, there should be a range in the yearly rainfall from about twenty inches up to more than ten fold that amount? Are such problems within the grasp of "Old Probabilities," and his fellow workers? That these questions are to be answered in the affirmative is all that we will now say: at some future time we may devote another familiar article to the rain and certain related phenomena, and endeavor to elucidate the great laws by which they are controlled.—*Journal of Chemistry.*

### Thomas Upshur.

The following brief notice of this Friend has been condensed from the memoir respecting him published in Friends' Library.

Thomas Upshur was born in the Sixth month, 1672, in the county of Essex, England. He was educated in the Presbyterian profession and was seriously inclined from his youth, often seeking the Lord for the good of his soul, and diligently reading the Holy Scriptures. When about 15 years of age, he left the Presbyterians and joined the people called general Baptists, among whom he was held in much esteem, and became a preacher among them. But being favored with a renewed visitation of divine Grace, he came to see the emptiness of his profession of religion without the saving knowledge of God and our Lord Jesus Christ, which is only attained through the revelation of his Spirit.

He was about twenty years of age when he was convinced of the blessed Truth as held by Friends, and embracing it in the love thereof, he became a diligent attender of their meetings for the worship of Almighty God, waiting upon Him in retirement of spirit and true silence, for his teaching and counsel. It pleased the Lord to bestow on him a gift in the ministry of the gospel, which he received in great humility, speaking a few words amongst his brethren, in much fear and tenderness, to the comfort and refreshment of many. God, in tender mercy, increased his gift, so that he became an able and experienced minister of the gospel, turning many from darkness to the light of Christ; in which service he travelled extensively.

In the time of health he was concerned to remember death, and when taken sick re-



arked, "I do not expect to live long in this world; I have been preparing for a better. I do not desire to live on my own account—I long more and more to be at home with my God; yet I would not be of those who desire the reward before the work is done. There is nothing here which invites my stay, but if God has any further service for me in this world, I am given up to his will."

Several Friends being with him, he spoke of them by his death, and desired they might bear him witness, saying: "My dependence, hope and trust are in the Lord Jesus Christ alone,—I do not value myself upon any qualification or endowment received, but lay all down as at the feet of Jesus, and am as nothing before him."

To a Friend who came to visit him, he said, "In all likelihood, I am now about to take my last leave of you all, and I pray God from my heart to bless you." At another time, he said, "My tongue is not able to express what I feel of the love and goodness of God, now when I have most need of it; the saying is very true, that Life is better than words. There is one thing I cannot find out, why the Lord should so abound in his love and mercy to me, whom am so unworthy of the least of his mercies."

Several Friends being in his chamber, he desired they might wait upon the Lord together, and the Lord was pleased to open his mouth to praise and magnify his holy name. He spoke of the blessed estate of the faithful, at the sight of which, he was filled with heavenly joy, praising the Lord to the comfort of those present, and saying, "O that I might declare of the wonders of the Lord, which I have seen in the deeps—but I am resigned to his will."

Speaking of his pains and exercises, he said they were very great; but added, "The Lord is very good to me, and bears up my spirit in the midst of them all." Taking leave of some friends who visited him, he exhorted them so to live that he and they might meet in the mansions of eternal rest—and desired his dear love to Friends every where, saying, "They are near to my life—I have true unity with them in spirit." At a meeting in his chamber about two weeks before his death, the state of the church and many precious gospel truths were opened to him; and in a heavenly frame of spirit he spoke of the wonderful wisdom, love and goodness of God, exhorting Friends to be more faithful and diligent in His blessed cause and service.

A few days before his close, feeling himself a little revived, he went to meeting and there was engaged in fervent prayer, praising the Lord in a true sense of his goodness and mercy. His distemper returning with increased severity, he felt his end drawing near, and remarked, "I desire to die in great humiliation and to commit my spirit into the hands of the Lord Jesus Christ." When death approached he was in a heavenly frame of mind, and said, "The Lord, in the riches of his mercy, will keep all them that trust in him under all their trials." He peacefully departed this life the 10th of the Eighth month 1704, aged 32 years.

The salt mines discovered in the Teche country, Louisiana, during the late war, are now being worked, while the surface is covered with growing sugar cane. The bed, estimated to contain ninety million tons of pure solid rock salt, is located on an island of 300,000

acres, rising 185 feet above a salt marsh. Access is obtained to this island by a steamboat line running between Brashear City and New Iberia. The soil is composed of sand, loam, gravel and clay, and the surface is partially covered with magnolia, live oak, cypress, maple, locust, gum, walnut and fruit-bearing trees. The vegetation resembles that of a rich prairie, and the scenery is varied and beautiful. Access to the interior of the salt mines is obtained by an elevator, running up and down a forty-foot shaft, cut through the solid material. The width of the vein is 120 feet, and the visitor is surrounded on all sides by rock salt as dry as powder. The absence of moisture is one of the most striking peculiarities, and the iron and steel implements used are quite bright. Two large chambers have been cut out of the vein.—*N. American.*

For "The Friend"

John Heald.

(Continued from page 5.)

5th mo. 16th, 1815. Attended a meeting at Long Plain. After long silence I began to speak with a prospect of only a little in charge; but when one thing was delivered another presented, until the testimony was long. In the course of it, I urged that faith without works is dead, and works without faith are dead also. It is not by works of righteousness we have done, but of His mercy he saveth us. As we are required to work out our soul's salvation with fear and trembling, it is evident there is something required to be done; and that must not be done in our own will, for our natural will is of our fallen nature, and neither the will nor the wrath of man can work the righteousness of God. Some had deeply repented when it was too late, or when they apprehended it to be so, that they had not improved the time with which they had been blessed, and admonished those present to take care that they did not let the time pass unimproved. We went to Obadiah Davis' lodge. He and his wife Ruth are both approved ministers. They said they were glad of the testimony, and that it was well adapted to the state of the assembly; that many of the people, their neighbors, rather despise works as not being necessary to man's salvation, though Abraham showed his faith by his works, and the apostle James said, I will show thee my faith by my works.

17th. We travelled near 30 miles to Pembroke. We put up at a Friend's who said his house was the first built in these parts, about 180 or 190 years ago. We felt ourselves rather tried, though they were kind, yet I concluded there was something wrong. None of this family were members of our Society but himself, his wife a goodly woman. I was afraid that strong drink had hurt him.

18th. Attended Pembroke Meeting. It was not large. I sat silent till near the close, when I delivered a close, moving testimony, tending to stir up the worldly-minded, and encourage the sincere-hearted. It was their Preparative Meeting, where it was stated, that the Friend before mentioned, required Friends' care in regard to his intemperance, which gave relief to my mind. We dined at Benjamin Percival's, and went to John Bailey's. I was glad and felt comforted the little time we spent here.

26th. About one o'clock p. m. we left the wharf at Falmouth, in the packet-boat. The wind dying away, the captain turned back,

saying the tide was against us; but after some time the wind sprang up fair, he turned and stood for Nantucket again, and about ten at night, we landed safe and walked up to Jethro Mitchell's and were kindly received."

At that time two meetings were held on the island of Nantucket. J. H. attended the North Meeting on the morning of First-day, and the other in the afternoon. In this he told the people, that some ministers had come from far and passed through much suffering, and yet when they came to a meeting, the best they could do was to sit in silence. He thought there was great need for watchfulness on such occasions, for when a stranger comes, the minds of the people are too apt to be placed on him, instead of being centered where they ought to be. Thus they are looking to one as impotent as themselves. He then proceeded to warn those who saw the way in which they should go, but were from various causes prevented from entering into it; and to encourage such as were striving to do their duty faithfully, to keep to their exercise. 29th. I had a desire to see the ministers and elders. At 10 o'clock the select meeting came together. I desired them to attend to their duty, and feed the flock, over which the Holy Ghost had made them overseers, in due season.

Soon after, I felt a concern to have the overseers together. Of these there were ten of each sex. I endeavored to encourage them to faithfulness, as much of the welfare of Society depended on their faithful discharge of duty, and neglect introduced weakness into society in general, and in particulars also. This meeting was at 4 o'clock, and at six we had a meeting for the youth. Several hundreds of them assembled. It was a low trying time in the beginning, but as I endeavored to keep close to my guide, life increased, and it proved a solid, good meeting in the end.

31st. The packet master called about half after four in the morning, but we were not ready, though the wind and tide he said suited. We staid and attended the North Meeting. In it I had a remarkably close time, in which I compared the present state of society to Nebuchadnezzar's image, which was high, his head of gold, his breast and arms of silver, his other parts of inferior metals, and his lower parts of iron and miry clay; the head representing the true worshippers; the lower classes grovelling in the mire with the strength and stiffness of iron, and so rising in grades of elevation. Encouragement was held out to the honest-hearted."

6th mo. 1st. He attended the South Meeting, and in his memoranda preserves the following notice of it: "Simon, son of Jonas, lovest thou me? If we loved the Divine Master we would love one another; parents would love and watch over their children, and children, under the influence of that love, would be obedient and affectionately kind to their parents; it would spread yet further to connexions and neighbors, and would reach over sea and land, breathing peace on earth and good will to men; and at times the heart would flow with gratitude. The meeting concluded with supplication."

6th mo. 2d. "This morning we went down to the vessel we expected to go back in, but the wind blew so strong that the captain was not willing to go, though the wind and tide were in favor. So we staid and went to see the ocean which was an awful sight. The

great waves came rolling one after another, and falling over against the shore in great white foam, and roaring loud." Being thus detained over another First-day, he attended the meetings in course, and in the afternoon endeavored to encourage those present to a due attendance of religious meetings. In the course of his communication, he mentioned some of his own trials in early life, from the example of some who took an active part in Society, and yet could stay at home attending to their business, on meeting-days, if it was somewhat urgent. This had made him much difficulty, but he had found no way to obtain peace of mind, but by faithfully following in the path of duty.

It is a frequent remark that example speaks louder than words. Where those, who, from their age and position in the church, ought to be as way-marks to the younger and more inexperienced members, swerve in any manner from the right way, their influence for good is greatly lessened; and those who are inclined to take greater liberties than are consistent with their real welfare, will strengthen themselves in the neglect of duty, and the practice of evil, by their example. In one sense, and that a very practical one, each one of us is our brother's keeper; for we all exert an influence over each other, and are responsible for it.

After leaving Nantucket, J. II. attended the Yearly Meeting of New England, held at Newport. He mentions that when the state of society was being considered, "an increasing solemnity prevailed, in an especial manner when the subject of ardent spirits was before the meeting, the discouragement of the use of that article was owned under humbling, impressive and powerful influence. A more precious time on a like occasion, I have not lately known."

(To be continued.)

*Damascus.*—Damascus is the oldest city in the world. Tyre and Sidon have crumbled on the shore; Baalbec is a ruin; Palmyra lies buried in the sands of the desert; Ninevah and Babylon have disappeared from the shores of the Tigris and Euphrates; Damascus remains what it was before the days of Abraham—a centre of trade and travel, an island of verdure in a desert, "a predestinated capital," with martial and sacred associations extending beyond thirty centuries. It was "near Damascus" that Saul of Tarsus saw the "light from heaven above the brightness of the sun;" the street which is called Strait, in which it was said "he prayeth," still runs through the city. The caravan comes and goes as it did a thousand years ago; there is still the sheikh, the ass, and the waterwheel; the merchants of the Euphrates and the Mediterranean still "occupy" these "with the multitude of their waiters." The city which Mahomet surveyed from a neighboring height, and was afraid to enter "because it is given to man to have but one paradise, and for his part he was resolved not to have it in this world," is to this day what Julian called "the eye of the East," as it was in the time of Isaiah "the head of Syria." From Damascus came the damson, our blue plums, and the delicious apricot of Portugal called damasco; damask, our beautiful fabric of cotton and silk, with vines and flowers raised upon a smooth bright ground; the damask rose, introduced into England in the time of Henry VIII.; the Damascus blade

so famous the world over for its keen edge and wonderful elasticity, the secret of the manufacture of which was lost when Tamerlane carried off the artists into Persia; and that beautiful art of inlaying wood and steel with silver and gold—a kind of mosaic engraving and sculpture united called damaskeening, with which boxes and bureaus, and swords and guns are ornamented. It is still a city of flowers and bright waters; the streams from Lebanon, the "rivers of Damascus," the "river of gold," still murmur and sparkle in the wilderness of "*Lyriah gardoue.*"

#### RESIGNATION.

Meek Lamb of God, on Thee  
In sorrow I repose,  
But for thy tenderness and grace,  
How hopeless were our woes!

Though bitter is my cup,  
Yet how can I repine?  
It stills my every restless thought  
To think that cup was Thine.

Since Thou hast hallowed woe,  
I would not shun the rod,  
But bless the chastening hand that seeks  
To bring me to my God.

Distress and pain I hail.  
If these conform to Thee;  
Be but Thy peace, Thy patience mine,  
And 'tis enough for me.

*Hugh Stowell.*

#### THE INVITATION.

Come, while the blossoms of thy years are brightest,  
Thou youthful wanderer in a flowery maze,  
Come, while the restless heart is bounding lightest,  
And joy's pure sunbeams tremble in thy ways;  
Come, while sweet thoughts, like summer buds unfolding,  
Waken rich feelings in the careless breast,  
While yet thy hand the ephemeral wreath is holding,  
Come,—and secure interminable rest!

Soon will the freshness of thy days be over,  
And thy free buoyancy of soul be flown;  
Pleasure will fold her wing; and friend and lover  
Will to the embraces of the worm have gone;  
Those who now love thee will have passed forever,  
Their looks of kindness will be lost to thee;  
Thou wilt need balm to heal thy spirit's fever,  
As thy sick heart broods over years to be.

Come, while the morning of thy life is glowing,  
Ere the dim phantoms thou art chasing die;  
Ere the gay spell which earth is round thee throwing  
Fades, like the crimson from a sunset sky;  
Life hath but shadows, save a promise given,  
Which lights the future with a fadeless ray:  
Oh, touch the sceptre! win a hope in heaven!  
Come, turn thy spirit from the world away.

*Willis Gaylord Clark.*

*A Valuable Load of Bricks.*—An important shipment of silver bars was made by the Swansea silver smelting and refining company yesterday from the banking office of Adam Smith & Son. The shipment consisted of one hundred and forty-nine silver bricks, which contained forty-seven thousand three hundred and forty-two ounces of pure silver and five thousand ounces of gold, and was valued at \$76,000. The metal was the product of seven days' smelting at the works, which are now turning out \$10,000 worth of gold and silver every day. A shipment equalling in value is made each Saturday to the United States assay office in New York, where the bricks are again smelted, and whatever gold they contain extracted. The bricks are sent through in the care of the American Express Company, and are not encased or protected in any way. In looking at them one would be easily de-

ceived as to their weight and value. The one hundred and forty-nine bricks shipped yesterday made a load which two large horses hauled with difficulty.—*Chicago Tribune.*

Honolulu, 26th of 3d month, 1836.

By a newspaper brought out by one of the vessels just arrived from America, we are furnished with the Epistle of the Yearly Meeting held in London in 1835, of which a present has been made to us in great kindness; it was a treat no less welcome for not having been anticipated, and to myself particularly consoling, being replete with explanation of the principles and views of our religious Society, as held by our worthy predecessors when they first came forth; and declaring them to remain unalterably the same at this day. I trust the pure mind will be stirred up in many of our members to a serious consideration, whether we are endeavoring to uphold them, in their original purity and simplicity, to the eyes of the world, and in faithfulness and gratitude to Him, who called and separated those ancient worthies from the many "lo heres" and "lo theres" of their day and generation, to be a people to His praise.—*From Memoirs of Daniel Wheeler.*

For "The Friend."

#### Japan.

We extract from Professor Pumpelly some of his observations on Japan, made during a residence of some months while he was occupied principally in an examination of the mines and mining resources of the country, by authority of the government. The closer relations and increasing trade between the United States and Japan, is already having a marked effect on the inhabitants of the latter, and seems likely in time to work important changes in some of their habits and institutions.

The Japanese empire forms the chief part of the long barrier chain of islands which, stretching along the eastern coast of Asia, separate the great ocean from the great continent. This chain or mountain range partially submerged, rising above the surface of the ocean in the island of Formosa, trends northeast, through the Linkin group, Kiusiu, Nippon, and Jesso, and forking in the latter, sends off due north, a geologically distinct branch in the island of Saghalien or Krafto, while the main range continues in its northeasterly course, through the long line of the Kurilos and the continental mountains of Kamtschatka, to Behring's Straits.

This outlying chain is the easternmost member of an extensive system of parallel ranges, which, reaching from Burmah to the Arctic ocean, determines nearly all the details in the configuration of eastern Asia, in the same manner as the Appalachian system determines the outlines and details of eastern North America.

Excepting Formosa, all the large islands of this chain belong to Japan. The greatest breadth across the middle of Nippon, is about 200 miles, and the average width of the empire is less than 100 miles. But its narrowness is compensated for by its length, the principal islands ranging from north lat. 31 deg., to about 50 deg. in the island of Saghalien, a length, following the axis, of over 1600 miles.

Its back bone of older granite and metamorphic rocks is overlaid by younger forma-

tions, among which are at least coal-bearing deposits of one age, and tertiary and post-tertiary beds, while strata of the cretaceous age exist on Jesso and Saghalien. Throughout its whole length this range is pierced by countless volcanic vents, and the lavas and tufas ejected from these sources, and in great part deposited originally under the sea, now form terraces and plains around the islands, and cover much of the interior. It is essentially a mountainous country; and though the height of the interior is not known, it seems improbable that the mountains, excepting some volcanic peaks, rise to a greater elevation than 4000 to 6000 feet, while even on Nippon the crest line probably averages less than 3000 feet. The volcano Fuziyama is said to be over 12,000 feet high, and other peaks of similar character may rise above 10,000 feet.

The rivers although very short, being merely coast streams, are often deep and navigable for small craft; they are, however, frequently broken by falls and rapids. The bold and rock-bound coast is indented with bays and countless fiords, forming many harbors where whole fleets could ride in safety.

With such a wide extent in latitude, there of course exists a corresponding change in climate. In Hakodadi, according to the observations of Dr. Albrecht, the mean annual temperature, from an average of four years (1859 to 1862), is 48.22 deg., the minimum being in January, 10 deg. Fah., and the maximum in August, 87.3 deg. The fall of rain in 1862 was 47 inches; the maximum fall in one month being ten inches in July.

Notwithstanding its insular position, the mean annual temperature of Japan, in common with that of all eastern Asia, is below that of corresponding points on the eastern coast of America, which is at least partially explained by the fact that the prevailing winter winds are from the west, blowing from the cold steppes of Tartary.

A marked difference is said by the Japanese to exist between the climates of the eastern and western coasts of Nippon, the latter being much colder and receiving a greater fall of snow than the former. The eastern coast, as far as the northern part of Nippon, is washed by the Kurosiwo, which, branching off from the equatorial current in the tropics, flows as a broad belt of warm water to the northeast, the counterpart in the Pacific ocean of the Atlantic gulf-stream. On the other hand, in the Japan Sea, there seems to be a cold current, setting south from the Sea of Ochotsk. A branch from this reaches eastward, through the Straits of Tsungaru, passing Hakodadi with a velocity of four or five miles per hour. On a voyage in the steamer Bogartyn, from Hakodadi to Nagasaki, through the Japan sea, it was found that the current set us every day thirty to forty miles south of the position indicated by dead reckoning.

At the change in the monsoons, especially in September, the coast is visited by fearful hurricanes, called typhoons, carrying destruction in their track. Although these cyclones are felt in the waters of Jesso, their centres follow the curve of the warm Kurusiwo, which does not wash the shores of that island.

Abounding in forests from the extreme south to the northernmost islands, Japan is exceedingly rich in the variety of its trees. The moisture of an insular climate, together with the fertility of soils formed by the decay of volcanic rocks, produce an exuberant vege-

tation in every latitude of the empire. On the highlands of Nippon the prevailing forms are European. The valleys of southern Nippon, and the forests of Kiusiu, contain many tropical plants, while the investigations, especially of Gray and Maximowitch, have shown that the flora of Jesso is generically almost identical with that of the northeastern United States.

The animal kingdom does not seem to be so well represented as one might expect, when we consider that the islands must have communicated with the continent at some period since the appearance in Asia of the animals now living wild in the Japanese mountains. The list of wild quadrupeds known to naturalists, seems to be confined to a species of hare, a deer, an antelope, a bear, a wild hog, fox, red and black badger, otter, marten and squirrel.

The animals of Japan have a strong analogy with those of Europe; many are identical or slightly varied, as the badger, otter, mole, common fox, marten and squirrel. On the other hand, a large species of bear in the island of Jesso resembles the grizzly bear in the Rocky Mountains of North America. A chamois in other parts of Japan is nearly allied to the antelope montana of the same mountains; and other animals, natives of Japan, are the same with those of Sumatra; so that its fauna is a combination of those of very distant regions.

The list of domesticated animals is very small, and confined to the oxen necessary in agriculture, horses, two kinds of dogs, the small pug-nosed variety like the King Charles, and the wolfish Tartar variety, with erect ears and bristling hair. Besides the common house cat, with a long tail, there is a variety having by nature either no tail, or one an inch or two long, and ending with a knot. The sheep, goat, and ass, seem to be unknown throughout the group.

The number of islands composing the Japanese empire is variously estimated at from 1,000 to 3,800, and the aggregate area at 170,000 square miles; Nippon, 900 miles long by about 100 miles broad, containing about 95,000 square miles; Kiusiu about 16,000; Sikok about 10,000, and Jesso about 30,000.

The population of Japan is generally placed at between thirty and forty millions. All estimates for the present must be merely arbitrary, as, although the population is probably known to the government, it has never been ascertained by foreigners; and we are yet too ignorant of the extent of cultivable land on Nippon and Kiusiu, and, indeed of all the other data necessary to form a rough estimate. The Japanese, not being a meat eating people, are able to cultivate land which with us would be devoted to pasture. In no other country does so large a portion of the population support itself and supply the interior with the products of the sea. These, ranging from sea-weed to marine mammals, contribute perhaps as largely to the subsistence of the nation as do the products of the land. Both these facts form important elements in estimating the ability of the country to support life; they might seem to favor the supposition, other things being equal, of a larger population to the square mile than we find in Europe. But the feudal state of the empire, together with the mountainous character of the islands, both of them conditions opposed to expansion; the laws requiring the maintenance of a fixed

forest area (with some social and moral influences) act against increase, and seem to weigh against the arguments for an overflowing population.

There is strong reason for believing that the population of Nippon and Kiusiu is far below the maximum which those countries and their coasts can support. This is found in the fact that Jesso, separated from Nippon by only a strait fourteen miles broad, and having an area of 30,000 square miles, and a climate like that of Illinois and New England, with a more fertile soil than the latter, has no population beyond fishing villages on the coast, and a few scattered aborigines in the interior.

Japanese literature, so far as known to us, gives no clue to the origin of the people. The native chronologies and histories represent the inhabitants of the islands as sprung from a race of gods through demi-gods, who, during more than a million years occupied Japan. The authentic dates of their history begin about 670 B. C., and the apparent absence of traditions relating to a foreign origin would seem to indicate that the time of their arrival was very remote indeed.

At present the empire is inhabited by two distinct races, the Japanese and the Aino. The latter people, exclusively hunters and fishermen, and now found only in parts of Jesso, Saghalien and the Kurile islands, as late as the sixth century occupied a large part of northern Nippon, whence they were dislodged. After a long series of bloody wars in Jesso they were brought to complete subjection in the twelfth century. The Ainos probably inhabited a large part if not all the present empire before the arrival of the Japanese. It is impossible to suppose that the Ainos, with their dark skins, heavy flowing beards, and hairy bodies, should be the parent stock of the Japanese, who differ from them as much as they do from the Caucasian.

By some writers the Japanese have been derived from the Mongol family, while others see in them proof of a Malay origin. Grammatical analogies in language, and some points of resemblance physically, point to a relationship with the Mongol family. It is not impossible that the wide-spread Malay and Mongol races may have met in southern Japan, and in their union produced the present population, in the character of which many of the distinguishing features of both are combined.

*The Qualifications for Gospel Ministry.*—They only are true pastors and ministers who are of Christ's giving; and many such he has given, and will give in this gospel day, according as was testified by a preacher, both of Christ as come in the flesh, and of the mystery of Christ as come in spirit. "Even the mystery which hath been hid from ages and generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily."

According to a real belief and persuasion that God would reveal this mystery of Christ in us, I was made tenderly concerned to wait

for the same, that I might experience, witness and feel the power and coming of Christ inwardly in spirit, both to sanctify my heart, and give me understanding to do his will. And when he called me to bear testimony for his name and power, and also for his inward and spiritual work in man, I was engaged in spirit to wait for his power and spirit to move and work in me; and that I might labor in his service according to his working in me thereby, and not otherwise to run or to strive in my own will, wisdom or strength, as knowing that without Christ, his power and presence, help and counsel, I could of myself do nothing. And when my ability was but small, and I was in much weakness, fear and trembling many times, the Lord helped me, and increased strength and ability in my labors beyond expectation; this care still resting upon me, even in my early travels to minister only according to the ability and gift given to me of my heavenly Father, so to keep within compass of my own gift and ability; and when the Spirit of the Lord opened, and moved but in a few words, I must not exceed, but sit down in silence when that ceased. Many times in waiting upon the Lord, and secretly breathing to him in silence, the spring of life would arise, and open counsel afresh to the refreshment and consolation of myself and others. Often hath my soul been brought low, and the Lord helped me, and renewed my strength, to persevere in his service; being sensible the more low I was in myself, and the more in fear toward God, though but weak and simple of myself, the more he would manifest his power, and bless my endeavors and service. Let Him have the praise of all, who is forever worthy.—*George Whitehead.*

*The Wheat Fields of the Future.*—As soils constantly sown to wheat will in time lose the elements favorable to its successful production unless they are restored by expensive fertilizers, it has become a question of some interest whether lands on which wheat will naturally grow are likely to be found within the area of civilization in years to come. It is well known that virgin soils, if rich and favored with proper climatic influences, almost always produce good crops of wheat, but in a few years the constant drain of the constituent elements of the grain from the soil, exhausts its productiveness so far as this crop is concerned, and to restore its fertility resort must be had to manures, rotation of crops, or other means familiar to agriculturists. The principal production of wheat in the early days of the country was from the alluvial lands along the Connecticut, Hudson, Delaware and Susquehanna rivers and their tributaries. Then Ohio, Michigan and Indiana became in their turn the great producing States, and as the wheat culture there declined in importance, it increased in districts further west.

During the period embraced between the years 1865 and 1872, Ohio, Indiana, Illinois, Michigan, Wisconsin and Missouri, although growing immensely in population and general productiveness, fell off in their relative yield of wheat, while Minnesota increased its production from 3,000,000 to 15,000,000 bushels; Iowa from 13,700,000 to 20,600,000; Kansas from 200,000 to 2,000,000, and Nebraska from 166,000 to 2,500,000. And still the boundaries of the wheat region are extending toward the west.

No finer wheat can be grown anywhere than in that section east of the Rocky Mountains which can be utilized by irrigation. Should the experiment of artesian wells succeed generally, as it has in a few cases along the line of the Union Pacific Railway, the entire six or seven hundred miles between the Missouri river and the Rocky Mountains—once called in our school geographies the "Great American Desert"—may in the next half century become one vast wheat field. Northern Minnesota and the central sections along the line of the Northern Pacific Railway will produce the finest wheat in abundance. Manitoba gives excellent promise as a wheat producing region, while in the Saskatchewan valley, extending from Lake Winnipeg to the Rocky Mountains, and the country directly east of the mountains as far south as New Mexico, there is an area suitable for the production of wheat which bids fair to afford an ample supply of this great staple for centuries to come.—*Ohio Farmer.*

For "The Friend."

#### Samuel Hilles.

The recent removal of this dear Friend, has awakened a lively remembrance of the thoughtful kindness which he manifested nearly forty years ago, to one then a school-boy under his care; and which led to a friendship which subsisted through life. Great is the power of that christian courtesy, of which he was a shining example, when it is connected with unaffected love to the brethren, and flows from a heart in which the love of our Heavenly Father is felt and cherished. Such we believe was the case with our departed friend. It was very instructive to notice, especially in the latter years of his life, his earnest concern to be found in unity with his brethren, and his willingness to waive his own inclination, if he found it not to accord with the judgment of those with whom he was associated. Yet this humility and deference to the feelings of others, did not lead him to give up his attachment to the doctrines and testimonies of the Society of Friends, when brought into contact with those who had imbibed views inconsistent therewith. The writer well remembers a visit to his pleasant home, in the latter part of his life, in which S. H. spoke of one who had recently been under his roof, and who, though brought up within the pale of the Society, had become an enthusiastic convert to a form of doctrine not in accordance with that of his education. Samuel said, he made little reply to the arguments of his visitor, not thinking that much good would result from discussion in his present state of mind; but added, that he could not make the doctrines he advanced agree with his own experience.

It would be well for many in the present day, if, like this good man, they were concerned to know their religious opinions to be the result of submission to the grace of God, and produced by its effectual working in the heart. From this foundation they could not easily be moved by any wind of doctrine, or subtle argument addressed to the intellect. Retaining their faith in the efficacy of that Divine Power whose operations they had long witnessed in themselves, they would patiently wait the unfolding of the heavenly mysteries, in accordance with the promise of the Scriptures: he that doeth the will shall know of the doctrine. How sweet and encouraging

to such is the exhortation of a deeply experienced servant in the early days of this Society: "What though thou art weak and little; though thou meet with those who are wise and knowing; and almost every way able to reason thee down; what though thou hast not wherewith to answer; yet thou knowest and hast the feeling of God's pure Truth and Spirit, with a desire to have the life of it brought forth in thee, and so to witness the change and renewings which are by his power. O, dear heart! herein thou art accepted of the Lord, and here his tender love and care will be over thee, and his mercy will daily reach to thee; and thou shalt have true satisfaction in thy heart, and hold the Truth there, where all the reasonings of men, and all the devices of the enemy of thy soul, shall not be able to reach. Therefore look not out at men, or at the words and wisdom of men; but keep where thou hast felt the Lord visit thee, that he may visit thee yet again and again, every day, and be teaching thee further and further the way to his dwelling place, and be drawing thee thither, where is righteousness, life, rest and peace, forever."

*On the Top of Mount Shasta.*—After six hours' weary climbing—during the last hour of which the inclination was about forty-five degrees—we reach the crater summit. The mountain here is rounded in shape, and the line of vision, therefore, only a few feet distant. Nothing intervened between it and Shasta Valley, 13,000 feet below. This created the belief that by going a few feet to one side a sheer precipice of this depth would be found. Though the mind knows this to be an illusion, the eye was constantly returning to the view that created it—that which we dread having in such cases so unnatural an attraction. This fact did not by any means tend to restore calmness to nerves wrought almost to their utmost tension by the fatigue and excitement of the journey. In addition to the weakness resulting from want of sleep and appetite, I confess to having experienced the squeamish sensation incident to sea-sickness—a feeling to which, after the arduous journey, even those in possession of a full measure of strength are subjected.

In the ascent to the summit overlooking the great crater we passed over an ice-field which by the continued action of frost, had become as hard as flint glass and exceedingly slippery. It possessed the peculiar tinge of blue found in the ice of which glaciers are composed, and like them had been formed by the melting of snow. A sharp thrust with the spike of an alpenstock hardly made an impression in this ice, upon which it was almost impossible to walk.

After crossing the ice field we reached the crater rim of the once great but now extinct volcano. The crater is now filled with volcanic debris covered by layers of snow and ice. The present bottom of the crater is apparently 800 or 1000 feet below the rim, which has a circumference of nearly three miles, and it is irregularly broken on all sides except the east. The desolation and silence of the region are made more forbidding by the absence of every vestige of plant life, and by the sombre colors of the mountain sides to the south.

The view from the summit when the sun has dispelled the clouds extends from Pitt river on the northeast to Mount Tamalpais near the bay of San Francisco, on the south

west, a distance of some 500 miles. The great boundary wall of the Sierra Nevadas lies to the east, and the sinuous outline of the Coast Range to the west, beyond which, and visible over it, the broad Pacific shelves away to the horizon. Between these ranges lies the vast garden of the Sacramento. There is no feature which rugged, towering mountains, beautiful, fertile valleys, rich, variegated foliage, wood and water, clouds and clearings can bring as factors of the grand in nature, that is not found somewhere in the sweep of the vision along this marvellous panorama.

On the summit of Shasta a number of hot springs are found which emit a disagreeable odor and have the power of brazing any metallic article which is thrown into them. The chief constituents of the water are sulphur, arsenic, soda and iron, and the springs are faintly suggestive vents of the region of subterranean fire, which once threw molten lava and debris over the whole of the surrounding country.—*Scribner's Magazine*.

### The Plain Language.

George Fox says, "All Friends that believe in the right, as Christ hath commanded you, and are become children of light, keep to the proper speech; that is *thee* and *thou* to a single person, and *you* to many. You may see throughout the Scriptures, it was the language of God and Christ, his prophets and apostles, and all good men; though it is the practice of others to say you, when they should say *thou*. Therefore, take you heed of flattering or please men, and of letting the world's spirit over you."

That this was no light matter in George Fox's view, is shown by his advice that Monthly Meetings should make inquiry, "whether any that profess truth, use not of the pure language *thou* to every one; whether they keep up God's and Christ's language, that the holy prophets and apostles used, over all the flattering words of the world."

In one of the conferences which George Whitehead and Gilbert Laty had with Charles I., the king remarked, "But you will say *thee* and *Thou*; what is your reason for that?" To which Gilbert Laty made answer, "The same reason as the apostle Paul, when speaking to king Agrippa, he says, 'I think myself happy, king Agrippa, that I shall answer for myself before *thee*, especially because I know *thou* art expert in all customs, &c. Also, 'king Agrippa, believest *thou* the prophets?' And 'would to God not only *thou*, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.'"

In reference to the practice which unhappily, has become too common among Friends in many places, to omit the word *thou* and employ *thee* in its place, that valuable minister, William Savery, makes this observation in his journal: "My two travelling companions George Miller and William Farrer, made some remarks on Americans using the word *thee* instead of *thou*, when the latter would be most proper; they were of the mind that it was a departure from our testimony, and had crept in from a desire of pleasing others by a soft, accommodating form of speech, and was inconsistent with the practice of our ancient Friends. I never thought it proceeded from a desire to evade our testimony, but through custom, had prevailed in many from ignorance of grammar rules:—we are, how-

ever, recommended by an apostle to hold fast the form of sound words."

When men and women in a discursive spirit take upon them to declare the Truth, when the Lord neither calls them nor speaketh by them, the children born of the royal seed are burdened; for such have turned against the Truth, and the children born of it, whom the Lord will ease in the day determined, when all mouths shall be closed in silence, but those which are opened by him, and not any voice be heard, but his own spirit speaking in and through his own children, born of him, who alone seek his glory, and not anything for themselves, which must be denied.—*Epistle of Wm. Dewsbury*.

The highest mountain on the North American continent is Mount St. Elias, in Alaska, whose elevation is 17,900 feet. Next to it come the volcano of Popocatepetl, in Mexico, 17,884 feet, and Orizaba, also in Mexico, 17,373 feet. If the newly discovered peak of the Holy Cross, in the Yellow Stone region, found by the Hayden exploring party, be really 17,000 feet high, as they estimate, it will be the fourth peak in elevation on the continent of North America, and the highest mountain in the United States, excluding Alaska. Heretofore the highest peak in this country was supposed to be Big Horn mountain, which is elevated 15,000 feet.—*Late Paper*.

## THE FRIEND.

EIGHTH MONTH 30, 1873.

The writer of an article which appeared in our Journal some weeks ago, under the caption of "Revision of the Bible," complains—and we think justly—that great part of it appeared in the 8th month number of "The British Friend" as an extract from "The Christian Union;" giving the impression to those who have observed the essay in both journals, that while claiming to be an original article, prepared for "The Friend," it was really a copy from the "Christian Union." We have no doubt the editor of "The British Friend" credits the article to the source whence he took it. Other journals are welcome to what may appear in our columns, but it is no more than right that when making such extracts, they should state where they are taken from.

### SUMMARY OF EVENTS.

FOREIGN.—A Madrid dispatch of the 22d says: The Republican army, under the command of General Bregua, numbering twelve thousand men, has entered Bilbao. The Carlist forces occupying the city withdrew without offering battle.

On the 16th inst. an unsuccessful attempt was made upon the life of Don Alphonso, the brother of Don Carlos. The would be assassin was taken and executed.

The total strength of the Carlist force operating in the North of Spain, is estimated in Madrid at 28,000 men.

The Spanish Minister of War has received dispatches announcing that in a recent battle near Berga, the Carlists were defeated after a desperate conflict in which ninety of their soldiers were killed and 300 wounded. The siege of Berga has been raised and the Carlists were in full retreat.

The Cortes have authorized the prosecution by the tribunals of justice of nine Deputies who have been arrested for participating in the Communist and Cantonal insurrections. The prisoners taken by the government forces in encounters with the Cantonal and Communist insurgents are to be sent to reinforce the Spanish army in Cuba.

The Spanish fleet, under command of Admiral Lobos, commenced the bombardment of Cartagena on the 22d inst. Advices from that city state that the civil and military authorities of the Communist administration had quarrelled, and their respective partisans were engaged in actual conflict. The private soldiers, it was believed, were in favor of surrendering to the government forces.

A Bayonne dispatch of the 23d says: Advices from Carlist sources state that Berga has been again invested by the Carlist army. Both sides claim to have gained the victory in the recent battle before that town.

The Carlists say they are organizing for a movement on Madrid, and will be ready to march within two months.

The Carlists, at the instigation of the priests, burn all the records of civil marriages that they can capture.

The work of laying a cable from Lisbon to Rio de Janeiro has commenced. A steamer left Lisbon on the 21st with the wire on board.

Bombay dispatches report that destructive floods have afflicted the province of Agra. There had been some loss of life, and 3,500 houses of the natives had been swept away by the waters.

On the 19th inst., Duke Charles Frederick William, of Brunswick, died at Geneva, of apoplexy. He left by will the whole of his great landed and personal estate to the city of Geneva.

South American advices state that a disastrous fire had occurred in Valparaiso, causing a loss of \$500,000. Several towns in Chili have been greatly damaged by earthquakes. About sixty miles from Lima an immense body of earth fell from a mountain side into a valley, severely injuring a number of persons and damming up a river which had risen more than one hundred feet above its usual height. Further damage was expected whenever the water burst through the barrier of rock and earth.

The revenue of the East Indian government for the year ending 3d mo. 31st, 1873, was \$249,570,000, and the expenditures \$242,110,000. There was a cash balance in the Treasury of \$95,000,000.

A Paris dispatch of the 22nd says: At a meeting of the members of the Left to-day, it was decided to seek the support of the Left Centre, to prevent the success of the plans of the Fusionists and Legitimists for the establishment of a Bourbon monarchy.

Prince Napoleon has been elected president of the Council General of Corsica. In accepting the position he delivered an address to the Council, recommending that the proceedings be confined to matters of departmental interest.

The Prussian Minister of Public Instruction and Ecclesiastical Affairs, has ordered the Roman Catholic Seminary at Posen to be closed.

The rate of discount at the Bank of England has been reduced to three per cent.

A steamer from Singapore and Shanghai, for London, has been wrecked in the Red Sea, near the eastern entrance. The captain, officers, and part of the crew, were lost. Thirty-six men succeeded in gaining the land, but fell into the hands of Arabs, by whom they are held as prisoners.

A dispatch of the 23d from Alexandria says: Sir Samuel Baker and wife, with the party which went with them up the Nile, have arrived at Suez, and will proceed to Cairo to-morrow.

By a collision on the Great Northern Railway, near Nottingham, on the 23d inst., four persons were killed and fifteen others badly injured, some of them fatally.

London, 8th mo. 23d.—Consols 92½. U. S. 10-40 five per cents, 90.

Liverpool.—Middlings cotton, 8½d. Sales 12,000 bales.

It is stated that Victor Emanuel, King of Italy, will visit Vienna and Berlin about the middle of next month.

It is announced that the Pope has intimated his desire for reconciliation with Germany, on the condition of Germany not interfering in the Italian complications.

UNITED STATES.—*Miscellaneous*.—The interments in Philadelphia last week numbered 333, including 157 under two years. There were 51 deaths of cholera infantum, 38 consumption, 23 marasmus, 22 debility.

There were 615 interments in New York last week.

The *North American* of the 22d inst. says: There is now at this port the bark True Love, Capt. Thomas Wetherill, recently arrived from Greenland with a cargo of kryolite. The vessel was built in 1764, in this city, and is consequently 109 years old. It is still in excellent condition and during its long existence has received scarcely any repairs.

The number of distilleries in the United States in operation on the first inst., is stated by the Internal

Revenue Department at 208, with a capacity for producing 181,729 gallons of spirits daily.

President Grant has approved the sentences passed by a military commission on some of the captive Modocs, and ordered that they be carried into execution on the 3d day of Tenth month next. The commission sentenced Captain Jack and five other prisoners to death by hanging.

On the 23d inst. an explosion occurred in the steamer George Wolfe, on the Mississippi river, near Memphis, by which a large number of persons were killed or injured.

On the 24th an accident occurred on the Baltimore and Ohio Railroad, by which four German immigrants were fatally injured, and about twenty wounded. The accident was caused by the spreading of the track, which threw all the cars off the track and one down an embankment, bottom upward, with 70 or 80 men, women and children in it.

A very destructive fire occurred in Belfast, Maine, on the 24th inst., by which more than 125 buildings were destroyed, and at least 130 families rendered homeless. Loss about \$500,000.

Notwithstanding the great loss by the fire of Eleventh month last, the valuation of real and personal property in Boston this year shows an increase of \$8,000,000. The rate of taxation will be about thirteen dollars per thousand.

**The Markets, &c.**—The following were the quotations on the 23d inst. *New York*.—American gold, 115½. U. S. sixes, 1881, 119½; ditto, 1868, 118; ditto, new fives, 114½. Superfine flour, \$5.10 a \$5.40; State extra, \$6.40 a \$6.75; finer brands, \$7 a \$10. Red western wheat, \$1.64; No. 2 Chicago spring, \$1.49; No. 3 do., \$1.40. Oats, 40 a 50 cts. Western yellow corn, 62 a 63 cts.

*Philadelphia*.—Middling uplands and New Orleans cotton, 19½ a 20½ cts. Superfine flour, \$3.50 a \$4.25; extra, \$4.50 a \$5.50; finer brands, \$6 a \$10. Old white wheat, \$1.65 a \$1.85; amber, \$1.65; western red, \$1.60 a \$1.65; No. 2 spring, \$1.42. Rye, 80 a 82 cts. Yellow corn, 62 cts. Oats, 39 a 46½ cts. *Baltimore*.—White corn, 70 a 72 cts.; western mixed, 59 cts. Oats, 44 a 48 cts. *Chicago*.—No. 1 spring wheat, \$1.24; No. 2 do., \$1.19½; No. 3, \$1.10½. Corn, 39½ a 40 cts. No. 2 oats, 27½ cts. Rye, 65 cts. Lard, 7½ a 8 cts. *St. Louis*.—No. 2 amber red wheat, \$1.45; No. 3 red, \$1.30. Corn, 37 a 38 cts. Oats, 29 a 29½ cts. Lard, 7½ cts. *Cincinnati*.—Family flour, \$6.60 a \$6.75. Wheat, \$1.30. Corn, 46 a 49 cts. Lard, 8 a 8½ cts.

#### FRIENDS' SELECT SCHOOLS.

These schools, under the care of the three Monthly Meetings of Friends in this city, will re-open on Second-day, Ninth mo. 1st, 1873. The Boys' School, on Cherry St., above Eighth St., is under the care of Zebedee Haines, as Principal. The Girls' School, on Seventh St., below Race St., is under the care of Margaret Lightfoot. There are also two Primary Schools for the instruction of those children who are too young to attend the higher schools; one of which is held in the Meeting-house at the corner of Sixth and Noble streets, the other in the Boys' School building on Cherry street.

The attention of Friends residing in this city and its neighborhood is particularly invited to these schools. The terms are moderate, and by provisions recently made for that purpose, Friends belonging to Philadelphia Yearly Meeting, sending children to these schools, (also members) who may find the charges burdensome, can be fully relieved. In the principal schools opportunities are afforded of obtaining a liberal education in useful branches of study, and in the Latin and Greek languages. Facilities for illustration are afforded by a valuable collection of philosophical apparatus, minerals, and Auzoux's models of parts of the human system, &c. French is also taught in the Girls' school. In the primary schools the children are well grounded in studies of a more elementary character.

It is desirable that applications for admission of children should be made early, and that parents returning children to the schools should send them at the beginning of the term.

Further information may be obtained upon application to the Treasurer of the Committee,

JAMES SMEDLEY, No. 415 Market street.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

#### RECEIPTS.

Received from Charles W. Roberts, Pa., per M. C. R., \$2, vol. 47; from Isaac P. Wilbur, Mass., \$2, vol. 47; from Cornelia G. Graham, O., \$2, vol. 47; from Jane DeCou, N. J., \$2, vol. 47; from Daniel Smith, O., \$2, vol. 47; from Joel Harlan, Pa., \$2, vol. 47; from John D. Harrison, Pa., \$2, vol. 47; from Stephen Hobson, Agent, O., \$2, vol. 47, and for John S. Fowler, Edwin Hollingsworth, James Bowman, and Daniel M. Mott, \$2 each, vol. 47; from Thomas H. Whitson, Pa., \$2, vol. 47; from Deborah L. Walton, Pa., \$2, vol. 47; from D. J. Scott, Pa., \$2, vol. 47, and for Ann Scott, \$2, vol. 47; from William Bettles, Ill., \$2, vol. 47; from Daniel Satterthwaite, N. J., \$2, vol. 47, and for William Satterthwaite and Samuel Satterthwaite, Mich., Daniel Satterthwaite, N. Y., and Reuben Satterthwaite, Del., \$2 each, vol. 47; from Isaac Hall, Pa., \$2, vol. 47, and for Esther A. Ellis, City, \$2, vol. 47; from Thomas Conard, Agent, Pa., \$2, vol. 47, and for Sarah C. Satterthwaite and William Wickersham, \$2 each, vol. 47; from Henry W. Wills and Joshua S. Wills, N. J., \$2 each, vol. 47; from Lydia Ann Hendrickson, N. J., \$2, vol. 47; from C. I. Hayes, O., \$2, vol. 47, and for Anos Fawcett, \$2, vol. 47; from Hannah Stevenson, Ill., \$2, vol. 47; from Isaac Child, Io., \$2, vol. 47; from Nicholas D. Tripp, N. Y., \$2, vol. 47; from Joshua Haight, Agent, N. Y., \$2, vol. 47, and for David Haight, Humphrey S. Haight, Levi H. Atwater, Hibbard Fuller and William Breckon, \$2 each, vol. 47; from J. B. Foster, R. I., \$2, vol. 47; from Joseph Hall, Agent, Io., for John Thomas, Israel Heald, Jonathan Bundy, Isaac Walker, Aaron Roberts, John Hirst, John Oliphant, Joseph Armstrong, Lindley Heald, Abraham Cowgill, and Thomas Heald, \$2 each, vol. 47, for Samuel S. Cowgill, \$4.50, vols. 46 and 47, and for Joseph Wilson, Ill., \$2, vol. 47; from Caleb Hoopes, Pa., \$2, vol. 47; from Nathan B. Willits, N. J., \$2, vol. 47; from Jacob Edge, Pa., \$2, vol. 47; from Mary A. Chambers, Pa., \$2, vol. 47; from Charles Cooper, Pa., \$2, vol. 47; from Naome Gibbons, Pa., \$2, vol. 47; from Martha Sankey, Pa., \$2, vol. 47; from Jonathan Chace, R. I., \$2, vol. 47; from George Foster, L. I., \$2, vol. 47, and for James Willeits, \$2, vol. 47, and H. V. Duryea, \$2, to No. 32, vol. 47; from Joseph Scattergood, Jr., Agent, Pa., for Ann Sheppard, Philena S. Yarnall, Mary Ann Newlin, Elizabeth S. Thomas, Morris S. Cope, and Jane B. Davis, \$2 each, vol. 47, and for Susanna S. Thomas, \$2, to No. 31, vol. 48; from Zebedee Haines, N. J., \$2, vol. 47, and for Joshua L. Harmer, \$2, vol. 47; from Abram P. Rudolph, N. J., \$2, vol. 47, and for Eunice Mickle and Hannah G. Leeds, \$2 each, vol. 47; from Benjamin D. Stratton, Agent, O., \$2, vol. 47, and for Hannah Gilbert, Lindley M. Shaw, Uriah Price, Edward Y. Cope, Nathan B. Whinery, Josiah Cameron, Rachel Harris, Christiana Kirk, Zachaeus Test, Albert M. Cope, Joshua Coppock, Cyrus Brantingham, Lewis B. Walker, Joshua Gilbert, Sarah S. Lupton, Christopher Allen, Preston Beck, Ann Stanley, and Alfred M. Brantingham, \$2 each, vol. 47; from James Smedley, City, \$2, vol. 47, and for Sarah Haines, N. J., Thomas Yaroall, and Thomas Smedley, Pa., \$2 each, vol. 47, and William Webster, Pa., \$2, to No. 11, vol. 48; from Robert Miller, O., \$2, vol. 47, and for Oliver Miller, \$2, vol. 47; from Friends' Boarding School, Mt. Pleasant, O., per Barclay Stratton, \$2, vol. 47; from Richard W. Bacon, City, \$2, vol. 47, and for Mary W. Bacon, N. J., \$2, vol. 47; from David F. Knowles, Vt., per Robert Knowles, \$2, to No. 42, vol. 47; from Stephen H. Foster, Ill., \$2, vol. 47; from Gilbert Cope, Pa., \$2, vol. 47, and for Lucy Cope, \$2, vol. 47; from Joseph W. Hibbs, Pa., \$2, vol. 47; from Jno. M. Saunders, N. J., \$2, vol. 47.

*Remittances received after Fourth-day morning will not appear in the Receipts until the following week.*

**ERRATUM.**—The Receipt in last week's issue from Annabella Wynne, Ind., should be Annabella Lynde, Ind.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. A teacher of the school will also be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to

Elton B. Gifford, 28 North Third St.

Ephraim Smith, 1013 Pine St.

James Bromley, 641 Franklin St.

Richard J. Allen, 472 North Third St.

#### HAVERFORD COLLEGE.

The Winter Term will commence 9th mo. 3rd, 1873.

Applications for admission may be made to

SAMUEL J. GUMMERE, Pres't.

Haverford College P. O., Montgomery Co., Pa.

DIED, on the 10th of Third month, 1873, at West-town Boarding School, SARAH W. MOORE, widow of Calvin C. Moore, in the 57th year of her age. This dear Friend had from early life been almost constantly employed in the care and instruction of youth; and for nearly seven years past she was usefully and acceptably engaged at the Institution where she died, first as a teacher, and afterwards in the important station of Governess. She was an earnest and efficient teacher, and felt a true interest in those under her care, endeavoring by precept and example to guard them from the evil that abounds in the world. Her last illness was of about two weeks continuance, soon assuming an alarming character. Her bodily suffering was at times extreme, and she also experienced much conflict of spirit, having to labor, as she expressed it, for her own soul and that of her precious child. The prospect of leaving him was a deep trial to her, but being enabled to impart to him much valuable counsel, she was favored to experience resignation to the Divine will. She was frequently engaged in supplication, and repeatedly said that if she found acceptance at last "it would be all through mercy, unmerited mercy." On the night of the 4th she several times appeared to be near her end; but next morning, contrary to expectation, she revived and was remarkably strengthened to speak to those about her, having something to say to each of the teachers and to other members of the family. She also sent messages of love to the girls (her pupils) and to many of her friends. "Tell the girls," she said, "that I hope they will try to do what they know to be right for they will all have to do what I am doing, leave this world." She added, "It is an awful thing to die." To the teachers she said, "There is no hiding anything in corners at such a time as this: every thing is brought to light. I part with you in much love, much kindness, much tenderness; and if I have done anything to hinder the growth of the good seed in any, I trust I may be forgiven." After these interviews her mind seemed like that of a little child, humble and redeemed from earth. At one time she said, "I hope no one will hold me; I have no dread of death; the sting of death is taken away." Some encouraging passages of Scripture being repeated to her, she said, "How precious those words of comfort." She bore all her suffering with much patience and Christian fortitude. During the last few days her strength continued steadily to decline, and she lay quiet and composed, patiently awaiting the solemn change. She quietly breathed her last on the afternoon of the 10th of Third month. "Blessed are the dead which die in the Lord, from henceforth yea, saith the Spirit, that they may rest from their labors; and their works do follow them." May the labors of this dear Friend be blessed to many of the young persons on whom they were bestowed.

—, at Moorestown, N. J., on the 23d of Fifth month 1873, SARAH B. EASTBURN, formerly of Buckingham Bucks Co., Pa., in the 64th year of her age, a member of Chester Monthly Meeting, N. J.

—, at his residence, Parkersville, Chester Co., Pa. on the 15th of Seventh month, 1873, WILLIAM HOUSE in the 81st year of his age, an esteemed member an overseer of Kennet Monthly Meeting.

—, on Fifth-day, Seventh mo. 31st, at his residence in Johnstown, Pa., JOHN ELDRIDGE, aged 77 years, member of Concord Monthly Meeting.

—, Third-day, Eighth mo. 12th, at his residence East Goshen, ISAAC G. HOOPES, aged 75 years, a member of Goshen Monthly Meeting.

—, at the residence of her son-in-law, John M. Saunders, Woodbury, N. J., Eighth month 15th, 187 BEULAH SNOWDON, widow of the late Miles Snowdon of Philadelphia, deceased, in the 80th year of her age a member of Woodbury Monthly Meeting.

—, on the 25th inst., at his residence in New Garden township, Chester Co., Pa., PASCHALL COPE, in the 47th year of his age, a member of New Garden Monthly and Particular Meeting.

# THE FRIEND.

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VOL. XLVII.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

## Amusements.

Under the above caption, Jonathan Dymond, in his "Essays on Morality," thus lays the axe at the root of one of the most evil and corrupting trees of our day—theatrical representations and amusements. An evil which being too much countenanced if not greatly sanctioned by their elders, tends to lead the young and inexperienced into the dreadful snare of vice and wickedness, almost before they are aware.

Would that ministers throughout the length and breadth of the land, with the good of every denomination, might see the deplorable fruits of this Bohun Upas tree, particularly upon the susceptible minds of young persons; and turn the whole force of their influence against an evil, the tendency of which so wholly is to vitiate and corrupt. Drawing little by little, more and more into destruction's wide and widening ways. Reminding, in its insidious workings, of the verse:—

"Vice is a monster of such hideous mien,  
That to be hated needs but to be seen;  
But seen too oft, familiar with her face,  
We first endure, then pity, then embrace."

Jonathan Dymond thus writes:—"It is a remarkable circumstance, that in almost all christian countries many of the public and popular amusements have been regarded as objectionable by the more sober and conscientious part of the community. This opinion could scarcely have been just: yet *why* should a people prefer amusements of which good men feel themselves compelled to disapprove? Is it because no public recreation can be devised of which the evil is not greater than the good? or because the inclinations of most men are such, that if it were devised, they would not enjoy it? It may be feared that the desires which are seeking for gratification are not themselves pure; and pure pleasures are not congenial to impure minds. The real cause of the objectionable nature of many popular diversions is to be sought in the want of virtue in the people.

Amusement is confessedly a subordinate concern in life. It is neither the principal nor amongst the principal objects of proper

solicitude. No reasonable man sacrifices the more important thing to the less, and that a man's religious and moral condition is of incomparably greater importance than his diversion, is sufficiently plain. In estimating the propriety or rather the lawfulness of a given amusement, it may safely be laid down, that none is lawful of which the aggregate consequences are injurious to morals; nor, if its effects upon the immediate agents are, in general, morally bad: nor if it occasions needless pain and misery to men or to animals: nor, lastly, if it occupies much time or is attended with much expense. Respecting all amusements, the question is not whether in their simple or theoretical character, they are defensible, but whether they are defensible in their actually existing state.

The Drama.—So that if a person, by way of showing the propriety of theatrical exhibitions, should ask whether there was any harm in a man's representing a composition before others and accompanying it with appropriate gestures—he would ask a very foolish question: because he would ask a question that possesses little or no relevancy to the subject. What are the ordinary effects of the stage upon those who act on it? One and one only answer can be given—that whatever happy exceptions there may be, the effect is bad;—that the moral and religious character of actors is lower than that of persons in other professions. 'It is an undeniable fact,' says Wilberforce in his Practical View, 'for the truth of which we may safely appeal to every age and nation, that the situation of performers, particularly of those of the female sex, is remarkably unfavorable to the maintenance and growth of the religious and moral principle, and of course highly dangerous to their eternal interests.'

Therefore, if I take my seat in the theatre, I have paid three or five shillings as an inducement to a number of persons to subject their principles to extreme danger; and the defence which I make is, that I am amused by it. Now, we affirm that this defence is invalid; that it is a defence which reason pronounces to be absurd, and morality to be vicious. Yet I have no other to make; it is the sum total of my justification.

But this, which is sufficient to decide the morality of the question, is not the only nor the chief part of the evil. The evil which is suffered by performers may be more intense, but upon spectators and others it is more extended. The night of a play is the harvest time of iniquity, where the profligate and the sensual put in their sickles and reap. It is to no purpose to say that a man may go to a theatre, or parade a saloon without taking part in the surrounding licentiousness. *All who are there* promote the licentiousness, for if none were there, there would be no licentiousness; that is to say, if none purchased tickets there would be neither actors to be depraved nor dramas to vitiate, nor saloons

to degrade and corrupt, and shock us. The whole question of the lawfulness of the dramatic amusements, as they are ordinarily conducted, is resolved into a very simple thing:—After the doors on any given night are closed, have the *virtuous* or the *vicious* dispositions of the attenders been in the greater degree promoted? Every one knows that the balance is on the side of vice, and this conclusively decides the question—'Is it lawful to attend?'

The same question is to be asked, and the same answer I believe will be returned, respecting various other assemblies for the purposes of amusement. They do more harm than good. They please, but they injure us; and what makes the case still stronger is, that the pleasure is frequently such as ought not to be enjoyed. A tippler enjoys pleasure in becoming drunk, but he is not to allege the gratification as a set-off against the immorality. And so it is with no small portion of the pleasures of an assembly. Dispositions are gratified which it were wiser to thwart; and, to speak the truth, if the dispositions of the mind were such as they ought to be, many of these modes of diversion would be neither relished nor resorted to. Some persons try to persuade themselves that *charity* forms a part of their motive in attending such places; as when the profits of the night are given to a benevolent institution. They hope, I suppose, that though it would not be quite right to go if benevolence were not a gainer, yet that the end warrants the means. But if these persons are charitable, let them give their guinea without deducting half for purposes of questionable propriety. Religious amusements, such as oratorios and the like, form one of those artifices of chicanery by which people cheat, or try to cheat, themselves. The music, say they, is sacred, is devotional; and we go to hear it as we go to church: it excites and animates our religious sensibilities. This, in spite of the solemnity of the association, is really ludicrous. These scenes subserve religion no more than they subserve chemistry. They do not increase its power any more than the power of the steam-engine. As it respects Christianity, it is all imposition and fiction; and it is unfortunate that some of the most solemn topics of our religion are brought into such unworthy and debasing alliance."

There are in Europe at the present time 1507 theatres. Italy, with a population of 26,000,000, supports 348; France, with 26,000,000 inhabitants, has 337, and Spain, with 16,000,000, has 160. On the other hand, the Empire of Germany, which now reckons 41,000,000 subjects, has but 191 theatres, and the Empire of Austria 152, for a population of 36,000,000; finally, Great Britain supports only 150 theatres, and Russia 44, although its population amounts to 70,000,000. These figures show a remarkable preponderance of the dramatic instinct in the Latin races.

### The Sand Wasps on the Amazon.

Whilst resting in the shade during the great heat of the early hours of afternoon, I used to find amusement in watching the proceedings of the sand-wasps. A small pale green kind of *Bembex* (*Bembex ciliata*), was plentiful near the bay of Mapiiri. When they are at work, a number of little jets of sand are seen shooting over the surface of the sloping bank. The little miners excavate with their fore feet, which are strongly built and furnished with a fringe of stiff bristles; they work with wonderful rapidity, and the sand thrown out beneath their bodies issues in continuous streams. They are solitary wasps, each female working on her own account. After making a gallery two or three inches in length in a slanting direction from the surface, the owner backs out and takes a few turns round the orifice apparently to see whether it is well made, but in reality, I believe, to take note of the locality, that she may find it again. This done, the busy workwoman flies away; but returns, after an absence varying in different cases from a few minutes to an hour or more, with a fly in her grasp, with which she re-enters her mine. On again emerging, the entrance is carefully closed with sand. During this interval she has laid an egg on the body of the fly which she had previously benumbed with her sting, and which is to serve as food for the soft, footless grub soon to be hatched from the egg. From what I could make out, the *Bembex* makes a fresh excavation for every egg to be deposited; at least in two or three of the galleries which I opened there was only one fly enclosed.

I have said that the *Bembex* on leaving her mine took note of the locality: this seemed to be the explanation of the short delay previous to her taking flight; on rising in the air also the insects generally flew round over the place before making straight off. Another nearly allied but much larger species, the *Monedula signata*, whose habits I observed on the banks of the Upper Amazons, sometimes excavates its mine solitarily on sand-banks recently laid bare in the middle of the river, and closes the orifice before going in search of prey. In these cases the insect has to make a journey of at least half a mile to procure the kind of fly, the *Motúca* (*Iladaüs lepidotus*), with which it provisions its cell. I often noticed it to take a few turns in the air round the place before starting; on its return it made without hesitation straight for the closed mouth of the mine. I was convinced that the insects noted the bearings of their nests and the direction they took in flying from them. The proceeding in this and similar cases (I have read of something analogous having been noticed in hive bees) seems to be a mental act of the same nature as that which takes place in ourselves when recognising a locality. The senses, however, must be immeasurably more keen and the mental operation much more certain in them than it is in man; for to my eye there was absolutely no land-mark on the even surface of sand which could serve as guide, and the borders of the forest were not nearer than half a mile. The action of the wasp would be said to be instinctive; but it seems plain that the instinct is no mysterious and unintelligible agent, but a mental process in each individual, differing from the same in man only by its unerring certainty. The mind of the insect appears to be so constituted that the impression of external objects or the

want felt, causes it to act with a precision which seems to us like that of a machine constructed to move in a certain given way. I have noticed in Indian boys a sense of locality almost as keen as that possessed by the sand-wasp. An old Portuguese and myself, accompanied by a young lad about ten years of age, were once lost in the forest in a most solitary place on the banks of the main river. Our case seemed hopeless, and it did not, for some time occur to us to consult our little companion, who had been playing with his bow and arrow all the way whilst we were hunting, apparently taking no note of the route. When asked, however, he pointed out, in a moment, the right direction of our canoe. He could not explain how he knew; I believe he had noted the course we had taken almost unconsciously: the sense of locality in his case seemed instinctive.

The *Monedula signata* is a good friend to travellers in those parts of the Amazons which are infested with the blood-thirsty *Motúca*. I first noticed its habit of preying on this fly one day when we landed to make our fire and dine on the borders of the forest adjoining a sand-bank. The insect is as large as a hornet, and has a most waspish appearance. I was rather startled when one out of the flock which was hovering about us flew straight at my face: it had espied a *Motúca* on my neck and was thus pouncing upon it. It seizes the fly not with its mandibles but with its fore and middle feet, and carries it off tightly held to its breast. Wherever the traveller lands on the Upper Amazons in the neighborhood of a sand-bank he is sure to be attended by one or more of these useful vermin-killers.—*Bates' Amazon.*

### Funerals.

For "The Friend."

When our friends and relatives have been removed from our midst, and we feel that the places which have known them shall know them no more, the circumstance is calculated to awaken serious feelings in our minds. The necessity imposed upon us by the natural laws impressed on all inanimate matter, compels us to remove from sight the form from which the vital principle has departed, and place it where it may be restored to its original elements, and be "a brother to the insensate clod, which the rude swain turns with his share, and treads upon," without shocking the sensibilities, and injuring the health of the living, by the inevitable accompaniments of decay.

In doing this, various customs have been practised and still exist among different nations and people, such as burning, embalming and exposure to the elements, but much the most prevalent and rational one is that which obtains in all civilized countries—of burying the lifeless body. The ceremonies attendant upon this are often accompanied by an unreasonable amount of expense and show, which are prompted by the affection of survivors, or by ostentation and other inferior motives. To my mind, the simple and solemn custom of the Society of Friends, is peculiarly appropriate and impressive. Many such occasions rise up to mental view, and especially one of a funeral in a country neighborhood. As the hour for assembling drew near, the carriages might be seen coming by the different roads that led to the late residence of the deceased friend. The members of his own meeting,

the relatives and family connexions, and the many friends who loved and esteemed him in life, and who were desirous of showing this last token of respect, formed a numerous assemblage. To accommodate these, the various rooms in the house were well provided with chairs and seats; and as the weather was pleasant, boards placed on baskets or other supports in the open air, under the shade of the surrounding trees, furnished a resting place for those whom the house could not contain. As I entered the room in which the coffin was placed, in which lay all that remained of one whom I had long known and valued, I found it already nearly filled by earlier comers who were quietly seated. I gazed upon the placid features, from which had faded away all traces of the struggles and suffering pertaining to the last conflict of expiring nature; remembered the honest zeal with which our departed friend maintained the doctrines and testimonies of the Society to which he belonged, and to which the experience and convictions of a long life had confirmed his attachment; called to mind his care to watch over the flock for good, and to strengthen by words of counsel and cheer, the drooping spirits of those on whom rested the burthen of preaching the gospel to others; and partook of that solemnity which is naturally produced by being thus brought into contact, as it were, with death; and shared also in the consoling belief that he who was about to be removed from our sight had died the death of the righteous. Group after group enter the house. Those in attendance, with noiseless step and quiet whisper, direct them to the room in which is placed the lifeless form, and then find them seats as best they can. All seem desirous not to break the sacred quiet, or disturb the solemnity which rests on the gathered assembly. If one inadvertently speaks in an ordinary tone of conversation, it jars on the ears of all, as irreverent or out of season.

Thus sitting in silence, the presence of God is felt to be near, and we realize the truth of the language uttered by a dear friend now gathered to his heavenly home: "How solemn, how awful is the feeling when Divine goodness is pleased to spread the canopy of His love over us." Mingled with this solemnity is a feeling of comfort and satisfaction on our own account. We rejoice in humble thankfulness that we are permitted once more to partake of this evidence of Heavenly regard, and to know that we are mercifully remembered by our common Father.

As the hour passes on, the silence is broken by the voice of one who in affectionate language bears testimony to the virtues of the deceased, to his upright defence of the Truth, and to his tender and judicious encouragement of all that was good, as he was enabled by that Divine power, through submission to which he was qualified to become a useful servant in the church. Those still remaining in this state of preparation are tenderly encouraged and exhorted so to live that when the final summons comes to them, they may be prepared to join that company whose sins have gone beforehand to judgment, and who have been washed and purified, and prepared for admission into the enjoyments of Heaven.

In some parts of the country, it is a frequent practice, after the coffin has been lowered into the grave, for the company to retire into the adjoining meeting-house, and there endeavor



o feel together. It is much to be desired that his good custom should continue. It affords an opportunity for the relief of the minds of those who may be loaded with a concern for the spiritual benefit of the company about them, which they could not otherwise satisfactorily obtain. The arrangements of dwelling-houses are generally such, that a vocal exercise of the kind can only be heard by a portion of those for whom the concern is felt,—and in the grave-yard, the voice, unless unusually loud, becomes inaudible to those at a little distance; and the fatigue caused by standing long, and the exposure to those in delicate health, prevent the service from being as satisfactory as it otherwise might.

In the memorial preserved of Thomas Camm, who was one of the early worthies in our Society, and finished his earthly course in the year 1707, there is this notice of his funeral:

“The corpse being interred, all, or most that were there, drew into the meeting-house, and had a precious, edifying season together, the powerful living presence of the Lord, in an eminent manner overshadowing the assembly, to the tendering and affecting many hearts. Divers testimonies were then borne, to the sufficiency of that universal principle of divine light and grace, which is given to be a teacher and a leader to all mankind, and is become the teacher and leader of all those who are willing to be taught and led by it. But it is, and will be, the condemnation of all those who are disobedient to, and rebel against it, while they continue in that state. Also divers testimonies were borne concerning this our dear friend, deceased, as to his faithfulness, care and labor of love in serving God’s heritage; as also with respect to the many trials, travels and deep exercises that he had faithfully gone through in his day and time, upon truth’s account; all which he was enabled to perform and go through by the power and assistance of that divine grace and Holy Spirit of God, which he still accounted his buckler and his shield, his bow and his battle-axe, and by and through which he was what he was, and to which alone and not to him as man, the praise and glory of all was attributed.

So Friends having cleared themselves of what was on their minds, the meeting broke up, and Friends parted, with hearts deeply affected, and filled with the love and goodness of God, which had been plentifully shed abroad amongst them that day; praises, honor and glory over all, be given unto God, and to the Lamb, who sits with Him upon the throne, who is worthy for ever, and for evermore.”

Has it not sometimes been the case, that exercised servants, who have felt the pressure of concern, have gone home with burthened minds, because they did not rise above the feeling of discouragement, and in the exercise of that faith which can remove mountains, take the necessary steps for the holding of such meetings?

And truly, the reason why we may not call the Scriptures the Word of God, (to speak properly is) that people may be directed to the inward living Word; for by their being so much called the word of God, they have been put in Christ’s stead, and have been set up as an idol, instead of that from whence they came; so that, to avoid this hazard, we have put them in their due place.—*Barclay.*

From the “Philadelphia Evening Bulletin.”  
Colorado.—The American Alps.

Colorado Springs, July 29th, 1873.

Editor of the Evening Bulletin:—We have been here three weeks, and propose to pass a few more in this interesting region. We are five and a half miles from the Springs proper, which are situated at Manitou, at the foot of Pike’s Peak. Our situation is a very pleasant one, in a large room, with four windows to receive every breeze that blows, two of these windows opening to the floor, with their aspect Pike’s Peakward, so that as we sit at our writing table or lounge away the pleasant hours, this mighty stone pile is always in view, always challenging our admiration. As to elevation, we are ourselves 5,975 feet above the level of the sea, the general level of the mountain range which bounds our view to the west is 12,000 feet, while Pike’s, the loftiest summit in sight, rises, according to accepted admeasurements, to the height of 14,336 feet, or within a few hundred of that of Mt. Blanc. We have gazed upon upwards of 200 miles of this stupendous mountain wall, have seen the grandest portion of it in every aspect the summer permits, in calm and in storm; glowing under the intense rays of the burning sun; flecked with cloud-shadows; robed in drapery of snowy cumulus, and shrouded in the gloom of the tempest, and anon illuminated by the glare of the summer lightning. Its morning purple and rose tints, its noonday brilliance, and its evening blue and dun are all pleasing, but with its grandeur and beauty of coloring, the scene does not satisfy, as did the aspect of Mont Blanc. In the vale of Chamounix I stood nearly three thousand feet lower, and looked upon a summit robed in perpetual snow, and upon the mountain slope adorned by glaciers that seemed like rivers of snow coursing down its sides. The mighty black aiguilles, those stupendous granite columns rising fourteen thousand feet and upwards, and piercing the heavens, are absent from this western scene, and I have not been impressed as I was in Europe when, in my youth and more callow and sensitive, I wandered among scenes that must continue to bear the palm among the accessible high places of the earth.

Pike’s Peak is not difficult of ascent by good climbers, but we do not propose to attempt it. The cold by night is intense upon the summit or within 3 hour’s climb (2 miles), and parties have reported 40 degrees below zero. The ascent is made in the afternoon, and the night is passed 2 miles from the summit. The climb to the top is made before sunrise, when one of the grandest spectacles is presented, as the sun’s rays illumine peak after peak for hundreds of miles, away and away! We have been as much impressed by the majesty of the Cheyenne Cañon as by any other scene. The entrance is about five miles from Colorado Springs, and is by a magnificent portal, whose bright red sides tower hundreds of feet above us, chiseled by the untiring hand of time into rugged beauty, and constantly changing in appearance with the varying lights and shades. On one side is the whole bulk of the great Cheyenne Mountain itself, which presents the appearance on the east of a monstrous sleeping buffalo cow, 15 miles or more in length and a mile and upwards in height. The head, the nostril, the ears, the neck, abdomen and hip are all plainly presented to those who can readily catch resemblances and are endowed with an active imagination. The cañon soon

presents a vast amphitheatre bounded by rocky walls between one and two thousand feet in height, of bare red masses broken into columns or spires and domes, presenting a scene of extraordinary beauty and often terribly sublime. A brawling stream flows and dashes among the boulders, and is crossed about twenty times before we reach the cascade which bounds the passage to ordinary visitors. This cascade, of 50 or 60 feet in all, pours adown the face of the nearly perpendicular rock by three distinct leaps in rapid succession alternately in opposite directions, the last in a horizontal sheet which strikes the wall and is scattered in all directions and falls into the pool below. One of the most interesting sections of this cañon is at the “Pillars of Hercules,” where the creek runs between two enormous precipices, estimated to be more than 2,000 feet in height, yet scarcely a stone’s throw apart.

Among the scenes most interesting and amusing, apart from mountains, is the Monumental Park and its strange groups of statues and obelisks, where one might readily imagine one’s self in some vast cemetery filled with monuments of a departed race. Distributed principally upon the sand-stone bluffs enclosing the park, these mimic sepulchral sculptures stand up amongst the sombre pines in almost every conceivable variety of form. Truncated columns, shafts, cones, pedestaled statues, plain horizontal tablets, and royal sarcophagi are among these strange imitations of human handiwork. Many of these columns and statuesque forms are almost as regular as if turned in a lathe; some appear to have a spiral line running around them from base to capital. These monuments are composed of a rather coarse conglomerate of quartz, ore, pebbles, gneiss, &c., loosely cemented by a matrix of clay and red oxide of iron. Nearly all of them are surmounted by a projecting capital of darker color and harder texture and richer in iron. To this wide capital, which forms what may be taken for busts, covering many of the statues, much of the oddity of the resemblances to the human form must be ascribed. But the most interesting aspect of these monuments is that which ascribes their formation to the sand-blast. The hard capping of iron stone once doubtless extended over the entire area, has been cracked over its surface, and the softer material below, thus exposed to the action of the weather, has become broken into separate masses. After this began the symmetrical shaping, which it is inconceivable could have been formed by any other process than that of a chisel, in the hands of that skilful and impetuous turner, the *Wind*. The most delicate lines are curved around in curves in a manner that no agency but that of a cutting edge of silex could effect. The spiral lines above referred to do not, I think, extend entirely around the column, but have received their direction from the slope of the surface of the earth on which they stand, which rapidly rises upwards to their very base on the windward side. The process of cutting can sometimes be seen, and a hole several feet deep, and of sufficient diameter to admit one’s arm, has been bored in a few seconds by a spiral current which rose on a comparatively calm day, and that into the face of a Colorado sand bluff. Parties stopping at a settler’s cabin during the rage of one of the mountain whirlwinds were surprised to find that the window panes were, after a few

minutes' revolution of the storm of sand, left as perfectly opaque and as uniformly ground as a piece of ground glass could be made by their manufacturer! Undoubtedly the sand blast has been the agent in rounding and ornamenting these strange objects, which must continue to be the admiration and wonder of scientific and non-scientific observers. One of the most singular and grotesque groups among hundreds that occur is what has, by a photographer here, been termed the "Dutch Wedding," a pretty good view of which I send thee.

I have said nothing of Glen Eyrie and its wonderful masses of towering white rocks, cathedral-like, and hills of gypsum, or the low, flat-topped mesas which line the foot of the mountain range, and composed of gravel worn from its side, are undoubtedly the remains or *débris* left at the foot of the melting glaciers which once plowed these mighty mountain slopes. I have not said a word of Manitou and its wonderful cluster of springs, some boiling or appearing to boil, with escaping carbonic acid gas and rich in salts; others quiet, chalybeate and tonic. A very large hotel at Manitou is fully occupied by guests at \$28 per week, many of whom are swilling the waters until, a sarcastic wit remarks, their back teeth are continually afloat! Many are benefitted by drinking the cold and bathing in the water warmed artificially. Among others is Senator Morton, with whom we became acquainted on our way hither, and who is, or was, greatly paralyzed in his lower limbs, but has been enabled to walk without his cane after two weeks bathing, &c., as above. The soda springs present a draft of soda-water almost rivaling that of the druggist, without the syrup and cream. There are hereabout numerous objects of interest yet unexplored by us or by others. We ride now almost daily over roads that cannot be surpassed for smoothness or hardness, and yet perfectly natural highways over the plains. We are reveling in the color of the mountains, in the delightful breezes and the perfect roads. But enough, it is an endless theme! I think I am improving in health. Professor Cope is prospecting for fossils with good success in Northern Colorado, and will soon come nearer to us, when perhaps I may join him. I.

#### GATHERED.

Original.

"Thou shalt come to thy grave in a full age, like a shock of corn cometh in its season." Job v. xxvi.

As a shock of corn comes in its season,  
Fully ripe, so was he gathered. He fill'd  
The measure of his days on earth, and now  
Has entered on that endless day,—the day  
That fades not out; but, ever bright and fair  
Shines on the ransomed, and on the redeemed.  
Weep not for him: for sorrow is not his!  
His work was done, and like the truly wise  
Has gone to rest. The church will feel his loss.  
On Zion's walls a watchman; and the first  
To sound the enemy's approach:—the last  
To leave the work. Zealous he was for truth—  
Bold to proclaim it; but the life he led  
Spoke louder than his words, and, was indeed  
Most beautiful.

"The fathers where are they,  
And do the prophets ever live?" All ye  
In whom this Query may arise, so live  
As they have lived, and their footsteps follow:  
Following on to know the Lord; and He  
Will lead you in that narrow way in which  
Eternal life alone is found; and peace  
And endless joy.

Haddonfield, N. J., 8th mo. 18th, 1873.

R.

#### WAYFARERS.

Selected.

The way is long, my daughter,  
The road is rough and steep,  
And fast across the evening sky  
I see the shadows sweep.  
But oh! my love, my darling,  
No ill to us can come,  
No terror turn us from the path,  
For we are going home.

Thy feet are tired, my daughter—  
So tired, thy tender feet;  
But think, when we are there at last,  
How sweet the rest! how sweet!  
For lo! the lamps are lighted,  
And yonder gleaming dome,  
Before us, shining like a star,  
Shall guide our footsteps home.

We've lost the flowers we gathered  
So early in the morn,  
And on we go, with empty hands  
And garments soiled and worn.  
But oh! the dear All-Father  
Will out to meet us come,  
And fairer flowers and whiter robes  
There wait for us at home!

Thou art cold, my love, and famished!  
Thou art faint and sore athirst!  
Be patient yet a little while,  
And joyous as at first;  
For oh! the sun sets never  
Within that land of bloom,  
And thou shalt eat the bread of life  
And drink life's wine at home.

The wind blows cold, my daughter,  
Adown the mountain steep,  
And thick across the evening sky  
The darkening shadows creep;  
But oh! my love, press onward,  
Whatever trials come,  
For in the way the Father set,  
We two are going home.

*The Heat of the Moon.*—The Earl of Rosse has shown by experiments that the moon not only reflects heat to the earth (which, of course, must be the case), but that she gives out heat by which she has been herself warmed. The distinction may not perhaps appear clear at first sight to every reader, but it may easily be explained and illustrated. If on a bright summer's day we take a piece of smooth, but not too well polished metal, and by means of it reflect the sun's light upon the face, a sensation of heat will be experienced; this is reflected sun heat; but if we wait while so holding the metal until the plate has become quite hot under the solar rays we shall recognize a sensation of heat from the near proximity of the plate to the face, even when the plate is so held as not to reflect sun-heat. We can in succession try, first, reflected heat alone, before the metal has grown hot; next, the heat which the metal gives out of itself when warmed by the sun's rays; and lastly, the two kinds of heat together, when the metal is caused to reflect sun-heat, and also (being held near the face) to give out a sensible quantity of its own warmth. What Lord Rosse has done has been to show that the full moon sends earthwards both kinds of heat; she reflects solar heat just as she reflects solar light, and she also gives out the heat by which her own surface has been warmed.

It may perhaps occur to the reader, to inquire how much heat we actually obtain from the full moon. There is a simple way of viewing the matter. If the full moon were exactly as hot as boiling water, we should receive from her just as much heat (leaving the effect of our atmosphere out of account) as we should receive from a small globe as hot as boiling

water, and at such a distance as to look just as large as the moon does. Or a disk of metal would serve equally well. Now, the experiment may be easily tried. A bronze half-penny is exactly one inch in diameter, and as the moon's average distance is about 111 times her own diameter, a halfpenny at a distance of 111 inches, or three yards and three inches, looks just as large as the moon. Now let a halfpenny be put in boiling water for a while, so that it becomes as hot as the water; then that coin taken quickly and set three yards from the observer will give out, for the few moments that its heat remains appreciably that of boiling water, as much heat to the observer as he receives from the full moon, supposed to be as hot as boiling water. Or a globe of thin metal, an inch in diameter and full of water at boiling heat, would serve as a more constant artificial moon in respect of heat supply. It need not be thought remarkable, then, if the heat given out by the full moon is not easily measured, or even recognized. Imagine how little the cold of a winter's day would be relieved by the presence, in a room not otherwise warmed, of a one inch globe of boiling water, three yards away! And, by the way, we are here reminded of an estimate by Prof. C. P. Smyth, resulting from observations made on the moon's heat during his Teneriffe experiments. He found the heat equal to that emitted by the hand at a distance of three feet.—*The Spectator.*

I honestly believe, that one chief reason for the fewness of conversions to Christ is, that there is so little preaching for Christ in the daily lives of his professed disciples, and such a fearful amount of direct preaching against him. Actions speak louder than words. The bad sermons of the life, are an over-match for the best sermons from the lips. The most faithful and eloquent preaching in the pulpit fails to win those who are disgusted and repelled by the unworthy, inconsistent conduct of those who claim to be Christ's representatives. Who supposes that if all the gospel proclaimed on the Sabbath was re-enforced by the eloquence of beautiful and exemplary, and useful, and holy lives, so few souls would be converted in our congregations?

The simple fact is, that every professor of christianity, every church member, is a preacher, whether he knows it or not. Every life is a sermon. Some church-members find their texts in the shop or the stock-market; and they preach (by their practice) that the chief end of life is to make money. They make more converts to mammon than to Christ. Others preach the gospel of fashion and self-indulgence. What matters it that the eighth commandment is solemnly enforced from the pulpit, if those who represent Christ to the world, are over-reaching their unconverted neighbors in business during the week? What Christians do when outside of the sanctuary, influences more characters and moulds more eternal destinies than what any one Christian can say when inside of the sanctuary, even though he were a Paul in eloquence.

Remember, my brother preacher, that a Christ-like life, is the mightiest human influence to attract souls to God. The most unanswerable argument against the subtle skepticism of the day, is the living Christian. To-day this world's sorest want is, more Christ-like men and women. The preaching it needs

not only the precept but the practice of a pure, heaven-born piety. A worldly, fashioning, covetous, cowardly church will never save men. But a church of living disciples, whose hearts have been cleansed by atoning blood, and whose lives are made beautiful by outward conflict and secret prayer, and made eloquent by noble, holy deeds—these are the preachers who shall win this wicked world to Jesus. Their voice is a trumpet. Their influence is a salt. Their example is a light. Let us be such preachers of Christ, we all need the ordination and the baptism of the Holy Spirit.—*T. L. Cuyler.*

For "The Friend"

John Heald.

(Continued from page 12.)

"6th mo. 18th, 1815. The First-day of the week. We were at a meeting at Taunton. It was large, and but few Friends. It was not long until I engaged in testimony, stating how satisfied good old Simeon was when he came into the temple and saw the Divine Master. He said, "Now lettest thou thy servant depart in peace, for my eyes have seen thy salvation, which thou hast prepared before the face of all people." I believed that many in the present day were seeking for an acquaintance with that which would satisfy, and are saying in effect, "who shall show us any good"—a humble enquiry made with earnest solicitude to obtain the craving desire of the soul. Many discouragements are thrown in the way of these poor tried ones, whose welfare and prosperity I craved. I was much encouraged and favored, as I believe, to spread encouragement among them; and hope I was thankful for the mercies conferred.

Not feeling clear without having a meeting at Foxborough, and notice having been given, a considerable meeting was had, and I was engaged in lengthy testimony, holding out the universality of the love of God to the children of men, and the necessity of Divine aid to do the great and momentous work, for we are not merely to sit still and not do anything. In this situation we should not comply with the apostle's direction, to give all diligence to make our calling and election sure.

25th. Being First-day we attended the meeting at Melford. Notice being given, many came in (the members of Society being few) and nearly filled the house. They had to me the appearance of little religion among them, but considerably dressy. I felt shut up for a considerable time, but at length I believed I might say, how should a faithful servant demean himself? I believe we shall find that a faithful servant must not go and do what he himself may desire. It is necessary that the master should direct what shall be done, and that the servant attend to the master's direction; but if he should go to doing what he himself might desire, how likely is he to do something that the master did not design should be done! I passed on from one thing to another, until I had said much. It was a solemn time.

27th. We were at Oblong Meeting, which was large, and many of the people I apprehended settled into an easy state, and waiting for a testimony from me. I at length said, it may be that I do not know the state of this meeting, but I think I know the exercise of my own mind; and I believe that at such times many lose precious time, and do not improve as they might.

29th. We were at Apoquage. It was exceedingly trying for some time, but I found way open, and said, the horse-leech has two daughters, crying give, give. There is a disposition that desires to have more and more of the bounties of Heaven, even desiring that Heaven's bountiful hand should be opened wide to supply all wants as they occur. But do suitable returns take place? Are we desirous of receiving bounties, without feeling gratitude for the same? The pious mind cannot but glow with gratitude for favors received. The meeting I thought ended comfortably. Accompanied by Daniel Quimby we went to Enoch Dorlan's and lodged near to a meeting called Beekman.

30th. Attended the same. My mind was led to consider or view a situation where it would be suitable to put a good building, but there was a building on the spot, and there was no other place to put a good one, and the one already there was insufficient, so it must be removed out of the way in the first place. I soon began with stating that in scientific knowledge there is a great difference between theory and practice, and so there is in religion a wide difference between opinion and practice. After I had said considerable, Daniel took the subject, and was favored to set it close home, and concluded the meeting in supplication."

The distinction here referred to between theoretical and practical religion, is one to which frequent reference is made in the records that have been preserved of the Christian experiences of our early Friends, and of other truly enlightened minds. We may by reading and study, build up for ourselves an apparently goodly edifice of religious doctrine, and may even indulge our self-esteem by thinking we can expound the Scriptures of Truth, and sit in the seat of judgment deciding upon the correctness or error of the views of others; and yet we may have had but little experimental knowledge in ourselves. But when through humble obedience to the light of Christ, we come to have the true force and meaning of religious truth impressed on the heart, we find that our fancied knowledge was very superficial and inadequate. William Penn, speaking of many professing Christians in his day, says: "Though they held the notions of Truth, it was not in the precious experimental sense of the holy virtue and life of it. For the Lord's coming in spirit, without sin, to the salvation of the soul, is to be waited for; that people may truly know Him and His work, and from thence speak forth His praise to others; rather than profess the enjoyments of other saints, which have been obtained through great tribulations, while they have never known this in themselves, and so, can have no true sense of an acceptable sacrifice of God's preparing."

William Penn bears this testimony to his father-in-law, Isaac Pennington. "Though he was advanced above many in his knowledge of scripture, and had formerly received many heavenly openings of Truth's mysteries; yet, did the Lord's way of appearance disappoint his expectation. And when the light broke forth in his heart, which his sincerity longed for, he found in himself a great mixture; and that he had much to lose and part with, before he could become that blessed little child, that new and heavenly birth, which inherits the kingdom of God. With an humble and broken spirit, he fell before this

holy appearance of Jesus,—that true light of men, whose power and life he felt revealed within him, to the saving of his soul; and boldly confessed this spiritual coming of the great Messiah, who was able to teach him all things; to His name his knee truly bowed, and with Nathaniel he could cry, 'Thou art the Son of God, thou art the King of Israel.' Now he saw clearly between the precious and the vile in himself, between that which was truly of God in his former exercises, and that which was merely of man: he was not stiff nor stout in defence of his own building, and former apprehensions; no, but sold all for 'the pearl of great price,' and became willingly 'poor in spirit,' that he might enter 'the Kingdom of God.' Thus, parting with all he had not received of God, he received a new stock from heaven, wherein the Lord prospered him; the dew of heaven rested on his branch and root, he grew rich and fruitful in all heavenly treasure; full of love, faith, mercy, patience and long-suffering: diligent in the work of the Lord, and his duty to God and man."

John Heald, after mentioning the attendance of Westbranch Meeting, Seventh month 1st, where the discouraged were called upon to make one more effort, and to ask for help in humble prayer, makes these remarks on his own state of mind. "I have felt much resigned to my lot for a considerable time, and much love in my mind to reach to many places where we have not been, nor expect to go, and yet I believe I could cheerfully go and spend considerable time more before I return home, if it were required of me; but at present I feel no such necessity. Love, though good, is not a sufficient inducement, without a sense of duty, to lengthen labor. The time draws on towards a close of labor here at present."

(To be continued.)

For "The Friend."

As a further evidence of declension amongst us, and a tendency to return to the weak and beggarly elements from which our early Friends were led by the guiding hand of Truth, some may have noticed at various times in one or more of our leading periodicals, advertisements similar in character to the one now selected, "A young Friend requires a re-engagement as Governess, teaches English, French, German, Music\* and Drawing." The word music is of course what attracted the attention of the writer as obviously at variance with one of our long established testimonies against a vain and useless practice of the world. How any one in membership with us could so far deviate as to consider this either a recommendation or accomplishment, seems incomprehensible, and certainly betrays a weakness and lack of principle most sorrowfully apparent. How periodicals, edited and published by Friends, are made the medium of conveying such intelligence, is also a matter of surprise that should arouse enquiry on both sides the Atlantic, as one of serious concern, touching the well-being and preservation of our Society on its original basis; or is it of so little importance as to be lightly passed over by those whose duty it should be to see that our members, either privately or publicly, are kept within the proper limitations of ancient recognised Gospel order?

It has become quite common of late for some of our younger members, in different

\* Italics are ours.

places, to indulge in what is termed "devotional music" in "family worship," at a few of our meetings in the West occasionally, and at other times, and meeting with the approbation and encouragement of some older members, the practice is growing and extending; others making a high profession or holding important positions in Society, have their children taught singing, &c., and keep musical instruments in their houses, thus helping to develop a taste productive of evil, and causing a wide spread departure from the simplicity, spirituality and purity of public and private worship, and bringing reproach on our former profession. One after another of our testimonies are being trampled upon, until we are gradually assimilating to the maxims and customs of the world, so that many who long for the restoration of our Zion, have to go mourning on their way. Various are the devices of an unwearied enemy, to captivate and lead astray from the paths of rectitude and safety; and not the least are those which please the outward eye and ear. As our thoughts are turned inward and our minds preserved in watchfulness and in a state of preparation to receive the Heavenly Visitor, there will be no craving to indulge in anything unlawful. Whenever we feel constrained to ascribe praise, or use the sacred name of our God in public, words of solemn import and suited to the occasion will be given us, which will have access and ascend to the Divine Presence as incense, and when the servants of the Most High are wont to make melody, their songs will be those which proceed from the inner sanctuary of the heart, too deep, pure and holy, for human utterance.

J. B.

Richmond, Ind., 8th mo. 17th, 1873.

*Vegetable Instinct.*—If a pan of water be placed within six inches of either side of the stem of a pumpkin or vegetable marrow, it will in the course of the night approach it, and will be found in the morning with one of the leaves on the water.

This experiment may be continued nightly until the plant begins to fruit. If a prop be placed within six inches of a young convolvulus, or scarlet runner, it will find it, although the prop may be shifted daily. If, after it has twined some distance up the prop, it be unwound, and twined in the opposite direction, it will return to its original position or die in the attempt; yet, notwithstanding, if two of these plants grow near each other, and have no stake around which they can entwine, one of them will alter the direction of the spiral and they will twine around each other.

Duhamel placed some kidney beans in a cylinder of moist earth; after a short time they commenced to germinate, of course sending the plume upward to the light, and the root down into the soil. After a few days the cylinder was turned one-fourth around, and again and again this was repeated, until an entire revolution of the cylinder was completed. The beans were then taken out of the earth, and it was found that both the plume and the radicle had bent to accommodate themselves to every revolution, and the one in its efforts to ascend perpendicularly, and the other to descend, they had formed a perfect spiral. But although the natural tendency of the roots is downwards, if the soil beneath be dry, and any damp substance be

above, the roots will ascend to reach it.—*Late Paper.*

Selected.

There are many publications, in this day, that have a tendency to corrupt the mind; if we read the Scriptures they will draw us nearer to God than any other volume. In the records of our dear Saviour's life and death, we shall perceive where the Master's feet have trod; and in reading his sufferings with attention, the youthful mind is often moved and tendered, and in great humility brought nearer to his pure spirit in the heart.—*Mary Hagger.*

A new and important fact in silk-culture has been developed by the Acclimation Society, France, namely, that silk of varied color can be produced by feeding the silkworm on different leaves. Worms fed on vine leaves produce a silk of a magnificent red color. Lettuce has been found to produce an emerald-green colored silk.—*Late Paper.*

Strive against a fretful, complaining disposition.

## THE FRIEND.

NINTH MONTH 6, 1873.

What a blessing is health! how essential to our enjoyment of all it was originally intended that life should bestow!

In its true signification, health implies perfection of organization, fulness of animal life, and harmony in the performance of the functions of the several organs in our "fearfully and wonderfully made" bodies. To make it complete in man there must be corresponding intellectual energy, and the presence of sound and well-applied moral principles; "a sound mind in a sound body." Where the whole system is in a healthy condition, and the senses awake, vitality, and nervous excitement seek to manifest themselves in action more or less forcible and continuous; producing, especially in children, a pleasurable mobility, changed into distressing restlessness, when the effort is made to suppress it long, by the action of the will. In the lower animals where there is a state of health, it is a condition of enjoyment, the sense of existence being a pleasure. It is reasonable to suppose that health was originally designed to be the abiding state of every organized being, as we see it exemplified in the lower orders living in a state of nature. With them it is the almost universal rule, and disease the exception. But when they are domesticated, and the accidents of life—food, shelter, &c.,—are changed, they too suffer from sickness, and often do not live out the allotted period of their existence.

The body of man is made up of the same elements, and is subject to very much the same laws as those of other animals, and there does not appear any sufficient reason to doubt that if he had lived in accordance with what are called the laws of nature, and with the requirements of christian civilization, he too would have enjoyed an equal exemption from disease as that of other members of the animal kingdom. But the general and continued violation of these requirements in successive

generations, has, in very many, permanently deranged the original healthful condition of some one or more of the organs, interrupting the proper performance of their functions, and often transmitting from parents to child a physical system that precludes the enjoyment of that harmonious action in all its parts which is necessary to health. Every practical disregard of the laws established by the great Creator for the government of his creatures is followed by its appropriate punishment, and hence it is that such disregard of those regulating the healthful operation of the various organs constituting the human body, has inflicted on so many the languishing of disease; and thus also the sin of the parents is at times visited on the children, to the third and fourth generation.

If we believe that life is a boon bestowed by our Father in heaven, designed to confer happiness here, and to afford the opportunity to secure it hereafter, it certainly assumes the character of an imperative duty to do what we can to preserve and cherish it, by guarding against whatever may tend towards its impairment or loss, or to defeat the object for which it was conferred. Hence to endanger health by neglecting the means by which it may be promoted, to destroy it by bad habits or vicious indulgences, or to disregard the means by which it may be restored when lost, is to go counter to the will of Divine Providence, and to be in measure accessory to our own premature death. It is our reasonable duty not to thwart the design of the Almighty in our creation; there are also manifold relative and social duties due to our families, our friends and to society, and we ought to feel ourselves restrained from every thing that we have a good reason to believe must prevent or diminish the value of the service we are called on to render; and few things are more likely to do this than the presence of disease. But though these are generally admitted truths, yet, we think, there must be few who observe the manners and customs attendant on the present modes of life, in what claims to be enlightened and refined society, but who must be sensible how many things are not only tolerated, but persistently adhered to, which both science and experience teach us are injurious to health, and often productive of serious disease.

Without attempting to dilate on a subject, the exposition of which might extend to a volume, we may briefly refer to two or three prolific causes of disease, which are very common and yet easily preventable; with the hope it may induce our readers to reflect upon them, and perhaps stimulate some of them to apply a remedy.

We know that air is essential to the continuance of life, at least to independent life. It is indispensable that the oxygen it contains should be brought into contact with the blood, in order to change it from venous to arterial, and this is done by breathing. Health depends largely upon the purity and amount of the air we inhale. Where the atmosphere around us is pure, we naturally inflate the lungs fully by deep inspiration; where it is vitiated by too large a portion of carbonic acid, thrown off at every exhalation, or by noxious emanations from other sources, we as naturally breathe less frequently and deeply, from an instinctive sense that poison of some kind is being introduced into the system. And yet how deficient are the means generally resorted

to supply our dwellings with fresh, pure air, and to remove that which has been used and vitiated; or even to rid our places of common resort—meeting houses, school houses and lecture rooms—from the poisonous and fetid atmosphere produced by large assemblies. An individual cannot, with impunity, breathe over and over again, the air which he has contaminated with the exhalations from his own lungs; how much greater must be the damage incurred by respiring air loaded with the exhalations from the lungs of hundreds, shut up in a closed apartment without free ventilation. However small the rooms in our houses may be, they are as healthful as large ones if care is successfully taken to have them well supplied with fresh air.

The wearing of a veil close over the face is productive of the same bad effect, of drawing back into the lungs the carbonic acid and other impurities that have just been expelled. Food is as indispensable to life and health as air, though we can go much longer without the former than the latter. The body is constantly changing. A new creation is going on from day to day, similar to that which built up the system from its primordial cell, and the effete or worn out debris is carried away. A sufficient supply of food is therefore necessary to renew the matter required to repair the waste in the different tissues. Our natural food is furnished from the vegetable kingdom, either direct, or after it has already been converted into flesh by the living principle, through the chemistry carried on in the body of another animal. There can be little doubt that generally too much of it is taken in the latter concentrated form, and that many of the modes of preparing it, and the condiments used, which while they stimulate the appetite often induce overfeeding, are inimical to the enjoyment of good health. Bread is very generally deprived of its saccharine matter in the grain, and of other nourishing properties, the flour being too closely bolted, and too long subjected to the fungoid growth springing from the yeast mixed in it. Alcoholic stimulants should never be resorted to, unless required to assist nature in throwing off disease, and when they should be prescribed with the same care and precision as other medicines. Tobacco or other narcotics weaken the action of the heart, and prey upon the whole nervous system: they are directly poisonous.

The light of the sun is an important element of life and health, essential to nearly all animals as well as plants on the surface of the earth. Our houses are now constructed much better than formerly, for availing of this powerful agent in producing and maintaining health. But how many allow custom or fashion to exclude the golden sunlight, and darken the apartments they live in by large and thick curtains or blinds; not thinking, at least, not regarding the well ascertained fact, that the deep shade, with its accompanying gloom, soon lessen vitality, and if long continued, produce enfeebled circulation of the blood and palor, consequently loss of elasticity and vigor; dear payments for retaining the color of carpets, or for the general effect given sumptuously furnished rooms.

As regards clothing we need hardly say more than that the unreasoning tyranny of fashion exacts in this professedly christian community of ours, from thousands, the use of some kinds of garments, with their adorn-

ments, and the disuse of others, which almost insure prolonged wretchedness from resulting disease, and often death; especially among the tenderer sex, and the children of the rich and those who ape their follies.

As the various organs of our complicated system require the stimulus of action, it is indispensable to full health there should be daily exercise of brain, nerves and muscles. Hence idleness and sluggishness predispose to disease, and honest labor of both body and mind is needful for the full enjoyment of health in every one. Excessive labor, whether as regards exertion or time, especially if performed in a close impure atmosphere, exhausts the vital force below the point of easy or speedy recuperation, and thus induces disease. This is more especially the case in brain-work, and hence it is we so often see merchants and other business men who devote themselves unremittingly and absorbingly to their occupations, in a state of chronic indisposition. Their daily anxiety and care demand an exhaustive expenditure of nervous power, and affect all the vital functions: disordering the digestion, contaminating the blood, and if not resulting in sudden death from paralysis, or some disease of the heart, oftentimes rendering life burdensome by general weariness and distress, sometimes with failure of intellectual powers.

It is commonly admitted that vice and crime entail misery and disease; but there is much in the accompaniments of our present imperfect civilization which does not come under either of these heads, as they are commonly understood, that materially interferes with the natural processes of that mysterious entity which we call life, and insidiously but surely undermines health and shortens the number of our days. Man was not created to pine with sickness and prematurely die; but to employ all his faculties with vigor, and live out the full period of his probation. Did Christianity reign supreme throughout the different ranks of society, did each one love his neighbor as himself, and we all acted up to the obligation of whether we eat, or whether we drink, or whatsoever we do, to do all to the glory of God, most of the sources of disease would be removed, and, in time, we cannot doubt, that health and happiness would be the lot of all.

#### SUMMARY OF EVENTS.

FOREIGN.—On the night of First-day the 24th ult., a terrific storm swept over Nova Scotia. Halifax dispatches report the destruction of life and property on land and sea as very great. On the land barns were blown down, crops destroyed and cattle killed, and there was reason to believe that many vessels were lost at sea with all on board. The fishermen on the eastern coast of the province have suffered severely, all having lost their boats, fishing tackle, &c., from Greysboro to Cape Canso. At Cape Canso sixty-two buildings were blown down, twenty-three vessels were ashore in the strait of Canso, and many on other parts of the coast. A large number of vessels are ashore on the north side of Prince Edward's Island, and probably there have been many wrecked with serious loss of life. The total loss of property on land and at sea would probably reach several millions of dollars.

The expedition which is laying the cable between Lisbon and Rio Janeiro, after having proceeded 383 knots, was stopped by the discovery of a fault in the cable. Tests show that the fault is near the land. The expedition will pay out to Madeira, whence the cable steamer will probably return to repair the fault.

A special dispatch to the London Telegraph says, the cholera is raging in Hungary, and that one half of the cases prove fatal.

A Bayonne dispatch says: Don Carlos has issued a stringent order against interference by his forces with

railroad communication, and the penalty of death is decreed for violation of this order. The Carlists are repairing the telegraph lines in the north of Spain.

Cartagena is completely invested on the land side by the Republican army. The republican fleet is in the offing under Admiral Lobos, but it is reported that a mutinous spirit prevails in the squadron. The insurgents are resolute, and use every effort to make the place impregnable. They liberated all the Carlist prisoners in that city. The Carlists in turn liberate all the Communist prisoners who fall into their hands.

A severe engagement is reported near the town of Estella, between five thousand government troops and three thousand Carlists, in which the latter were defeated. The village of Tortella has been entirely destroyed by the Carlists. Fraga in Aragon has been taken by the Carlists, and a Bayonne dispatch says they have resumed the siege of Bilbao. A part of the government forces in the north of Spain have mutined. The Cortes has rejected a proposition to grant immunity to the Communist insurgents by a vote of 119 against 42. The government has presented a bill in the Cortes calling into the army all males between the ages of twenty and thirty-five years.

The London Times of the 29th ult., has an editorial on the iron question, the burden of which is that the trade in iron, long so valuable to England, is being gradually closed to her. The United States now compete successfully for the control of the iron traffic with Canada, South America, and the West Indies. The Times thinks much of the blame for this state of things should fall upon the strikers and trades unions.

The British government has decided to send an expedition from Cape Coast Castle against the Ashantees, in order to drive them home during the next cool season.

Sir Samuel Baker and party have reached Cairo on their return from the expedition into the interior of Africa.

The trial of the Bank of England forgers was concluded on the 26th ult. George Bidwell, Austin Bidwell, George MacDonnell and Edwin Noyes, were found guilty, and severally sentenced to penal servitude for life.

The report of the British Registrar-General, together with the census returns, establish the fact that the average duration of life in England is nearly forty-one years. Since the commencement of the century there has been a marked increase in the average length of life.

London, 9th mo. 1st.—Consols 92½. Liverpool.—Uplands cotton, 8½d.; Orleans, 9½d. Sales 12,000 bales. Breadstuffs firmer.

A dispatch has been received at Toronto, from the Magdalen Islands, stating that fifty vessels, British and American, were wrecked in the gale of the 21st ult.

The French Minister of the Interior has sent a circular to the Prefects of the Departments of France, directing them to prohibit demonstrations on the 4th inst., the anniversary of the proclamation of the Republic.

A special session of the Cabinet Council has been held to consider what measure the government may take to allay the discontent caused by the high price of bread.

The old custom of making pilgrimages to holy places has been revived among the Catholic inhabitants of France. During the past three months the railroad companies have sold 360,000 tickets to religious pilgrims.

A Berlin dispatch says, the Roman Catholic Bishop Koltz, has been sentenced to pay a fine of 400 thalers for infraction of the ecclesiastical laws, in appointing clergymen without obtaining the sanction of the State authorities.

A Vienna dispatch says: "There is great dissatisfaction with the results of the Exposition. It is alleged that those who know how the prizes were secured will attach no value to the medals awarded. An English firm has refused to accept the offered medal. About 30,000 medals were awarded to exhibitors, of which 400 go to Americans."

An Antwerp dispatch of the 26th ult. says, a great conflagration was occasioned here last night by a stroke of lightning which set fire to one of the largest warehouses in the city, and this, with the surrounding buildings, was destroyed. Loss about \$400,000.

The Cuban insurgents prolong the struggle. In an engagement near St. Jago de Cuba, sixty of the Spanish troops were killed.

Paris dispatches of the 30th ult. says: It is reported that the government will pay to Germany the last instalment of the war indemnity on the 14th of Tenth month.

The trial of Marshal Bazaine, which will be held at Trianon, will commence on the 6th of Tenth month.

The *Journal des Debates* has a significant article from the pen of Lemoine, in which the writer expresses the opinion that a Republic is impossible, and France must have a liberal monarchy. The Count de Chambord must give a constitutional charter, or a monarchy under him would be as impossible as a Republic.

The British fleet in Cartagena has taken possession of the Spanish iron-clads Alamanza and Vittoria, which had been seized by the insurgents. The British Vice-Admiral Yelverton proposed removing these vessels for safe keeping to Gibraltar, but on notice being given to the insurgent Junta of his intentions, he was informed that the forts would open fire upon the British vessels if the attempt was made. It was however expected that the insurgent Junta would propose a compromise, by which they should consent to the removal of the iron-clads on condition that they be held at Gibraltar, and not surrendered to the Madrid government until the differences with the insurgents at Cartagena are settled.

**UNITED STATES.**—During the year ending 6th mo. 30th, 1873, the net receipts from customs were \$188,089,522.70; from internal revenue, \$113,729,314.14; from sales of public lands, \$2,882,312.38; from miscellaneous sources, \$29,037,055.45. Total receipts \$333,738,204.67.

In the same time the expenditures were as follows:  
 For premium on purchase of bonds, . . . \$5,105,919 99  
 For civil and miscellaneous purposes, . . . 73,328,110 06  
 For War Department, . . . 46,323,138\*31  
 For Indians and pensions, . . . 37,311,131 74  
 For Navy Department, . . . 23,526,236 79  
 For interest on the public debt, . . . 104,750,688 44

Total expenditures, . . . \$290,345,245 33  
 The net reduction of the public debt during the fiscal year was \$43,667,630.05.

In New York last week there were 613 interments, in Philadelphia 310, and in St. Louis 204. Of the deaths in Philadelphia 131 were under two years of age, 31 cholera infantum, 32 consumption, and 11 old age.

During the Eighth month the quantity of rain which fell in Philadelphia measured 12.29 inches; the average rainfall of that month during the past thirty-six years having been 5.07 inches. Thus far during the year the rainfall has measured 41.58 inches; as the mean annual rainfall at Philadelphia is 46.07 inches, the present year will probably largely exceed the average of the past.

On the first inst. the total debt of the United States, less cash in the Treasury, was \$2,140,695,365, having been reduced \$6,752,820 during the Eighth month.

**The Markets, &c.**—The following were the quotations on the first inst. *New York*.—American gold, 115½. U. S. sixes, 1881, 119½; ditto, 1868, 118; ditto, 10-40 5 per cents, 113½. Superfine flour, \$5.10 a \$5.70; State extra, \$6.30 a \$6.80; finer brands, \$7 a \$10. White Michigan wheat, \$1.77; red western, \$1.67; No. 2 Milwaukee spring, \$1.50; No. 2 Chicago, \$1.48. Oats, 43 a 47½ cts. Yellow corn, 62 cts. *Philadelphia*.—Middleling cotton, 19½ a 20½ cts. for uplands and New Orleans. Superfine flour, \$3.50 a \$4.50; finer brands, \$5 a \$10. Western red wheat, \$1.60 a \$1.63. Rye, 80 a 85 cts. Yellow corn, 62 cts. Oats, 39 a 45 cts. Lard, 8½ a 9 cts. Clover-seed, 9½ a 10 cts. The market for beef cattle dull. Receipts 3,261 head. Choice and extra sold at 6½ a 7½ cts. per lb. gross; fair to good, 5 a 6 cts., and common, 3½ a 4½ cts. Sheep sold at 4½ a 5½ cts. per lb. gross. Receipts 17,000 head. Corn fed hogs, \$6.75 a \$7.25 per 100 lb. net. Receipts 6,000 head. *Chicago*.—No. 1 spring wheat, \$1.18½; No. 2 do., \$1.14; No. 3 do., \$1.10½. No. 2 mixed corn, 40½ cts. No. 2 oats, 27½ cts. Rye, 68 cts. No. 2 fall barley, \$1.20. *St. Louis*.—No. 2 winter red wheat, \$1.50; No. 3 fall red, \$1.33. *Cincinnati*.—Family flour, \$6.85 a \$7. Wheat, \$1.35. Corn, 52 a 53 cts. Rye, 76 cts. Oats, 33 a 40 cts. Lard, 8½ cts. *Milwaukee*.—No. 1 spring wheat, \$1.21½; No. 2 do., \$1.18. No. 2 oats, 27½ cts. No. 2 mixed corn, 40½ cts. *Detroit*.—Extra white wheat, \$1.65; No. 1 white, \$1.56½; amber, \$1.46. No. 2 corn, 47½ cts. White oats, 33 cts.

#### WANTED

A teacher in the classical department on the boys' side at Westtown School.

Application may be made to

Thomas Conard, West Grove, Chester Co.  
 Joseph Walton, Philadelphia.  
 William Evans,  
 Charles Evans,

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*Remittances received after Fourth-day morning will not appear in the Receipts until the following week.*

#### WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to CHARLES J. ALLEN, Street Road P. O., Chester Co. Pa. Applications may also be left with JACOB SMEDLEY 304 Arch St., Philadelphia.

#### WESTTOWN.

A Special meeting of the Committee on Instruction will be held on Fourth-day, the 10th inst., at 2 o'clock P. M., in the Committee-room on Arch St. General and punctual attendance is requested.

#### WANTED

A teacher for a small Monthly Meeting School, Fallsington, to commence immediately and teach three months. Compensation \$22 per month and board. Apply to JAMES H. MOON, Fallsington, Bucks Co. Penna.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to

Elton B. Gifford, 28 North Third St.  
 Ephraim Smith, 1013 Pine St.  
 James Bromley, 641 Franklin St.  
 Richard J. Allen, 472 North Third St.

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A Friend and his wife are wanted to take charge of this Institution, and to manage the farm connected with it. A teacher of the school will also be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.  
 Joseph Scattergood, 413 Spruce St., Philada.  
 Aaron Sharpless, Street Road P. O., Chest Co., Pa.  
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*Near Frankford, (Twenty-third Ward,) Philadelphia* Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 9th of Eighth month, 1873, at his residence, near Marlborough, Stark Co., Ohio, SAMUEL CARR, in the 86th year of his age, a member of Upp Springfield Monthly and Marlborough Particular Meeting. He bore a short but painful illness with remarkable patience and resignation, often expressing his belief that his time was come; also his willingness to depart this life. He passed quietly away, leaving his relatives and friends the comfortable assurance that his end was peace. Of this dear Friend it might be said his light shone more and more unto the perfect day, evinced by his increased care over his conduct and conversation. "Be ye also ready, for in such an hour ye think not, the Son of man cometh."

—, on the morning of the 15th ult., at his residence in Chester Co., Pa., of a protracted illness BENJAMIN MAULE, in the eightieth year of his age highly esteemed elder and member of London Gro Monthly and Particular Meeting. His soundness of principle and consistency of practice endeared him to his family and very many friends. "Blessed are they which die in the Lord, from henceforth; ye saith the Spirit, that they may rest from their labors and their works do follow them."

WILLIAM H. PILE, PRINTER.

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# THE FRIEND.

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For "The Friend"

John Heald.

(Continued from page 21.)

"7th mo. 2d, 1815. At Oswego Meeting, we were divinely favored together; a time to be remembered. I began with: How do you think our hearts and minds should be disposed, when we present ourselves before the most high God, to make an offering to Him? I went on with a pressing invitation to the path to close in with the heavenly call, and enlarged on what the Queen of Sheba admired so much. When she saw the waiting of Solomon's servants, and the attendance of his ministers, there was no more strength left for her. [I expressed the desire] that others should be induced to see what I believed was signified by the waiting of the servants, each in his or her place; and the attendance of the ministers, each in his or her own service; the attention such are giving, drawn forth in gospel love. Could individuals but witness how these part with their connections, as husbands with their wives, and wives with their husbands, and these with dear and tender children, desirous to meet again, if the will of God be such, but if not, that the survivors may be enabled to say, thy will be done, O Father; and when these come and attend faithfully to their duty, laboring in the ability received, would they suppose all] this to be for the entertainment of an assembly for an hour, affording delight, and then [for the impression] to pass away like an early dew or a morning cloud, and leave scarcely a trace in the minds of many?"

5th. Attended the meeting at Peekskill. It was dull for some time and trying. I said: I suppose we almost all believe that religious meetings are designed and intended to worship the Lord our maker; but are they answering the end for which they were instituted. This I believe it becomes us to consider. The Divine Master has left the clearest testimony on this subject I ever met with in my reading. He said the hour cometh and now is, that the true worshippers shall worship the Father in spirit and in truth. He moreover added, for such the Father seeketh to worship Him. I believe it is very possible for form to take place so that nothing of the substance remains. Thus I believe preaching,

praying, and singing, as well as sitting in silence, may be all formally done, but what will the profit be? Is it not like people coming together to do a piece of business, and pretending at it and doing nothing, no more it may be than to talk about it and go away, having only the outside appearance? Can we suppose that such an offering will be acceptable to a God who sees the very secrets of the heart, and knows whether there is sincerity there or not? It was a close, searching time, and formality was examined in divers ways, and the meeting ended solemnly.

6th. We attended the meeting at Croton. It was not large, and mostly of others than Friends. My exercise was lengthy. I began with, He that loveth me, I will love, but he that despiseth me shall be lightly esteemed. It is commanded, Thou shalt love the Lord thy God with all thy heart and with all thy soul, mind and strength. So it is evident, that we must love Him more than any worldly enjoyment, for the Divine Master said, He that loveth father or mother more than me is not worthy of me, and he that loveth wife or children more than me is not worthy of me. So we must love Him supremely above all earthly things, if we would obtain His love and favor. In order to worship Him acceptably, we must have our treasure in heaven, for where our treasure is, there our hearts will be also; where our treasure is, there will our adoration be paid, there our hearts and minds will go; thus to be true worshippers, we must love Him above all.

7th. Attended Salem Meeting. Death reigned, as I believe. A poorer meeting I scarcely ever sat in, for a long time; but at length I felt way to open to state several ideas, among which was, that I believed it was as impossible for a mere man to preach the gospel, as it would be for him to make a world. This I suppose we all agree is impossible, and so I believe in regard to preaching the gospel; for the gospel of Christ is the power of God unto salvation. Afterwards I held out encouragement to a tried, discouraged state, and advised to faithfulness. The meeting ended with solemnity.

8th. A rainy morning, and we are six miles from the meeting. I was somewhat unwell with a headache and cold. The Friend [with whom we lodged] had pressed us hard to go home with him, which I was not quite free to do, but we submitted to his importunity. We rode through the rain, and got well there. The meeting collected, but not large. We sat down in silence, and continued so until near the close, when I made some remarks relative to silent worship, in which I stated, that I believed I had improved more in silent meetings than from preaching; that I thought both silence and preaching were proper, each in their proper place. After meeting we dined at Daniel Sutton's, and I was informed that there had been four appointed meetings at this place in two weeks, and much counsel

given. In the meeting I had a sense that the favors bestowed had not been attended to as should have been.

10th. We had a meeting consisting of many people at North Castle, where my mind was remarkably impressed with a sense of the glitter of the world filling the mental view, and the danger attending. I said: The voice said, 'Cry, what shall I cry? All flesh is grass, and all the goodliness of man is as the flower of the field, the grass withereth and the flower thereof fadeth, but the Word of God endureth forever.' A lengthy and impressive testimony I was enabled to bear at that time.

13th. The Monthly Meeting at Purchase, which we attended. I endeavored to call the attention of the dear young people to the remembrance of the many favors conferred on them, such who have often had the visitations of Divine love renewed on their minds. I mentioned the attachment of David to Jonathan, who said, very pleasant hast thou been to me, thy love exceeding great. How he bewailed his beloved Jonathan! who followed a tall leader to the towering heights of Mount Gilboa, where was neither dew nor rain, nor fields of offering. Here he fell and many more, who followed a leader that God had left and answered no more. It was a solemn, searching time.

14th. We were at an appointed meeting at Mamaroneck. It was to me a very precious meeting. I labored to raise and encourage a diffident, tried and depressed state; and to discourage a too forward and active one. It was a much-favored meeting, and comfortably owned by Israel's Shepherd."

At Stonybrook, New Jersey, having mentioned his prospect of having a meeting, the Friend at whose house he was, he says, "enquired for my certificate, and carped at several things. I answered all his enquiries, and showed him my certificate, and withal let him know he was more exact and nice than any I had met with before; his enquiries were to me, too much like peevishness and unfriendliness. However he sent some notice about, and we staid and were kindly treated afterward." The meeting was a small one. In it J. H. spoke of worship, and in his memoranda makes this comment: "I have often had to call the attention of people to this subject, and to endeavor to impress it on their minds as closely as I could. O how much it is neglected!"

20th. At East Branch, way opened to set an inheritance in the Truth above all the splendid wealth and glittering show this world can afford. A bare subsistence with it, is to be preferred to the enjoyment of great possessions and much pomp and show without it. For if we compare one in the midst of great wealth, but in deep bodily distress, and just ready to depart out of this world, with no hope of comfort in the next; and one with little earthly riches, on the point of expiring,

and having a glorious immortality in view, how much the latter is to be preferred.

In the afternoon, at Upper Freehold, ability was given to encourage the youth in the paths of virtue, and they were told that closing in with offered mercy was the safest way to shun the paths of infidelity, which some had fallen into because they had first wilfully gone wrong."

From this place he proceeded to Philadelphia, visiting some meetings on the way, and having purchased a carriage and harness for \$45, he and his companion continued their journey home, where he arrived on the 12th of 8th mo. 1815, after an absence of ten months and fifteen days. He says: "We found all well, and had enjoyed good health during the time we were away. For these and many other favors and blessings, I feel thankful to the Preserver of men."

#### National Observatory—Description of the King of Clocks.

A Washington correspondent furnishes the following description of the great clock at the national observatory: And now about this wonderful king of clocks, which is to control such a number of subordinates in so important a matter. Suppose, after everything has been arranged and is working charmingly, that clock should suddenly stop! Would all the other clocks connected with it stop at the precise moment, or would they run on their own account and perform all manner of tricks? Who can estimate the consequences that might ensue? Well, the probability is that no great disarrangement of things and matters could follow; but such an event is not at all likely to occur. Since 1845 this clock has been in constant use, and is only stopped every tenth year to be cleaned. It is a large pendulum clock, of the kind known as "astronomical," with a silver dial and self-regulating mercury pendulum. It is inclosed in a dark mahogany case, with glass windows in the front exhibiting the dial and pendulum, while the works are covered in a sealed case to prevent dust from getting in. The clock, which, with the case and pendulum, is about five feet in height, does not stand upon the floor, but is attached by means of clamps, to a solid square granite pillar, weighing some fifty or sixty tons, which passes through the floor without touching it, and through the cellar and earth below until it reaches the solid rock. This is done to prevent any movement in the building, such as people walking on the floors and stair-cases, from jarring the clock, which is as motionless as the rock upon which it rests. It is placed in a corner of the "chronometer room," in the east wing of the building, where it is in the shade, and the stone pier to which it is attached is surrounded by a substantial railing or balustrade, to prevent contact with the clock. Nothing short of an earthquake could cause this distinguished member of the clock family to lose his equilibrium; "tick, tick, tick, tick," it has told off the seconds and the hours in times of war and times of peace, and will do so, doubtless, for many years to come. It may sound curious for me to say so, but it was really with a strange feeling of awe that I stood before this clock, which, while it shows the ingenuity of man, yet shows how vain would be his efforts to stop the hands of time. Every tick you hear is a second lost and gone—and brings

you so much nearer the grave. It knows no mercy, no delay. And the seconds make up the minutes, the minutes the hours, and hours the days, and the days make years, of which we mortals have but a scant allowance compared with time. Days go and years go, and we are no more; but the sun goes on its course, and the clock ticks on, "tick, tick, tick," for new generations; and so on, until—?

This mechanical wonder was made by the celebrated firm of Parkinson & Frodsham, of Change alley, London. It is wound up every eight days by the officer in charge of the chronometer room, and is each time wound up at precisely the same hour, minute and second. There is another clock, used in making certain astronomical observations, and held in reserve if any accident should befall the Frodsham. This was made by Bond, in Boston, and is very nearly as accurate as the celebrated English clock which gives us the American standard of time.

To furnish the exact time is not the only important task which devolves upon this clock, as we shall presently see. There are in the same room with it a number of heavy, closed boxes, arranged in rows and hollow squares, all securely locked. These contain the chronometers of the navy, used on our men-of-war when in commission, and there are in these cases about two hundred of them, every one of which is regularly wound up and kept going. Not all of these, however, are the property of the navy; some are here on trial and belong to the manufacturers, as the law demands that every chronometer shall be tested for a certain length of time before it is purchased. There are here chronometers of all kinds, of almost every famous make, and from every country. There are some very old and historical chronometers that saw service on Lake Erie and participated in Perry's victory; and quite a number have been through our late war. They are all kept constantly going and regulated by means of the standard clock in the corner; and a careful record is kept of each, showing precisely how much it gains or loses in a given period. To facilitate the regulation of these chronometers a very simple but clever contrivance is brought into play. By touching a spring on the standard clock, the vibrations of the pendulum are audibly recorded by the taps of an electromagnet, at regular intervals of one second. It would, of course, be impossible for the observer to have his eyes on the second dial of the standard clock, and on that of the chronometer he is about to compare with it at the same time; but by this arrangement he is enabled to follow with his eyes the motions of the second hand of the chronometer, while his ear tells him if these motions correspond with those of the pendulum and second hand of the large clock. In this manner he sees, every day, through all the chronometers, comparing each with the standard clock, and making up their record. When a ship of the navy goes to sea a requisition is sent for its chronometers to this place; and only such are issued as have been thoroughly tested. A statement is furnished with each, which gives the amount of time gained or lost in a given period, so that, in making observations and deductions, the deviation in the chronometer may be rectified. As the safety of a ship to a great extent depends on its chronometer, the importance of having them as near absolutely correct and exact as possible will, of course, be

seen; and that explains the great care taken of them and the reason why their record must be kept with such unfailing accuracy. To Commander James H. Gillis is at present intrusted the care of these delicate instruments and of the "standard of time," and no one else is permitted to touch the clock and chronometers, or the telegraphic apparatus in connection therewith.

Selected for "The Friend."

Extract from a sermon delivered at Stockport, Eng., by Samuel Fothergill, on the 20th of the Eleventh month, 1768.

"I confess with respect to an instantaneous work, 'I have not so learned Christ.' Far be it from me to judge another man's servant, but I have not so learned Christ, as to know it to be an instantaneous, but a gradual work. Some think there is a sudden death to sin, and a new birth to righteousness, in a moment. I have not traced the conduct of people professing the Christian religion, with an uncharitable eye; but I have often observed that instantaneous work to be of short lived continuance: I have seen some recur back again to their sins, and their latter end has been worse than their beginning. When God said, Let there be light, there was light, a succession of days and nights, the beauties of the creation were gradually brought forth, till man was made in God's image.

"I have not been destitute of some degree of religious experience; the praise I dedicate to God, the fruits to your service. Religion has worn this aspect with me, it has been a gradual work, a gradual advancement from faith to faith; but when people are enriched with unfelt truths, they call a strong persuasion of the mind, faith, when it is only an opinion. The faith that works by love, subverts the strongholds of Satan, restores people to a state of acceptance with God, impressing the features of the king of heaven upon all their actions; but this opinion, this mistaken opinion, would pass by redemption from all iniquity, the heaven of the kingdom, would lead to a variety of actions, abundance of words and professions, and set the mind afloat above that sacred heaven, that unspeakable gift, which cannot be fully uttered. The Lord preserve us from this dangerous mistake.

\* \* \* "This unspeakable gift, the religion of Jesus, works secretly, powerfully and effectually: sometimes it draws to expressions, oftentimes otherwise: the occasion of praise ceased not when there was silence in heaven for half an hour. May we so hide the word in our hearts, as to witness its progress there. I have feared the multitude of conversation has betrayed the minds of the people; been afraid of people talking away religion by frequent use, familiarizing their minds to treat the things of God not with that feeling reverence, flowing from this unspeakable gift. Far be it from me to enfeeble any mind bent after things of the greatest moment. I know I regret with you, the too general conversation of the world goes upon other subjects; and things appertaining to life and godliness, are rather objects of contempt and derision, than of that humble, reverential awe that becometh us. This is too much the case; yet there is a possibility of talking away religion, by a multiplicity of conversation, passing beyond our own light. I would rather endeavor to know what the Holy Ghost meant by that silencing in heaven for half an hour, than make religion



so cheap by conversation;—keep it in the heart; too much discourse carries off the essence of religion; keep the mind as a garden enclosed; a proper attention to this unspeakable gift, will tend more to comfort and strengthen than a profession of words which carries away the proper sensibility of our taste and condition. I know the matter requires distinction; I want not to discourage anything of an heavenly birth; but fear some have been carried out of their depth, the divine spirit of religion has been evaporated, greatly to their loss. Let not those who care for none of these things, run into discourse subversive of religion. Wisdom leads in the middle paths of judgment; and though the gift unspeakable, yet we have a right understanding of the effects upon our own minds. We know there is a sun in the firmament, we feel its warmth, it extends its light and warmth through the globe, but the utmost intent of its nature is inexplicable: the division of its rays, the source of its heat, after what manner placed in the planetary world, or how formed: these things are inexplicable. So it is with the Sun of Righteousness; but though the properties of the sun be unspeakable, we know, we rejoice in its effect; we have innumerable proofs of its existence. So the unspeakable gift, the Sun of Righteousness; to enlighten men, to guide them in wisdom, to replenish their affections, and set them on things above, though an unspeakable gift, yet intelligible, reaches the minds of men, affects them, quickens them, raises them from death and dead works, to a contemplation of those things which are of infinite importance."

#### Mason Wasps and Bees of Brazil.

In the lower part of the Mahicá woods, towards the river, there is a bed of stiff white clay, which supplies the people of Santarem with material for the manufacture of coarse pottery and cooking utensils: all the kettles, saucepans, mandioca ovens, coffee-pots, washing-vessels, and so forth, of the poorer classes throughout the country, are made of this same plastic clay, which occurs at short intervals over the whole surface of the Amazons valley, from the neighborhood of Pará to within the Peruvian borders, and forms part of the great Tabatinga marl deposit. To enable the vessels to stand the fire, the bark of a certain tree, called Caraipé, is burnt and mixed with the clay, which gives tenacity to the ware. Caraipé is an article of commerce, being sold, packed in baskets, at the shops in most of the towns. The shallow pits, excavated in the marly soil at Mahicá, were very attractive to many kinds of mason bees and wasps, who make use of the clay to build their nests with. I spent many an hour, watching their proceedings: a short account of the habits of some of these busy creatures may be interesting.

The most conspicuous was a large yellow and black wasp, with a remarkably long and narrow waist, the *Pelopæus fistularis*. It collected the clay in little round pellets, which it carried off, after rolling them into a convenient shape in its mandibles. It came straight to the pit with a loud hum, and, on alighting, lost not a moment in beginning to work; finishing the kneading of its little load in two or three minutes. The nest of this species is shaped like a pouch, two inches in length, and is attached to a branch or other projecting object. One of these restless arti-

ficers once began to build on the handle of a chest in the cabin of my canoe, when we were stationary at a place for several days. It was so intent on its work that it allowed me to inspect the movements of its mouth with a lens whilst it was laying on the mortar. Every fresh pellet was brought in with a triumphant song, which changed to a cheerful busy hum when it alighted and began to work. The little ball of moist clay was laid on the edge of the cell, and then spread out around the circular rim by means of the lower lip guided by the mandibles. The insect placed itself astride over the rim to work, and, on finishing each addition to the structure, took a turn round, patting the sides with its feet inside and out before flying off to gather a fresh pellet. It worked only in sunny weather, and the previous layer was sometimes not quite dry when the new coating was added. The whole structure takes about a week to complete. I left the place before the gay little builder had quite finished her task: she did not accompany the canoe, although we moved along the bank of the river very slowly. On opening closed nests of this species, which are common in the neighborhood of Mahicá, I always found them to be stocked with small spiders of the genus *Gastracantha*, in the usual half-dead state to which the mother wasps reduce the insects which are to serve as food for their progeny.

Besides the *Pelopæus* there were three or four kinds of *Trypoxylon*, a genus also found in Europe, and which some naturalists have supposed to be parasitic, because the legs are not furnished with the usual row of strong bristles for digging, characteristic of the family to which it belongs. The species of *Trypoxylon*, however, are all building wasps; two of them which I observed (*T. albitarse* and an undescribed species) provision their nests with spiders, a third (*T. aurifrons*) with small caterpillars. Their habits are similar to those of the *Pelopæus*; namely, they carry off the clay in their mandibles, and have a different song when they hasten away with the burthen, to that which they sing whilst at work. *Trypoxylon albitarse*, which is a large black kind, three-quarters of an inch in length, makes a tremendous fuss whilst building its cell. It often chooses the walls or doors of chambers for this purpose, and when two or three are at work in the same place, their loud humming keeps the house in an uproar. The cell is a tubular structure about three inches in length. *T. aurifrons*, a much smaller species, makes a neat little nest shaped like a carafe; building rows of them together in the corners of verandahs.

But the most numerous and interesting of the clay artificers are the workers of a species of social bee, the *Melipona fasciculata*. The *Meliponæ* in tropical America take the place of the true *Apis*, to which the European hive-bee belongs, and which are here unknown; they are generally much smaller insects than the hive-bees and have no sting. The *M. fasciculata* is about a third shorter than the *Apis mellifica*: its colonies are composed of an immense number of individuals; the workers are generally seen collecting pollen in the same way as other bees, but great numbers are employed gathering clay. The rapidity and precision of their movements whilst thus engaged are wonderful. They first scrape the clay with their mandibles; the small portions gathered are then cleared by the anterior

paws and passed to the second pair of feet, which, in their turn, convey them to the large foliated expansions of the hind shanks which are adapted normally in bees, as every one knows, for the collection of pollen. The middle feet pat the growing pellets of mortar on the hind legs to keep them in a compact shape as the particles are successively added. The little hods-men soon have as much as they can carry, and they then fly off. I was for some time puzzled to know what the bees did with the clay; but I had afterwards plenty of opportunity for ascertaining. They construct their combs in any suitable crevice in trunks of trees or perpendicular banks, and the clay is required to build up a wall so as to close the gap, with the exception of a small orifice for their own entrance and exit. Most kinds of *Meliponæ* are in this way masons as well as workers in wax and pollen-gatherers. One little species (undescribed) not more than two lines long, builds a neat tubular gallery of clay, kneaded with some viscid substance outside the entrance to its hive, besides blocking up the crevice in the tree within which it is situated. The mouth of the tube is trumpet-shaped, and at the entrance a number of the pigmy bees are always stationed apparently acting as sentinels.

A hive of the *Melipona fasciculata*, which I saw opened, contained about two quarts of pleasantly-tasted liquid honey. The bees, as already remarked, have no sting, but they bite furiously when their colonies are disturbed. The Indian who plundered the hive was completely covered by them; they took a particular fancy to the hair of his head, and fastened on it by hundreds. I found forty-five species of these bees in different parts of the country; the largest was half an inch in length; the smallest were extremely minute, some kinds being not more than one-twelfth of an inch in size. These tiny fellows are often very troublesome in the woods, on account of their familiarity; they settle on one's face and hands; and, in crawling about, get into the eyes and mouth, or up the nostrils.

Whilst on the subject of bees, I may mention that the neighborhoods of Santarem and Villa Nova yielded me about 140 species. The genera are for the most part different from those inhabiting Europe. A very large number make their cells in hollow twigs and branches. As in our own country, the industrious nest-building kinds are attended by other species which do not work or store up food for their progeny, but deposit their ova in the cells of their comrades. Some of these, it is well known, counterfeit the dress and general figure of their victims. To all appearance this similarity of shape and colors between the parasite and its victim is given for the purpose of deceiving the poor hard-working bee, which would otherwise revenge itself by slaying its plunderers. Some parasitic bees, however, have no resemblance to the species they impose upon; probably they live together on more friendly terms, or have some other means of disarming suspicion.—*Bates' Amazon.*

When the Lord called Samuel in Shiloh, the pious youth supposed the call was outward and ran to Eli, saying "thou calledst me;" but it seems the voice had struck his spiritual ear only, otherwise the high priest, who was within hearing would have heard it as well as the young prophet.—*Fletcher.*

## Obedience.

For "The Friend."

An ancient prophet of the Most High said: "Hath the Lord as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." In accordance with this testimony our Holy Redeemer declared, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven;" and again on another occasion: "Why call ye me Lord, Lord, and do not the things which I say?"

It is then clear that nothing will secure a substitute for unreserved obedience and submission to the Lord's manifested will. We may also learn from our blessed Saviour's words, John vii.: "My doctrine is not mine, but His that sent me. If any man will do His will, he shall know of the doctrine, whether it be of God,"—that thus doing the divine will is the appointed means by which poor, lost, blind man may be instructed in heavenly things, and made wise unto salvation. Our blessed Saviour has promised that the Comforter, the Holy Ghost, the Spirit of truth, shall abide with his children forever; shall dwell with them, shall be in them, shall lead them into all truth, shall teach them all things and bring all things to their remembrance. What rich and ample provision is thus made for all our spiritual needs: nothing is lacking on the Lord's part, but on ours unhappily there is too often a shrinking from the cross to our natural inclinations which would attend simple obedience to his teaching. May those who thus hesitate remember that if we stumble and fall here, there is an end of any progress in our heavenward journey, for no divided offering will be accepted, the whole heart is called for, and entire dedication and obedience are required by Him who has done so much for us.

The path of simple submission and obedience leads to true peace, and is the only one on which the divine blessing rests. The inspired prophet says, "If ye be willing and obedient ye shall eat the good of the land;" and those who take Christ's yoke upon them and endeavor to obey the gentle leadings of the Spirit and follow Him faithfully, will surely find in the end that "godliness is profitable for all things, having promise of the life that now is, and of that which is to come."

In the tender mercy and compassion of our dear Redeemer he visits his children in their early days, and invites them to give their hearts to him, and perhaps at the same time, points out some little sacrifice which he requires as a test of their love and obedience. When this is the case may none suffer the cruel enemy of their souls to deceive them with the false idea that Christ's yoke is heavy, and his cross grievous to be borne. If cheerful obedience is yielded, our Saviour's declaration will be found true, that his "yoke is easy and his burden light." More grace will be given together with a little of his sweet peace, so that such will increasingly desire that He may rule and reign supreme in their hearts, and lead them safely through the dangers, and trials and temptations of this life, and finally receive them with all his ransomed and redeemed ones into that kingdom of peace, joy and holiness which will endure forever.

X.

## "WATCHING AND WAITING."

Selected.

Watching! waiting! Lord, for thee,  
Watching for thy presence here,  
Waiting for thy coming near;  
Ope our eyes and bid us see  
That our life is hid in thee.

When our life is dark and drear,  
Watching—still at thy command,  
Waiting for a brighter land.  
Let the dayspring soon appear  
Omen of thy presence near.

When our life is bright and cheer,  
Watching, lest the Master come,  
Waiting, 'till our work be done;  
All with joy, and not with fear,  
Welcome! then thy presence near.

Welcome! Will the summons wait,  
Watching, thro' the valley's shade,  
Waiting, Thou our guide and aid,  
At early dawn or evening late,  
Ope for us the pearly gate.

Bid us freely enter in,  
Watching, then's forever past!  
Waiting—Heaven is gained at last;  
White our robes, and free from sin,  
Saviour, Lord, we'll enter in.

## LIVE TO DO GOOD.

Selected.

Live to do good; but not with thought to win  
From man return of any kindness done;  
Remember Him who died on cross for sin,  
The merciful, the meek, rejected One:  
When He was slain for crime of doing good,  
Canst thou expect return of gratitude?

Do good to all; but while thou servest best,  
And at thy greatest cost, nerve thee to bear,  
When thine own heart with anguish is oppress,  
The cruel taunt, the cold averted air,  
From lips which thou hast taught in hope to pray,  
And eyes whose sorrows thou hast wiped away.

Still do thou good; but for His holy sake  
Who died for thine; fixing thy purpose ever  
High as His throne no wrath of man can shake;  
So shall He own thy generous endeavor,  
And take thee to His conqueror's glory up,  
When thou hast shared the Saviour's bitter cup.

Do naught but good; for such the noble strife  
Of virtue is, 'gainst wrong to venture love,  
And for thy foe devote a brother's life,  
Content to wait the recompense above;  
Brave for the truth, to fiercest insult meek,  
In mercy strong, in vengeance only weak.

G. W. Bethune.

*Doctors and Medicines.*—The following authentic story of a Chicago doctor will blend amusement with instruction: We are often told that doctors never take medicine of their own or any one else's recommending. I was reminded of this a few months ago. I went into the office of one of Chicago's most celebrated physicians to obtain a prescription for a cold and hoarseness. While he was writing it out he casually mentioned that, having been out in the terrible storm of the previous day, a severe cold had resulted, and that in the morning he could scarcely speak aloud. As I folded the prescription—which was Egyptian to me, but seems to be the mother tongue of druggists—I ventured to inquire what he had taken for his hoarseness? "Loaf sugar and lemons," was the placid reply. Well, that remedy of drugs was never used, for I found "loaf sugar and lemons" excellent.

By ignorance is pride increased;  
Those most assume who know the least:  
Their own self-balance gives them weight,  
But every other finds them light.

## English Colliers.

A coal-pit viewed from the earth's surface has not a very imposing appearance. It is simply a round hole, about twice the size of an ordinary table, and straddling over it is a sort of gallows, a wire rope, as thick as one's wrist, hanging down over a wheel and lost in the depths below.

By and by the action is reversed, a clinking is heard in the adjoining engine-shed, and up comes the "tub" (a square box holding 2200 weight), filled with coal. I viewed the coarse, strong tub with approbation, making sure that as soon as it was emptied we should all get into it; but in this I was disappointed. It was not in the tub, but standing on the grating on which the tub had stood, that we had to descend; on the naked grating, with nothing to "hold on to" but a cross chain overhead. But the pit was only 600 feet deep, and the coal smoke that arose from the enormous mine furnace below was not unbearable by the time it had benumbed one's senses a bit.

Six hundred feet down, and a half a mile this way or that, under low arched roofs, from which depended frequent fleeces of fungus, snow white, and looking like lamb's wool, and making the black walls, lit by feeble tallow dips, stuck there in dabs of clay, blacker than ever. We all carried tallow dips, stuck in balls of clay, and in Indian file followed the "buttoxy" and his foreman through the turnings and windings that led to the "chambers" from which the coal was being hewn.

Chambers are as wide as an ordinary street, and as high as the three-storied houses, and on every side, whenever the dingy light of the red-nosed dip was shifted, was revealed a human creature, naked to the waist and blacker than any sweep, and with a weapon in his hand that, in the uncertain light, looked like a tomahawk, grinning at you, making a dash with his weapon apparently in the direction of your visage, but which alights harmlessly on the face of the coal wall. Heavers, packers, tubbers, fillers—these are all men, and hard as the work is, they earn good wages. They don't dislike the labor, and they are jolly enough—all except the boys, that so perpetually haunted me after I returned from Staffordshire. It is villanously cruel to serve the poor little chaps so.

The matter stands this way. The hewer is the man whose business it is to "break in" at the foot of a coal wall. He lies on his side or on his stomach, and he breaks in with a pick right along for a length say twenty feet, a gap that is two feet or less in height. He pecks his way into the rock until he has burrowed sixteen or eighteen feet. Naturally, in the process of pecking, he makes a great deal of "slack," or small coal, and the boy in question is called the "slack boy." Regarded as a boy, as a human creature, he is slack indeed. He is more like a large sized monkey. All fours is his perpetual posture, and he wears a leather girdle about his waist, from which an iron chain depends, the other end of it being attached to an iron cart. The slack boy has an iron shovel as well, and the business of his wretched life is to crawl in at the hole the hewer makes, to fill his cart with chips and dust, and then crawl out again with the load, always on his hands and knees, with his poor limbs hung about with a few rags of which nakedness might be ashamed.—*London Society.*

## London General Epistle, 1835.

Dear Friends,—We consider it to be a cause for humble thankfulness that we have been again permitted to assemble as a religious body, and to conduct the concerns of the Society in brotherly love. In the flowing of this love we again address you, and tenderly salute you all in the name of our Lord Jesus Christ.

Epistles have been received, as in former years, from our friends in Ireland and North America, which have been very acceptable to this meeting; and we have felt satisfaction in maintaining a friendly intercourse with our beloved distant brethren.

The sense which we have now been permitted to enjoy of the overshadowing wing of divine goodness, has afforded a renewed evidence that we are, as a church, built on that foundation than which none other can be laid, which is Jesus Christ.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men the purity and spirituality of the gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the sacred volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian church, to call away their fellow men from a dependence upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this divine influence was to be experienced not only in connection with the outward means of religious instruction, but in the striving of the Spirit with a dark and unregenerate world; and in those gracious visitations to the mind of man which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitiatory offering, on the cross, for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the gospel, under a firm conviction that in consequence of this sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends, everywhere, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstances, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectu-

ally illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. ii. 11.) As this is our humble endeavor, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that in the prosecution of this great object the humble christian is strengthened, by the indwelling of the Holy Ghost, for his race of righteousness, and is furnished with an infallible inward guide to true holiness. The pride of his heart is broken down by a power beyond his own; his dispositions are rectified; and now he can listen to that still small voice of Israel's Shepherd in the soul, which guides to the practice of every virtue. We beseech you, dear friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it with all watchfulness and diligence to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the christian character, and finally perfect "holiness in the fear of God." (2 Cor. vii. 1.)

The restraints made on our members during the last year for tithes and other ecclesiastical demands, amount to upwards of twelve thousand eight hundred pounds; and one Friend is now suffering imprisonment in the jail at Carlow, in Ireland, in consequence of his conscientious refusal to pay tithes. In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body. The testimony which, as a Society, we have long borne to the freedom and spirituality of the christian ministry, is, we trust, increasingly understood in the world, and never was the steadfast maintenance of it more necessary than at present. Let us never forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ, nor any true qualification for the exercise of the gift, except by the direct and renewed influence of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for divine worship.

We entreat our dear friends not to be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality of true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name. (Matt. xxiii. 20.) May we be found

reverently sitting at his feet; and in the silence of all flesh, may we yet know Him, to teach us, who teacheth as never man taught.

In order to experience this great blessing it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of soul before the Lord, without which our meetings cannot be held in the life and power of truth.

We would remind our young friends who have received a guarded religious education amongst us, that they can never be living members of the church of Christ, without baptism. And what is the baptism which can thus unite them in fellowship with the body? "not the putting away of the filth of the flesh," (1 Pet. iii. 21,) or the performance of any external rite; it is "the washing of regeneration and renewing of the Holy Ghost." (Titus iii. 5.) Never forget, we beseech you, that vain will be the advantages which you have derived from the teachings of your fellow men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows, in the worship of God, were instituted by our Lord or have any place in the Christian dispensation; we feel an earnest desire that we may all be partakers of the true supper of the Lord. (Rev. iii. 20.) Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man and drink his blood. For, said our blessed Lord, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you." (John vi. 53.) Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.

We are solicitous that friends every where, may be encouraged to cultivate a greater depth of religious experience; that they may avoid all evil surmisings, all party spirit, all unholy zeal; that they may be clothed in the meekness and gentleness of Christ, and be abundantly endued with that precious charity which is the bond of perfectness.

The unity which as a society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our Holy Head, to preserve it inviolate.

May "the God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Pet. v. 10, 11.)

[This is the epistle referred to in the extract from D. Wheeler, in "The Friend," 8th mo. 30th, 1873.]

Various indeed are the dispensations through which the Lord sees it needful to bring His chosen servants, preparatory to the production of acceptable fruits unto Him; yet He is never wanting to sustain and help those who put their trust and confidence in Him, and who give up the will to Him, excluding self, and watching and warring against it, in all its varied appearances.

### Dr. Livingstone on the East African Slave Trade.

The following letter to Sir Roderick Murchison, dated Poonah, 18th of 5th mo. 1864, from Dr. Livingstone, in which he refers to the subject ever in his thoughts as an African traveller, will be read with new interest now that the mission of Sir Bartle Frere has been successful at Zanzibar:—"We arrived at Bombay on the 13th instant, after a passage of forty-four days from Zanzibar. From Zanzibar we crept along the African coast in order to profit by a current of at least one hundred miles a day. If Solomon's ships went as far south as Sofala, as some suppose, they could not have done it during the southwest monsoon against such a current. We went along beautifully till we got past the line; we then fell in with calm, which continued altogether 24½ days. The sea was as smooth as glass; and as we had but one stoker, we could not steam more than ten hours at a time. By patience and perseverance we have at length accomplished our voyage of 2,500 miles, but now I feel at as great a loss as ever. I came here to sell my steamer, but with this comes the idea of abandoning Africa before accomplishing something against the slave trade; *the thought of it makes me feel as though I could not lie at peace in my grave, with all the evils I know so well going on unchecked.* What makes it doubly galling is, that while the policy of our government has, to a very gratifying extent, been successful on the west coast, all efforts on the east coast have been rendered ineffectual by a scanty Portuguese convict population. The same measures have been in operation on the east coast, the same expense, and the same dangers, the same heroic services have been performed by her Majesty's cruisers, and yet all in vain. The Zanzibar country is to be now more closely shut up than ever, and unless we have an English settlement somewhere on the main land, beyond the so-called dominion of the Portuguese, all repressive measures will continue fruitless."—*Journal of the Royal Geographical Society.*

*The Advantages of Educating Children in the Knowledge of the Holy Scriptures.*—Our honorable Friend George Whitehead, says: "I always had a love to the Bible, and to reading therein, from my childhood, yet did not truly understand, nor experience those doctrines essential to salvation, nor the new covenant dispensation, until my mind was turned to the light of Christ, the living eternal Word, the entrance whereof giveth light and understanding to the simple. Yet I do confess, it was some advantage to me frequently to read the Holy Scriptures, when I was ignorant, and did not understand the great and essential things therein testified of. For when the Lord had livingly in some measure opened my understanding in the holy Scriptures, by my often reading the same before, having the better remembrance thereof, it was a help and advantage to my secret meditations, when a lively sense and comfort of the Scriptures was in measure given me by the Spirit, and thereby I was the more induced to the serious reading and consideration of what I read in the holy Scriptures, and the comfort thereof made known by the holy Spirit enlightening the understanding. It is through faith which is in Christ, that the holy Scriptures are said to make the man of God, 'Wise unto salvation,

and profitable to him, for doctrine, reproof, admonition and instruction in righteousness, that he may be perfect and thoroughly furnished in every good word and work.' Doubtless, Paul esteemed Timothy's knowing the holy Scriptures from a child to be some advantage and help to him, but it was principally through faith, which is in Christ Jesus.

These things considered, I would not have Christian parents remiss in educating, and causing their children to read the holy Scriptures, but to induce them both to learn and frequently to read therein. It may be of real advantage and profitable to them, when they come to have their understandings enlightened, and to know the Truth as it is in Christ Jesus. I have sometimes observed children in reading the Bible, have been affected with the good things they have read, from a secret belief of them, which hath had such impression, that they have been induced to a more serious consideration thereof, when the Lord has opened their understandings in some measure, by the light of his grace in them.

By what I have here declared in commendation of holy Scripture, and the advantage thereof, I would not be understood to limit the gift of the Spirit of God, or ministry thereof, or any of his divine graces, from the illiterate, the unlearned, or from persons of little education,—as ploughmen, herdsmen, shepherds, fishermen, &c. For God hath given of his good Spirit, and spiritual gifts to such, and hath promised 'to pour out of his Spirit upon all flesh; and that sons and daughters should prophesy.' And Moses said, 'Would God that all the Lord's people were prophets, and that he would put his Spirit upon them.' Among whom both men and women, learned and unlearned, are included."

For "The Friend."

The following account of the severity of the winter of 1715 and '16 in England, is taken from the Stamford Mercury, of First month 14th, 1716, said to be the second paper published in England, and then only having reached its seventh volume. This winter is said to have been, with the single exception of that of 1708 9, the most rigorous ever known in these islands.

"The Thames has now become one solid rock of ice; coaches, carriers with their horses and their wagons, have passed like a public road; booths, for the sale of brandy, wine, ale and other liquors, have been fixed there for some time. But now it is made in a manner like a town, thousands and thousands of people cross it, and with wonder view the mountainous heaps of water that now lie congealed into ice, notwithstanding the resistance given to the cold by the movement of the tide. On Thursday a pretty large cook's shop was erected there, and people went as regularly to the ordinary, as they do in the city. Over against Westminster Hall, Whitehall and White Fryars, printing presses are kept upon the ice, where thousands of people have their names printed off, to transmit the wonders of the season to their children. It has not much longer to continue to equal, or even to out-do the great frost (1709) which is now made, as it were, an era of time." Again, on the 19th: "The booths on the Thames increase daily, where all manner of goods are sold; and this day three whole oxen were roasted upon it, viz., one near Lambeth, the second near St. Paul's wharf, and the third near Rotherhith,

below London bridge, where people walk on the ice, as it is said, beyond Gravesend."

So severe was the frost, that even when a strong spring-tide came on the 21st, and overflowed Palace Yard, raising the ice "many feet perpendicular," it caused no interruption to the diversions on the Thames.

Following the iron frost came a magnificent aurora borealis, which attracted much attention, and is described at full; and a formidable phenomenon was observed at Elstone, near Newark, which is thus described by a minister, an eye-witness: "On Tuesday last, the 6th of March, when coming home from my house in Newark, I observed in the southwest a long and broad stream of light issuing out of a darkish cloud (betwixt twenty and twenty-five degrees of the horizon as near as I can guess) like to the beams of the sun setting in a drizzling evening, the stream pointing directly towards the zenith. I was somewhat amazed at it, considering the sun had been more than an hour set, and the moon's rising not being till morning. Presently after some other streams issued out of another cloud near to the former with a very unusual light, and with a variety of colors, black, blue, flame-color, yellow, &c., and so more and more till all that part of the heavens was overspread. During this whole time, never were seen such contentions (as it were) as betwixt these meteors—being all in confusion, and darting one against another, with an incredible force and swiftness, for about an hour and a half. Through all that region of air, where this confusion and strife (for I can term it nothing else) was, the stars appeared clear as through a thin, bright smoke, or as the sun sometimes through a thin bright cloud. The other part of the heaven, towards the north, east and the south-east was very clear, the stars bright and twinkling, as in a winter's night, when there is no moon. About nine at night, these meteors (if I may so call them) in a great measure disappeared, but not quite; some faint sort of contentions (as it were) were still perceived: and about ten of the clock they broke out again with a fresh violence in the same manner as before, and so continued till about half-past eleven. About twelve, a bright globular body appeared, as big as, and like the sun at his rising, but not quite so clear. Indeed it was the most astounding sight I ever yet beheld. During this time the light was such that I myself, (though now almost sixty years of age,) and another minister did read several titles of the books in the Bible, without any use of art. The night was calm, not so much as a breath of wind was perceived. It began, according to my opinion, in the north-west, and so drew round to the south-east. It was observed by a thousand people, not without the greatest wonder, and with strange apprehensions; some looking for the day of judgment, others as the presages of future events and calamities."

Jonathan Burnyeat.

In the early days of our religious Society, there were several remarkable instances of persons quite young in life giving themselves up unreservedly to serve and follow the Lord; and who, after experiencing the renewing, transforming power of Divine Grace, were called into the ministry, and made able preachers of the Gospel of life and salvation. Among these was Jonathan Burnyeat, of whom "that worthy Elder and faithful ser-

vant of Jesus Christ," James Dickinson speaks as follows: "In the forepart of the year 1699, I had drawings in my mind to visit Friends in Scotland, and proceeded on that service in company with Jonathan Burnyeat (son of John Burnyeat), who had the like concern. As he was very young, and had not travelled in Truth's service before, a concern fell upon me for his preservation every way. The Lord was kind to us, and bore up our spirits in all our exercises. My companion was deeply opened into the mysteries of God's kingdom; and grew in his gift, so as to give counsel to young and old; he was very zealous against deceit and wickedness, both in professor and profane; and often reprov'd such. We travelled together through the south and west parts of Scotland, to Douglas, Hamilton and Glasgow, and had many meetings among the people; laboring to turn their minds to the Lord Jesus Christ, who is the light of the world; warning all who professed the light to be their way, to be careful to walk therein, that they might know their communion to increase with the Lord, their fellowship one with another, and the blood of Christ to cleanse them from all unrighteousness. Then we travelled down into the north, and had many precious meetings. From thence we returned to the Yearly Meeting in Edinburg, where we met with many brethren. Abundance of people came to the meeting, who were very rude and wicked, and labored to disturb us; but the testimony of truth coming over all, some among them were troubled and rained down by the power of God. We were deeply bound under a sense of the Lord's love to us; yet under great sorrow to see the wickedness of the people. A concern came upon Jonathan Burnyeat to write a warning to the inhabitants of that place, which was afterwards put in print to answer his service. Then we travelled to Kelso, and visited Friends there; so to Berwick-upon-Weed; from thence to Northumberland, and had meetings at several places; many hearts were reached by the power of Truth. Being near we returned home, and witnessed peace flow in our souls."

From a note in the 12th volume Friends' library, page 398, it appears that Jonathan Burnyeat was born on the 4th of the Eleventh month, 1686, and died on the 5th of the Third month, 1709, in the twenty-third year of his age. When he accompanied James Dickinson in the gospel service referred to in the preceding extract, he was consequently only a little more than twelve years of age. He died Graythwaits in Cumberland, and the dates of his birth and decease, are copied from the registers of Pardshaw Monthly Meeting.

**Poisonous Woolen Goods.**—Dr. Hagar states at a number of cases have occurred in Berlin, where colored woolen garments, worn next the skin, have produced a peculiar kind of poisoning. Violet-gray woolen stockings, after having been worn less than six hours, caused redness of the skin, and permanent pustules, in connection with feverish symptoms, and constipation. The same results followed after violet stockings had been treated with boiling water. Similar symptoms were produced by gray woolen shirts, next the skin, and by the red binding of others. He considers aniline colors as a rule poisonous in their action upon the skin, as has been established in regard to merrilline, in spite of all denials; the excep-

tional character of a few in this respect being difficult to establish. He recommends, therefore, that woolen garments colored with aniline colors should not be worn next the skin, and suggests as a test for these colors, that a portion of the wool be heated to boiling, in a test-tube, with 90 per cent. alcohol, and if the latter acquire a red, violet, or violet blue tint the coloring matter is suspicious.—*Late Paper.*

## THE FRIEND.

NINTH MONTH 13, 1873.

### CANADA YEARLY MEETING.

We have received a printed copy of the proceedings of the above-named meeting during its session of 1873; from which it appears, that epistles were read from other Yearly Meetings, and one general epistle sent to them all in reply. At the request of one of the Quarterly Meetings, the conclusion of the Yearly Meeting last year to proceed in the building of a house to accommodate a Boarding School was reconsidered, and the whole subject deferred until another year. Adam Spencer was appointed Clerk and Levi Varney Assistant. After reading and answering the Queries and replies thereto, a minute of advice was adopted and directed to be read in the Quarterly Meetings and at the close of First-day meetings; from which we take the following:

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' is a truth we renewedly feel to be precious. We are also reminded that He who caused the dry bones to live, will enable us to live before Him, by the influence of His spirit in us. The Spirit of Truth is come, and will lead us into all truth and out of all error. If we adhere to his teachings we shall be directed aright and in harmony. He does not lead one person one way, and another in an opposite direction. The mind of Truth is the same now as it ever was. It is the same to us as it was to our fathers; its teachings the same. The promptings to diversity of thought and action are of the natural man, and are evidences of remaining infirmity. The effect of the leaven of the kingdom of heaven, is to leaven into one lump. The greater the attainment of perfection in Christ, the nearer we come into 'the unity of the Spirit in the bond of peace,' and the greater the power for good. 'The nearer this standard is arrived at, the less will be known of a judging Spirit, and more care will be exercised not to put a stumbling-block or an occasion to fall in a brother's way. The nearer the different members of the body are united to Christ Jesus the Head, the more will those members give evidence of complete redemption. The tree being made good the fruit will also be good—the fruit will show what the tree is. If we have been with Jesus, men will take knowledge of the blessed fact by our fruits: and this knowledge will promote our service in the truth. If we belong to the family of God and faithfully regard his teachings, He will not suffer us to wound the least of His children, by any harsh word or untoward act. If through unwatchfulness we should do so, our Father will require us to confess that fault to those we have offended. Such acknowledgments open the way to near access

to Him, and barriers to worship, especially in the household, are thus removed. We were encouraged to faithfulness in this engagement, to every manifested duty therein."

The Meeting of Ministers and Elders sent a minute to the Yearly Meeting, which was "recommended to the attention of Friends;" it concludes as follows:

"We were reminded of the declaration of our dear Saviour, 'without me ye can do nothing.' May we dwell near that unfailing source, so as to be qualified for usefulness in the Church, and to walk worthy of the vocation wherewith we are called with all lowliness and meekness. As each one is engaged to do his own part as a member of the body of Christ, acting under the influence of His spirit, we shall become as lively stones, fitted to fill the place designed for us in the spiritual temple, in the building up the superstructure, the sound of a hammer is not heard. Thus dwelling upon the watch-tower, and keeping the mind singly fixed upon the Great Captain, we shall see eye to eye; harmony and love will prevail, and we shall be enabled, as with one heart and one mouth, to glorify God, even the Father."

A communication was received and read from the Ontario and Quebec Temperance and Prohibitory Leagues, referred to a Committee and an answer returned by the meeting. A rule was adopted making it a disownable offence to import, manufacture, or vend intoxicating liquors, or to sell grain or other produce for their manufacture. A clause was also introduced that "No other than the strictly medicinal use of intoxicating drinks is to be allowed."

The reports show there are belonging to the Yearly Meeting, 21 Meetings, 230 families, 211 parts of families, 247 children of school age—nearly all are attending common schools—1,406 members, 17 deceased within the past year, nine received by certificate from other Meetings, 14 received into membership by conviction, two disowned, six removed out of the Yearly Meeting."

### SUMMARY OF EVENTS.

**FOREIGN.**—The French government has been notified from Berlin that, France having fulfilled all her engagements, the occupation of French territory by the German forces is legally ended. The evacuation of Verdun by the Germans has begun.

The American citizens, resident in Paris, proposed to display the United States flag on the 4th inst., in honor of the proclamation of the French Republic, but the Prefect strongly objected and they forebore doing so.

The Minister of the Interior has issued an order prohibiting the publication of the radical Republican journal *Le Peuple Souverain*, because of the appearance in its columns of articles inciting to disturbance, and contempt of the government.

The London police force numbers 9,761 men, who patrol, night and day, 6,612 miles of streets. The number of arrests in 1872 was 78,203. The arrests for drunkenness are increasing, but those for theft and other crimes are diminishing. The large supplies of tin now coming into the markets of Europe from Australia are affecting the shares in the mines of Cornwall. We learn from a recent return, that the value of gold and minerals raised in the colony of Victoria since the first discovery of the gold fields down to the end of 1872, was estimated at £165,566,033, which is made up principally from gold, silver, tin, copper and antimony, as follows: Gold, £168,149,305; silver, £5281; tin, £281,105; copper, £5810, and antimony, £77,237.

On the 5th inst. the Spanish Ministry resigned in a body. In the session of the Spanish Cortes, held the 6th inst., Castelar demanded as the conditions on which he would accept office, that he be empowered to increase the army, purchase 500,000 rifles, organize the

militia, and impose a forced loan or be furnished with adequate means to meet the expenses of the war against the Carlists and Communists. He also demanded authority to suspend the constitutional guarantees, &c., when in his judgment the measure became necessary. The Cortes unanimously voted to confer all the powers demanded. On the 7th the Cortes elected Castelar President.

The garrison of Berga, besieged by the Carlists, threaten to evacuate the town unless supplies arrive soon.

The Carlists have carried off from Vera a number of women, who were chosen by ballot in the province of Biscay, to make uniforms for the Carlist soldiers. The Spanish government forces at Bilbao, now invested by the Carlists, have sufficient provisions on hand to last through the winter. All commercial traffic between the city and the port has been prohibited, in order to allow full play for the guns of the Spanish war ships.

The iron-clads *Almanza* and *Vittoria*, have been sent by the British Vice-Admiral to Gibraltar. The insurgent leaders in Cartagena sent a written remonstrance against the removal of the vessels, but did not attempt opposition by force.

The Carlists claim that Spaniards in Cuba are contributing liberally to their cause. There are now about 40,000 Carlists under arms in Spain. They are making arrangements to re-establish a cannon foundry near the town of Fortosa.

The insurgent Junta in Cartagena is sending emissaries, who are plentifully provided with money, to Barcelona, to organize a movement in favor of a separate government for Catalonia. A Madrid dispatch of the 8th says: The new Ministry is announced to-day. It is constituted as follows: Castelar, President, without a portfolio; Carvajal, Minister of Foreign Affairs; Berges, Minister of Justice; Pedregal, Minister of Finance; Cervera, Minister of Public Works; Lieutenant General Sanchez Bregua, Minister of War; Oveiro, Minister of Marine; Maisonava, Minister of the Interior; Salor, Minister of Colonies. Castelar and his colleagues will make a powerful effort to crush both the Carlists and the insurgents of Cartagena and other cities.

A Bombay dispatch of the 2d says: A ferry boat on the Indus, while crossing the river near Kairah, capsized and sunk in deep water. She was crowded with passengers, of whom ninety are reported to be drowned.

On the night of the 7th inst., the square of buildings in Havana, known as the Plaza Vapor, was entirely destroyed by fire. About twenty lives were lost by the fire, and the estimated loss of property near one million of dollars.

London, 9th mo. 8th.—Consols 92½. U. S. 10-40, 5 per cents, 92½; new fives, 91½.

Liverpool.—Uplands cotton, 8½d. a 9d.; Orleans, 9½d. a 9½d. Sales 18,000 bales. Breadstuffs steady.

Europe has 171 cities each of which has more than 50,000 inhabitants. The six largest are London, Paris, Constantinople, Vienna, Berlin and St. Petersburg.

UNITED STATES.—*Miscellaneous*.—There were 616 deaths in New York last week. The interments in Philadelphia for the week ending 6th inst., numbered 299, including 28 deaths of cholera infantum, 31 consumption, 22 marasmus, and 12 old age. The mean temperature of the Eighth month, by the Pennsylvania Hospital record, was 75.95 deg., the highest during the month 93 deg., and the lowest 61 deg. The average of the mean temperature of the Eighth month for the past 85 years, is stated to be 73.36 deg.; the highest mean during that entire period was 81.64 deg., in 1872, the lowest was 66 deg. in 1816. The mean temperature of the three summer months of 1873 has been 76.50 deg., which is 3.59 deg. below that of the summer of 1872.

The total imports at New York last week were \$7,807,237, of which \$4,520,767 were general merchandise and \$3,286,470 dry goods.

The last instalment of the payment of the Geneva award was received by the U. S. Treasurer on the 5th inst.

The number of emigrants landed at Castle Garden, N. Y., between 1st mo. 1st and 8th mo. 31st last, was 201,497, which is 4874 less than in the corresponding months 1872.

The United States steamer *Tuscarora* has been ordered to survey a route for a submarine cable from the west coast of the United States to China and Japan. The survey will commence from some point in the vicinity of Puget Sound. It is not probable that much progress will be made in the survey this season, as the weather will soon be unfavorable for it.

The Markets, &c.—The following were the quotations on the 8th inst. *New York*.—American gold, 112. U. S. sixes, 1881, 118; ditto, 1868, 115; ditto, 10-40

5 per cents, 112. Superfine flour, \$5.50 a \$6.20; State extra, \$7.50 a \$7.30; finer brands, \$7.50 a \$10. White Michigan wheat, \$1.85; red western, \$1.69; No. 2 Chicago spring, \$1.64 a \$1.65; No. 3 do., \$1.62. Oats, 45 a 51 cts. Yellow corn, 66 a 67 cts.; white, 69 a 72 cts. Philadelphia.—Middling cotton, 20½ a 21½ cts. for uplands and New Orleans. Superfine flour, \$3.50 a \$4.50; finer brands, \$5 a \$10. White wheat, \$1.75 a \$1.85; amber, \$1.70; western red, \$1.62 a \$1.67. Mixed corn, 64 a 65 cts.; yellow, 66 cts. Oats, 40 a 48 cts. Smoked hams, 11 a 16 cts. Lard, 8½ a 9 cts. Cloverseed, 9½ a 10 cts. The receipts of beef cattle at the Avenue Drive-yard were about 4200 head. Choice and extra sold at 6½ a 7½ cts. per lb. gross; fair to good, 5 a 6 cts., and common, 3½ a 4½ cts. About 16,000 sheep sold at 4½ a 6½ cts. per lb. gross, and 6,000 hogs at \$7.25 a \$7.37½ per 100 lb. net for corn fed. Chicago.—Spring extra flour, \$5.50 a \$6.37. No. 1 spring wheat, \$1.20; No. 2 do., \$1.16. No. 2 corn, 41½ cts. No. 2 oats, 28½ cts. No. 2 barley, \$1.21; No. 3, 88 a 91 cts. Lard, 7½ cts. St. Louis.—Winter superfine flour, \$4 a \$4.50; extra, \$4.75 a \$6.50. No. 2 winter red wheat, \$1.55; No. 3 do., \$1.40. No. 2 corn, 47 cts. No. 2 oats, 33½ cts. Spring barley, \$1.27 a \$1.35. Rye, 73 a 75 cts. Lard, 8½ cts. Louisville.—Family flour, \$5.75 a \$7.75. Choice white wheat, \$1.50; red, \$1.30 a \$1.45. Corn, 60 a 63 cts. Oats, 42 a 44 cts. Cincinnati.—Family flour, \$7 a \$7.25. Wheat, \$1.40. Corn, 52 a 53 cts. Rye, 82 cts. Oats, 31 a 45 cts. Lard, 8 a 8½ cts.

#### WESTTOWN.

A Special meeting of the Committee on Instruction will be held on Fourth-day, the 10th inst., at 2 o'clock p. m., in the Committee-room on Arch St. General and punctual attendance is requested.

#### WANTED

A teacher for a small Monthly Meeting School at Fallsington, to commence immediately and teach three months. Compensation \$22 per month and board. Apply to JAMES H. MOON, Fallsington, Bucks Co., Penna.

#### WANTED

A suitable woman Friend to act as Governess at Westtown Boarding School. Apply to  
Rebecca S. Allen, Philadelphia.  
Sarah A. Richie, "  
Susan E. Comfort, Knox St., Germantown.  
Lydia L. Walton, Moorestown, N. J.

#### WANTED

A teacher in the classical department on the boys' side at Westtown School.

Application may be made to  
Thomas Conard, West Grove, Chester Co.  
Joseph Walton, Philadelphia.  
William Evans, "  
Charles Evans, "

#### WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to CHARLES J. ALLEN, Street Road P. O., Chester Co., Pa. Applications may also be left with JACOB SMEDLEY, 304 Arch St., Philadelphia.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to  
Elton B. Gifford, 28 North Third St.  
Ephraim Smith, 1110 Pine St.  
James Bromley, 641 Franklin St.  
Richard J. Allen, 472 North Third St.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Fall term.

Application may be made to  
Ebenezer Worth, Marshall on, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philada.

#### RECEIPTS.

Received from William C. Ivins, N. J., \$2, vol. 47; from William Smedley, Pa., \$2, vol. 47; from Amy Middleton, N. J., per Josiah L. Haines, \$2, vol. 47; from Elizabeth T. Yarnall and Edward S. Yarnall, Pa., \$2 each, vol. 47; from Isaac Roberts, Pa., \$2, vol. 47; from Joel Wilson, Agent, N. J., for Ruth Anna Harned and Isaac C. Stokes, \$2 each, vol. 47; from Nancy B. Buffinton, Mass., \$2, vol. 47; from Joseph Waring, Canada, \$2.25, to No. 23, vol. 48 and Postage, and for Joseph Pollard, \$2.25, vol. 47 and Postage; from John M. Smith, Agent, O., \$2, vol. 47, and for Rachel Barber, Eliza Wilson, David Stephen and Henry Briggs, \$2 each, vol. 47; from Joseph Hall, Agent, Io., for Sarah A. Atkinson, Nathan Satterthwaite, and Charles Leech, \$2 each, vol. 47, and for Benjamin Ellyson, \$4.50, vols. 46 and 47; from Ephraim Smith, City, \$2, vol. 47, and for Abiah Cope and Elizabeth Hughes, Pa., \$2 each, vol. 47; from Martha Mickle, N. J., per Carlton, P. Stokes, \$2, vol. 47; from Thomas Kite, O., \$2, vol. 47; from Jacob Parvin, Pa., \$2, to No. 8, vol. 48; from Benjamin D. Stratton, Agent, O., for Joseph Winder, Joseph Stratton, Benjamin H. Coppock, William G. Coppuck, and Jonathan Deao, \$2 each, vol. 47; from Emeline E. Hilyard, N. J., \$2, vol. 47; from Jacob Parker, Pa., \$2, vol. 47; from Penelope Smith, N. J., \$2, vol. 47; from Ruth Foster, R. I., \$2, vol. 47; from Richard P. Gibbons, Del., \$2, vol. 47; from Rufus Churchill, N. S., \$2, vol. 47; from Jacob Reeder, Io., \$2, vol. 47; from Walter Edgerton, Ind., \$2, vol. 47; from Thomas Emmons, Io., \$2, vol. 47; from Sarah C. Winner, Pa., \$2, vol. 47; from Edward G. Smedley, Pa., \$2, vol. 47; from Samuel Pancoast, Pa., \$2, vol. 47; from Susannah Marriott, N. Y., \$2, vol. 47; from Phebe Bowerman, N. Y., \$2, vol. 47; from Susanna Chambers, Pa., \$2, vol. 47; from Sarah Hoopes, Pa., per Elizabeth Hoopes, \$2, vol. 47; from Ashton Richardson, Del., \$2, vol. 47; from William T. Fawcett, Ind., \$2, vol. 47; from George M. Eddy, Mass., \$2, vol. 47; from Thomas Y. Hutton, Pa., \$2, vol. 47; from James R. Kite, Agent, O., \$2, vol. 47, and for Ezra Llewellyn Jason Penrose, Richard Penrose, Joseph King, Aaron P. Dewees, Joseph Masters, Jesse Dewees, Thoma Llewellyn, Mary Wilson, Patience Gifford, Hannah M. Penrose, William Masters, David Masters, and Elwood Burgess, \$2 each, vol. 47; from Amos Evens and Joseph K. Evens, N. J., \$2 each, vol. 47; from Rache M. Thorp, William Thorp, and George W. Thorp, Pa., \$2 each, vol. 47; from James J. Lord, N. J., per Jno M. Saunders, \$2, vol. 47; from Josiah A. Roberts, Pa., \$2, vol. 47; from Edwin P. Hannum, Pa., \$2, vol. 47; from George Sharpless, Agent, Pa., \$2, vol. 47, and for Robert W. Lewis, \$2, vol. 47; from Truman Forsyth, Pa., \$2, vol. 47; from Mary M. Applegate, N. J., \$2, vol. 47; from Elizabeth J. Richards, City, \$2, vol. 47; from Watson Newbold, N. J., \$2, vol. 47, and for Walter Newbold, \$2, vol. 47; from George Reid, City, \$2, vol. 47, and for Thomas Doane, \$2, vol. 47; from James F. Reid, Pa., per George D. Reid, \$2, vol. 47; from Joseph S. Moore, City, \$2, vol. 47, and for Walke Moore, Pa., \$2, vol. 47; from Joseph Scattergood, J. Agent, Pa., for Phineas Pratt, Abraham Pennell, Jacob Smedley, John W. Townsend, Eusebius H. Townsen, William P. Townsend, Hannah Taylor, Lewis Embre E. Malin Hoopes, Ruth Anna Hoopes, Samuel R. Kirksaiah Kirk, and Benjamin Hoopes, Pa., and Thomas Thorp, Del., \$2 each, vol. 47; from William Windl, Pa., \$2, vol. 47; from Daniel Corbit, Del., \$2, vol. 47; from Charles E. Gause, N. J., \$2, vol. 47; for Phe Griffin and William D. Griffin, N. Y., \$2 each, vol. 47; from Townsend Hoopes, Pa., per Susan T. Hoopes, \$2, vol. 47; from K. L. Roberts, Edmund Darnell, and Jol H. Lippincott, N. J., per Samuel H. Roberts, \$2 each, vol. 47; from Micajah M. Morlan, Agent, O., for Mordecai Morlan, Priscilla W. Coffee, Thomas French, and Josiah Fawcett, \$2 each, vol. 47; from Mary N. Griffith, Mo., per R. S. Griffith, \$2, vol. 47; from Benjamin Hayes, Pa., \$2, vol. 47; from Samuel E. DeCon, N. J., \$2, vol. 47; from Enos Smedley, Pa., \$2, vol. 47, from Nathan Hilles, City, \$2, vol. 47; from Lewis Passmore, Pa., \$2, vol. 47; from Elisha Woodworth, Mass., \$2, to No. 44, vol. 47; from Ann Wetherill, Pa., \$2, vol. 47; from Elizabeth R. Bede, Io., \$2, vol. 47; from Sarah F. Carr, R. I., \$2, vol. 47; from Mary H. Pennell, City, \$2, vol. 47; from Jno. Cloud, Jr., N. J., \$2, vol. 47.

Remittances received after Fourth-day morning will appear in the Receipts until the following week.

DIED, 8th mo. 30th, 1873, at her residence at Pennville, near Muncy, Pa., after a lingering illness, MARY R. MEYERS, aged 45 years, a member of Monthly Meeting.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLVII.

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Postage, when paid quarterly in advance, five cents.

For "The Friend"

John Heald.

(Continued from page 26.)

After his return from his Eastern journey, a concern rested on the mind of John Heald to visit the churches in Virginia and North Carolina. He thus commences the account of this labor of love: "On the morning of the 3rd of 10th month, 1816, I parted solemnly with my dear wife and children, without being impressed with ideas to communicate to them. So I took my leave silently, only taking them by the hand, and bidding them farewell, with very little more, *but many tears dropped.* I went to Carmel Meeting. It was a tendering time. I passed on to the house of Joseph Young, who had given up to accompany me, without my previous knowledge. It had been a close trial to his wife as well as himself. They had been members of our Society but a short time."

Passing through Wheeling into Western Pennsylvania, he attended Westland Meeting, at which he says: "I was drawn into lengthy communication, in which I touched on the causes which conspire to a disbelief in a God, showing what I believe to be the cause, namely, unfaithfulness to the light within, and going contrary to light and knowledge, indulging in flesh-pleasing gratifications, going on from one mis-step to another, until at last they tried to shelter themselves under the notion that there was no God. An invitation to the dear youth was held out very feelingly, to the tendering of many minds, and to the encouragement of those of riper years.

At Sandy Hill, I labored to stir up to more diligence in regard to religious duty; and the minds of many were reached. I had been for some time apprehensive that it would be my place to have an appointed meeting at Uniontown, and here, according to previous agreement, notice was given at the close of the meeting; and now, while I write this is coming on, with no small exercise; but if the good cause is not hurt, I hope to be content. I rely on the Helper of Israel for support." He afterwards adds: "The meeting at length collected, though some of the people came scattering. It was trying and exercising. I spoke awhile, and I thought the minds of the people were somewhat solemnized, and I felt

released, though the Truth-reigning power did not come into dominion so fully as I wished.

21st. At Dillin's run. It is the most westerly meeting belonging to Fairfax (Quarter, among the mountains, on the waters of Big Capon. It was a rainy day, yet their meeting-house was nearly full. I had considerable to say, in which I mentioned the prodigal son, who arose and returned to his father's house, and acknowledged he was no more worthy to be called his son, 'make me as one of thy hired servants.' If a person is going into plans, which promise nothing better than to ruin his estate, and his friend advises him to refrain from such a course of conduct, but he will not reform, but goes on and ruins his estate and reputation, his friend may be sorry for him, but may not see how to help him. So with us, if we receive good counsel, but do not take it and apply it as we know we ought to, are we not in the way to ruin? We intend to reform after awhile, but are we in the way to be reduced to a state prepared to return to the injured Father? It may be that some do return of the many prodigals who are illuminated to see their undone condition.

25th. We had a meeting at Middle Creek, in which we were enabled to labor to a good degree of satisfaction. We have only the relics of valuable Friends to labor among, here and at most of the late meetings we have attended, and these appear to me to be too lifeless, satisfied with the form without the life and power, and many of them not even retaining the form itself. My labor has been to stir up to more constant application to watchfulness and prayer. In these parts have lived many valuable Friends, some of whom have been removed by death, others have gone to the State of Ohio and other places; and there are few left here, especially of such as are alive to the cause of truth.

At South Fork Meeting, London county, Virginia, notice being spread, it was attended by a considerable number, whom I addressed with, "Where much is given men require the more, but where little is given, little is required, so he that received five talents, by a diligent attention and application, gained other five, and so of him who had received two, it was well-pleasing to their lord; whereupon he pronounced the blessing, 'Well done good and faithful servant,' to each, 'Thou hast been faithful over a few things, I will make thee ruler over more, enter thou into the joy of thy lord.'" I was engaged to set forth the necessity for a faithful attention to manifested duty.

We went home with George Janney, and from thence to Fairfax Monthly Meeting. I soon felt an engagement of mind to inform them that they had not best expect much from us who were strangers, but to center down to the gift in themselves, to witness a renewed qualification for the service of the day, with an appeal to the youth to be prepared to stand

in their places; that some had found the devolving weight to rest upon them, before they were in readiness; for your fathers where are they, and the prophets, do they live for ever? The meeting became solemn.

The next day attended Goose Creek Monthly Meeting. T. Grisell went foremost, and I followed in testimony, stating that faith is the substance of things hoped for, the evidence of things not seen as yet; that faith is so indispensably necessary that the apostle saith, that without faith it is impossible to please God. And yet he said, if he had faith to remove mountains, and had not charity, it would be nothing, or as sounding brass or a tinkling cymbal. Charity and love representing the same thing, of how little account does our religion appear without it; and in this point of view, how indispensably necessary is it to have love, it being the fulfilling of the law, Thou shalt love the Lord thy God with all thy heart and all thy soul, &c.

11th mo. 1st. A thronged meeting at Goose Creek, in which my mind was deeply impressed with a sense of my own weakness. At length the passage revived, expressed by our dear Lord, 'while ye have the Light believe in the Light, that ye may be the children of the Light and of the day.' He who gave this admonition knew what was requisite to our happiness, and in order to impress a watchful care more deeply, he said, that strait is the gate and narrow is the way that leads to life, and few there be that find it. Am I not in danger of missing it? This should arouse us to great and close attention, lest it be not attained. The meeting ended satisfactorily, of which I was glad.

We parted yesterday with T. Grisell and companion, they going into Maryland. We do not expect to see them again in this journey. I feel very destitute, but hope it is for the best. The next day I went to see my father's sister, who is in her 96th year,\* not very well, but able to walk about."

7th. At Alexandria, J. H. revived the proverb; "Seest thou a man wise in his own conceit, there is more hopes of a fool than of him." If this is so, what hope is there of one who stifles conviction, and will not submit to Divine requireing, to manifested duty; will not yield obedience, but follows the way of his own devising? What can be more certain, but that such a course will end in utter ruin? It was a time of deep depression and hard labor for a long time, but at length the testimony of Truth was exalted over the powers of darkness, and the meeting ended with solemnity.

At Geneto. Here three families are indulged with a meeting. A number of friendly people attended with them. I addressed them with, 'There is a time to be born and

\* John Heald's brother William, who accompanied him in one of his religious visits to the eastward, recently died in Iowa in the 101st year of his age.

a time to die. We know we must die. We all agree in this, let our opinions be diversified in other respects as they may. As this is the case, we are led to enquire, what we shall do to be saved, or with the young man, who asked the Divine Master what he should do to inherit eternal life. He was referred to the commandments. These he had kept from his youth up, and he inquired, 'What lack I yet?' He seemed to be conscious there was more to be done, but when he understood what that was, he went away sorrowful. So it appears to be in our day. When people discover what is to be done, they turn away. Gospel ministers may labor to stir up the pure mind by way of remembrance. It is not their business to do the work. No man can redeem his brother, or give to God a ransom for his soul. Ministers labor to stir up the pure mind by way of remembrance sometimes, like the Divine Master did. He did not do the work; he informed the young man what to do. If Noah, Daniel or Job were here, they could save neither son nor daughter; so now, each one must do for themselves."

(To be continued.)

### The Ibex of the Alps.

The celebrated Alpine traveller, Edward Whymper, in his observations on this animal, says: 'The bouquetin, steinbock, or ibex, was formerly widely distributed throughout the Alps. It is now confined almost entirely or absolutely to a small district in the south of the valley of Aosta, and fears have been repeatedly expressed in late years that it will become extinct.'

It is not easy to take a census of them, for, although they have local habitations, it is extremely difficult to find them at home. But there is good reason to believe that there are at least six hundred still roaming over the mountains in the neighborhood of the valleys of Grisanehes, Rhêmes, Savaranche, and Cogno.

They appeal to the sympathies of all as the remnants of a diminishing race, and no mountaineer or athletic person could witness without sorrow, the extinction of an animal possessing such noble qualities; which, a few months after birth, can jump over a man's head at a bound, without taking a run; which passes its whole life in a constant fight for existence, and has such disregard of pain that it will stand for hours like a statue in the midst of the bitterest storm.

The destruction of the ibex, except occasionally by the King Victor Emmanuel in his hunting parties, is strictly prohibited, and forty-five keepers, selected from the most able chasseurs of the district, guard its haunts. Their task is not a light one, although they are naturally acquainted with those who are most likely to attempt poaching. If they were withdrawn, it would not be long before the ibex would be an extinct animal, so far as the alps are concerned. The passion for killing something, and the present value of the beast itself, would soon lead to its extermination. For as meat alone the ibex is valuable, the gross weight of one that is full grown amounting to from one hundred and sixty to two hundred pounds, while its skin and horns are worth ten pounds and upwards, according to condition and dimensions.

In spite of the keepers, and of the severe penalties which may be inflicted for killing a bouquetin, poaching occurs constantly. Know-

ing that this was the case, I inquired at Aosta upon my last visit, if any skins or horns were for sale, and in ten minutes was taken into a garret where the remains of a splendid beast were concealed, presumed to be more than twenty years old, as its massive horns had twenty-two more or less strongly-marked knobby rings. The extreme length of the skin, from the tip of the nose to the end of the tail, was five feet seven inches, and from the ground to the top of its back had been probably somewhere between three and four feet.

### Christian Council by Christopher Story.

Christopher Story's Epistle to Friends, in the year 1699, contains advice which may be profitably read even at this distant time. Some extracts from it are therefore offered for our Journal.

"Dear Friends,—Who are broken off from the wild olive, and grafted into the heavenly tree, unto you my love and life flow with an earnest travail upon my spirit, that as ye have known the watering showers of the Lord's heavenly rain to fall upon you, you may not only bud and blossom, but bring forth much fruit to the praise and glory of your heavenly Father; to whom be dominion and honor for ever and ever.

And now, dear Friends, who in measure have escaped the pollutions of this world, and in all your sojourning in the way to Zion, have a godly care upon your minds to cease doing evil, that ye may know a learning to do well; this is what I would remind you of; rest not satisfied in that ye are come by the teaching of God's grace to eschew evil, but also that ye may be found doing good; knowing that it is the fruitless trees that cumber the ground. It is high time for all to awake to righteousness; for many are called to awake from unrighteousness, which is well so far; but what will this avail, if fruits of righteousness be not brought forth? For as it is written, the axe is laid to the root of the tree; that the tree that brings not forth good fruit may be hewn down, and cast into the fire. Therefore it is greatly needful to abide in the vine into which ye are already grafted, that ye may be fruitful trees like Joseph of old, whose branches spread over the wall.

Let none sit down at ease in the way to Zion, like some of old, who began well, and ran well for a time, and sat down short of the true rest: or like the young man that came unto Christ, who had kept the commandments from his youth, yet wanted one thing; and not giving up to follow the Lord fully, sat down short of laying up heavenly treasure. Therefore let all follow the Lord fully, who is the Captain of our salvation, the great bishop and shepherd of the soul, who leads his sheep into green pastures, feeds his flocks as by the still waters, and gives unto his own eternal life.

Let every one's eye be single unto the Lord, that the whole body may be full of light. Such it is whose understandings the Lord doth open; they see their duty unto God, and their duty one unto another.

It is therefore time for all that profess the true and living faith that purifies the heart and works by love, to come forth and show themselves, and walk in the light of the new Jerusalem, where precedent is going before precept, example before doctrine, and actions and doings before words and testimonies; and

in this wise the Lord is greatly at work in the hearts of his people, to make them examples to others in the way to Zion where the saint's solemnity is met with.

Dear Friends, who have given yourselves up to follow the Lamb in the way of regeneration, and in some measure have known your garments washed; ye are to hold on your way, for the mark is before; such the Lord is drawing near unto, teaching them to lay up heavenly treasure. It is the Lord that teaches his people to profit, and such come to see in his light which makes manifest the will and mind of God to mankind, that it is 'not enough to glorify God in your bodies and spirits, which are the Lord's;' but we are to serve the Lord with what we may receive from his bountiful hand of his outward mercies, of which many are made large stewards. Remember the prayers and alms of Cornelius were accepted, and ascended up for a memorial before the Lord, to his great comfort and future happiness, and drew down a blessing upon his household. Seeing that to do good and to communicate, is such a needful duty, there is surely need to charge them who are rich in this world, not to trust in uncertain riches but to trust in the living God, who will call all men to an account of their stewardship one day; for what we enjoy is the Lord's; therefore all that would be clear in the day of their account, must wait for the Lord's ordering hand to be near them, who opened the heart of Lydia; and her service was to invite the Lord's people into her house; which being done in a right mind, brings a blessing; and such lose not their reward. And as the good reward attends the good work, it hath been much upon my mind of late, to remind the Lord's people to do good unto all, but more especially to the household of faith; and that all such who may have much of the outward mammon committed to their trust, be not short of feeding the hungry, clothing the naked, entertaining strangers, visiting the sick, and them that are in prison, which must be a necessary duty, seeing the Lord takes it as done unto himself. And that none of the Lord's people may be found wanting in the day of their account, let it be the care of all who expect a good reward from the hand of the Lord to sow plentifully that they may reap plentifully; for they that sow sparingly, saith the apostle, shall reap sparingly; and the time draweth near that every one must receive a reward according to his works. \* \*

Oh! therefore, that none may rest satisfied in feeding, clothing, and taking care of themselves in sickness, &c., supposing to lay up durable riches, and yet be unmindful of the poor, the widow, and the fatherless; such will do well to make a narrow search, and consider whether they are come to that religion which is pure and undefiled, that is, to visit the fatherless and the widow, in their affliction; and to keep unspotted of the world."

Let none after a desponding manner say, "Can any good come out of Nazareth?" The Lord is able of these stones to raise up children unto Abraham. Meanwhile, may we all endeavor to live by faith, and in that faith to trust in God, for in the Lord Jehovah is everlasting strength.

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."



Review of the Weather for Eighth month, 1873.

The rainfall during the Eighth month amounted to 10.21 inches, which is 5.54 inches more than the general average for that month. The total amount for the summer is 19.20 inches. The range of the thermometer, was from 56° on the 24th, to 86° on the 2nd, or 30°. The mean temperature for the month was 70.36°. The average height of the barometer was 29.66 inches.

Westtown Boarding School, Ninth mo. 5th, 1873.

DAY OF MONTH.	THERMOMETER.				HYGROMETER.				BAROMETER.				Depth of rain.	WIND.	CIRCUMSTANCES OF WEATHER.
	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.	7 A. M.	2 P. M.	7 P. M.	MEAN.			
1	68	81	75	74.3	93	72	90	85	29.66	29.61	29.61	29.62	.14	S.E., S. W.	Cloudy, Fair, Fair.
2	85	86	77	82.7	85	55	90	76.3	29.58	29.55	29.53	29.55	.42	W., S.E., S.	Clear, Fair, Clear.
3	76	79	71	75.3	85	100	90	91.3	29.52	29.51	29.50	29.53	.49	West all day.	Clear, Cloudy, Cloudy.
4	67	78	68	71.3	73	50	78	67.3	29.70	29.74	29.75	29.73		N.W. all day.	Clear, Fair, Clear.
5	85	75	71	77.3	54	46	57	62.3	29.83	29.85	29.86	29.84		W., W. E.	Clear all day.
6	64	76	68	69.3	87	54	84	75.3	29.86	29.83	29.77	29.82		S.E., S.W., W.	"
7	68	81	75	74.3	78	72	71	73.3	29.73	29.63	29.61	29.65		S.W. all day.	"
8	70	75	71	72.3	87	66	93	82.3	29.58	29.58	29.58	29.58		West all day.	Fair, Fair, Clear.
9	72	79	72	74.3	84	50	73	69.3	29.62	29.63	29.64	29.63		S.E. all day.	"
10	68	74	68	70.3	73	46	84	67.3	29.73	29.73	29.73	29.73		N., E., E.	"
11	64	76	70	70.3	78	62	78	72.3	29.74	29.74	29.72	29.73		N., N. S.E.	Clear, Clear, Fair.
12	66	72	69	69.3	87	84	100	90.3	29.72	29.68	29.64	29.68		E. S.E., N.E.	Cloudy, Fair, Cloudy.
13	64	65	63	64.3	100	95	100	96.3	29.62	29.61	29.55	29.59	.179	N.E. all day.	Cloudy all day.
14	64	70	66	66.3	100	87	93	93.3	29.36	29.35	29.46	29.38	.62	N.E., N.E., N.	Cloudy, Fair, Cloudy.
15	64	72	67	67.3	100	84	93	92.3	29.32	29.48	29.42	29.48	.10	East all day.	Cloudy, Cloudy, Fair.
16	68	80	75	74.3	87	74	90	83.3	29.48	29.50	29.52	29.50	.26	N., "	Fair, Clear, Cloudy.
17	60	67	61	62.3	84	78	93	85.3	29.72	29.73	29.74	29.73	.80	N., N., E.	Cloudy all day.
18	61	63	67	63.3	100	93	100	97.3	29.71	29.67	29.62	29.66	1.25	"	"
19	67	65	69	67.3	100	90	93	94.3	29.67	29.64	29.65	29.65	.60	N., N.W., N.W.	Cloudy, Cloudy, Fair.
20	67	70	75	70.3	93	100	100	97.3	29.68	29.69	29.68	29.68		N., N.E., E.	Cloudy all day.
21	67	78	75	73.3	100	82	90	90.3	29.71	29.71	29.69	29.70	.115	S., S., S.E.	Cloudy, Fair, Fair.
22	71	79	74	74.3	93	85	90	89.3	29.68	29.69	29.68	29.68	.04	S., S., S.W.	Cloudy, Cloudy, Fair.
23	71	84	75	76.3	93	51	79	74.3	29.68	29.66	29.65	29.69		W., N.W., N.	Clear, Clear, Fair.
24	56	67	68	63.3	64	57	45	54.3	29.75	29.73	29.78	29.75		N.W. all day.	Clear all day.
25	57	73	67	63.3	70	53	84	69.3	29.66	29.58	29.50	29.58		West all day.	Cloudy, Clear, Clear.
26	67	76	69	70.3	100	58	73	77.3	29.48	29.48	29.49	29.48	.110	N.W., N.W., N.	Clear, Fair, Fair.
27	64	71	66	67.3	87	71	78	78.3	29.63	29.68	29.70	29.67		N.E., E., S.E.	Cloudy, Cloudy, Fair.
28	59	71	64	64.3	93	57	73	74.3	29.84	29.86	29.86	29.85		S.E. all day.	Clear, Fair, Fair.
29	62	70	65	65.3	87	84	100	90.3	29.90	29.88	29.83	29.87		S.E., E., E.	Fair, Cloudy, Cloudy.
30	66	71	71	69.3	100	79	79	86.3	29.80	29.76	29.72	29.76	.15	West all day.	Cloudy, Cloudy, Clear.
31	68	80	75	74.3	93	62	84	79.3	29.67	29.51	29.51	29.56		S.W., S.W., S.	Fair, Fair, Cloudy.

For "The Friend."

Believing that the following letter, written by John Newton in 1796, will interest many of the readers of "The Friend," I copy it for insertion. It is an account of one of "the poor of this world, rich in faith." He says to his correspondent:

"I believe your inquiries refer to an old woman who lived upon Wavertree Green, near Liverpool, and was known by the name of Dame Closs.

"Though very poor when I knew her, and I believe through her whole life, she was above the level of the common poor. She was a person of natural good sense and reflection, and had an agreeable address. Hers was a dignified and respectable poverty.

"Under the first impression of serious thoughts, she set out upon the laudable plan of aiming to please God. But she soon found that she could not even please herself. This startled her. She considered: 'I am certainly sufficiently partial in my own favor, and if I cannot please myself, how can I expect to please the holy and heart-searching God, who sees me as I really am, and doubtless notices much more evil in me than I am able to perceive.' This reflection threw her into great distress. But Hervey's 'Theron and Aspasio' came in her way, which afforded her a key to the Bible. During a week I had the honor of entertaining her in my house, before I was in the ministry, I was then obliged to use caution, lest she should be starved; for if at meal-time I occasionally spoke of the Lord Jesus, His love to sinners, His glory, or the like, she usually burst into tears, and could eat no more. She was a staunch church-woman; thought all sermons were good. They were so to her—for she would at least feed upon the text. I remember when this was my own case. But notwithstanding her prejudices, remaining ignorance, and want of discrimination in hearing; if humility, benevolence, sub-

mission to the will of God, strong faith, and a spiritual mind, are eminent parts of the christian character, she appeared to me one of the greatest and most exemplary christians I ever met with.

"A relation offered to settle ten pounds per annum upon her during his life. She said, if he could have settled it for her own life she would accept it; but such an addition for a time, would probably add to the number of her wants, and then if he died first, she would be worse off than before, upon this principle she refused his offer.

"She kept a little school. The parents of the children were mostly as poor as herself; and not being willing or able to pay longer, took the children away. She went round the neighborhood to them and said: 'I shall be glad if you can pay me, because I am poor; but whether you pay me or not, do let your children come to me; perhaps something I say may be useful to them when I am dead.'

"One morning I found her at breakfast upon dry bread and a little tea. I said to her: 'Dame, do you not like butter?' She answered: 'Yes, I like butter, but it is very dear, and I cannot afford it; but my Lord,' so she usually spoke of Him, 'takes care that I should have bread: it is very good, it is enough, and I thank him for it.' Once when I called, she had a good many fowls and chickens about her. I said, 'Dame, are these all yours?' 'Not one of them, sir, they belong to my neighbors. But they are accustomed to come to my door: I save all my crumbs and scraps for them. I love to feed them, for the sake of Him who made them.'

"When I asked her, 'Are you not uneasy at being alone, now you are so old?' (she was more than four score.) 'Suppose you should be taken ill in the night, you have nobody to help you.' She replied: 'Do you think my Lord does not know that I am an old woman, and live by myself? I am not uneasy—I be-

lieve He will take care of me.' She once said to me: 'I believe my Lord will not permit me to die for want of food; but if such should be His pleasure, I hope I am willing. Perhaps I should not find that so painful a death as many rich people feel, who live in great plenty. But I am in His hands, and He will do what is right,'—or to that purpose.

"There were several genteel families upon the Green; and as her general conduct was striking, and she had not been in the way of being marked with the stigma of Methodism, she was much respected. They often sent her a plate of viands from their tables. At last, two ladies called on her, and said, that they and some of their acquaintance had agreed to make her as easy as possible, for her few remaining days; and asked how much a year she would have? She said, 'I am old, and live quite by myself; but I believe I could get a room in a house not far off,' to which she pointed, 'if you will please to pay the rent of my room, and allow me five pounds a year, it will suffice. They offered to double it, but she declined, and said: 'Five pounds will be quite enough.' I knew both the ladies, and have no doubt that if she had asked thirty pounds per year, she might have had it.

"She did not live long after her removal into her new lodging. She went to bed one night in her usual health, and was found dead in the morning. She seemed to have died in her sleep, for there was no appearance of any struggle, nor any feature in her countenance ruffled. Thus she died alone at last. For though there were several people in the house, willing and ready to assist her, she needed no help from them! Such care did the great God, who humbles Himself to notice the worship of angels, take of a poor old woman, who was enabled to put her trust in Him, and to acquiesce in His dispensations."

J. Newton says: "I believe it is now forty years since she exchanged earth for heaven. I cannot pretend, at this distance of time, to perfect accuracy in recording all her expressions; though several of them affected me so much at the time, that they were deeply impressed upon my memory; and I believe you have them from me *verbatim*, as I had them from her own mouth. However, you may depend upon it, that the substance of what I have written is strictly true. Much more I could have added if my memory did not fail me."

*Locusts in Persia.*—All at once I was startled by a peculiar noise; at first it was like the sound of distant billows breaking on a rocky coast, but as each moment it came nearer and nearer, it resembled so much the roar of a rushing, mighty wind, that I fully expected we should soon be enveloped in one of those devastating hurricanes which Eastern travellers have described as rising, by magic as it were, and sweeping everything before them. Still the sky was of the clearest blue, and my tent-hangings hardly moved in the almost imperceptible breeze. With serious faces my audience listened attentively for a minute or two, and then, as the roar increased, sprang to their feet, uttering the ill-omened cry, "Malek, malek," "The locusts, the locusts!" From behind the hills about three miles off, a cloud appeared, casting a deep shadow over the plain, and advancing fast towards us; in a few seconds it was upon us, and then, as far as the eye could see, the at-

mosphere teemed with myriads of these fell destroyers; their serried ranks shut out the light of day and filled the Eeliant's hearts with fear and disquietude. On they went in compact swarms, beating the air with millions of wings, and apparently driven by some strong current; in half an hour they had vanished from view. All was still again; but hardly had my hosts had time to congratulate themselves on the departure of the scourge, when the peculiar noise was again heard. The cloud reappeared, returning towards us; the sun was again obscured; and now the locusts descended on the plain. By sunset they had all alighted; the green turf was so thickly covered with them, that strolling about in the evening one could not avoid crushing them by half dozens at each step, and a donkey's snort raised a cloud of them round his head; they penetrated into our tents, on to our beds and carpets; wherever we turned or looked there were locusts. Those I examined were of different colors, green, pink, yellow and drab; many of them were above three inches long. Their voracity is well known, but it is not only on vegetation that they commit ravages; they try their jaws on almost anything, leather, canvas, cloth, &c.; and my friend, the doctor, told me that a child was once brought to him at Baghdad with its eyelids and the skin of its nose completely eaten off by these gluttons.—*Mounsey's Caucasus of Persia.*

Selected.

Beloved be not disconsolate upon the view of any of your meetings being left bare of, or quite without instrumental ministers; though some branches be removed, the root remains. Oh! remember Christ's words a little before his departure from his disciples, as with respect to his humanity. "If ye love me keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."

Again: "Where two or three," saith he, "are gathered in my name, there am I in the midst of them." If some eminent disciple or disciples be taken from you, the head Master remains, to whom you may have free access. If some small rivulets you have drunk of sometimes, be now discontinued, your way is open to the never-failing, inexhaustible spring-head. What reason have any then to be discouraged, or be cool in attending their meetings, for want of instrumental ministry? Would not this be like a slight upon the greatest and best Minister, who hath graciously promised his most excellent company, even at the least meetings, upon most reasonable terms? For the compassionate promises, as also this, "I will not leave you comfortless," are not only applicable to his then immediate followers, but to all his true disciples down to the latest posterity.

Let none, therefore, old or young, be ashamed of, or undervalue silent meetings; for they certainly are to all true worshippers of singular advantage, and dishonorable to none that rightly attend them, but quite the reverse. May all those who belong to meetings, wherein are no Friends in the ministry, seriously consider that their present situation is far better than if they were burdened with a

dead, dry, fruitless unacceptable ministry.—*David Hall.*

From the "Leisure Hour."

## The Persian Poet's Farewell.

The following poem is taken from a prose translation of the original, given in "Palgrave's Travels in Western Arabia." The sentiments are rather those of a Christian sage than of one unacquainted with the light of revelation, and it is difficult to understand how the writer could have attained such views of the character of God, and the immortality of the soul of man, without the aid of christian teaching. All that we are told of Ahmed el Ghazallah is that he was the most famous sage and poet of his day, and that he lived at Toos, in Persia, during the eleventh century. His farewell to his disciples is prefaced by an introduction to the following effect.

Ahmed el Ghazallah, the greatest of the sages of Persia, said to his disciples, "Fetch me white garments, for I must appear to-night in the presence of my king." His disciples hastened to fulfil his command, but great was their dismay when on returning with white garments they found their master dead. Lying on the ground beside him, they discovered a scroll, on which was written his farewell message.

"Tell thou to my friends, when weeping,  
They my words descry,  
Here you find my body sleeping,  
But it is not I!  
Now in life immortal hovering,  
Far away I roam,  
This was but my house, my covering,  
Tis no more my home.

"This was as the cage that bound me;  
I the bird, have flown;  
This was but the shell around me;  
I the pearl, am gone!  
Over me as o'er a treasure,  
Had a spell been cast,  
God has spoken at His pleasure,  
I am free at last!

Thanks and praise to Him be given  
Who hath set me free,  
Now forevermore in heaven  
Shall my dwelling be,  
There I stand His face beholding,  
With the saints in light,  
Present, future, past unfolding  
In this mirror bright.

"Toiling through the plain I leave you,  
I have journeyed on,  
From your tents why should it grieve you,  
Friends, to find me gone?  
Let the house forsaken perish!  
Let the shell decay!  
Break the cage, destroy the garment,  
I am far away!

"Call not this my death, I pray you,  
Tis my life of life!  
Goal of all my weary longings,  
End of all my strife.  
Think of God with love for ever;  
Know His name is love!  
Come to Him, distrust Him never;  
He rewards above.

"I behold each deathless spirit,  
All your ways I view:  
Lo, the portion I inherit  
Is reserved for you."

## SOLITUDE.

The silent heart which grief assails,  
Treads soft and lonesome o'er the vales,  
Sees daisies open, rivers run,  
And seeks (as I have vainly done)  
Amusing thought, but learns to know  
That solitude's the nurse of woe.

Selected.

Selected.

We learn that we may be moral in our lives, orthodox in our opinions, plain in our appearance and our address, and even active in religious Society; yet unless we know the washing of regeneration, and the renewing of the Holy Ghost upon us, we are not true believers in Christ—branches grafted into Him and drawing all our life and strength from Him. Now, as we receive and obey Him, as He is revealed by his spirit to the soul, He commences, carries on and perfects, that regeneration without which we can never attain to holiness so as to see God. He shows us ourselves even as He sees us, sets our sins in order before us, gives unfeigned repentance of all our evil deeds and forgiveness of sins, sanctifies and justifies by faith in Him, through the baptism of the Holy Ghost and fire; and so makes us members of that church which has neither spot nor wrinkle or any such thing.

How total the change, how miraculous the new creature, truly all things are new and all things of God.

*Eating when Exhausted.*—When the strength or nerve power is already worn out or used up, the digestion of food only makes a fresh demand upon it, and if it be unable to meet the demand, the food is only a burden upon it, producing mischief. Our bodies have been compared to steam engines, the food being the fuel and the steam produced being the nerve power. The analogy holds good to a certain extent. If, when the steam is low, because the fire is low, you pitch in too fast a quantity of coal, you put out your fire, and if you have depended upon steam power to fan your fires, that is also extinguished. Beyond this the comparison fails. You may clean out your furnaces and begin again, but in the body the consequences of this overloading are dangerous and sometimes fatal. No cause of cholera is more common than eating freely when exhausted. The rule should be to rest for a time, and take some simple refreshment, a cup or a part of a cup of tea, a little broth, or even a piece of bread; anything simple and in small amount, just to stimulate the stomach slightly and begin to restore its power. After rest, a moderate quantity will be refreshing. Never eat a full meal when you are exhausted. Take first a small quantity of anything simple which may be handy, and rest. Then, after a time, proper food will be a blessing, not a burden. The fires will burn, the steam will be up, and you can go on your way safely. It is not amiss, in this connection, to say that children would avoid many a feverish night and many an attack of disease, if mothers would follow this rule.

Isaac Pennington says: "This I dare positively hold forth as a standing truth, which hath been sealed unto me by constant experience, that no man can fall in with, and obey the Light wherewith he is enlightened, but he must deny himself, and take up a cross to his own wisdom and will; which cross is the cross of Christ, which is the power of God to the salvation of the soul. And he that takes it up daily, and waits upon the Lord therein, shall witness the power of the Lord Jesus Christ, to the redemption of his soul; yea, then he shall be able in true understanding to say, this is light indeed, life indeed, power indeed! That powerful Arm which hath saved me

om sin, and breaks the snares, devices, and strength of the enemy before me, delivering me daily when none else can, and when my own strength and wisdom are as nothing, I cannot but call Christ, the living Power and Wisdom, God revealed in me, who will not give his glory to another. For he is the Lord God of pure life forevermore; and besides him there is no such Saviour. Yea, blessed be the name of the Lord forever, the days of mourning after salvation are over with many, and the days of reaping and enjoying salvation are come, which shall endure with the Israel of God forevermore! Amen!"

#### Debt and Thrift.

You may educate a man as highly as you please; you may give him the franchise, and all upon him to exercise it, as often as you think fit; you may provide the best newspaper in the world to tell him what is going on, and museums and galleries without end, to cultivate his taste; but no amount of political freedom, or of literary culture, or refinement, will carry with them the sense of independence or of self-respect, so long as he knows that he is in somebody else's power, that he has on his shoulders a burden of debt from which he cannot shake himself loose. Debt is a slavery almost as degrading, and I am afraid, almost as common, as the kindred slavery, drunkenness. And I may say, in passing, that if temperate habits are likely to keep a man from debt, as the advocates of temperance are always and very truly telling us, so, on the other hand, there is nothing more likely to create intemperate habits than the perpetual harassing worry and anxiety of pecuniary embarrassments, while nothing more effectually confirm in any man the resolution to keep sober than the desire to lay by, in youth and middle life, what may be a provision for sickness, for old age, for the widow whom he may leave, or for the children who may come after him. What we contend for, briefly, is this; that a very large part of the suffering which we all deplore is caused by want of habits of economy and forethought; that where people have been accustomed for many years to live from hand to mouth it is all but impossible, as a rule, to induce them to change their habits; that the habit of saving, so as to be beforehand with the world, if it is to be acquired at all, must be acquired early; but that it is not so acquired, as a rule, simply because in very few places as any serious attempt been made to teach it. It is not taught by precept at school; it is not taught by example at home. Again, we say that it is not enough to establish savings-banks and expect that people will go to them. We must bring the banks to the people. If we do not do that, the system is faulty, just in the same way that the system of drainage is faulty in some newly built places, where you have an excellent sewer running under the streets, but where nobody has taken care to see that the house-drains have any connexion with it. Those who are practically conversant with friendly societies, penny banks, and institutions of that kind, could give you various illustrations of the willingness of people to avail themselves of these things if they were brought literally home to their doors, and of their indifference and dislike to use them, if the using them involves going only a few hundred yards out of their way.—*Lord Derby at Provident Knowledge Society.*

For "The Friend."

The following lively Epistle received from a Friend in England, is offered for insertion in "The Friend." It is slightly condensed from the original.

#### An Epistle of Holm Monthly Meeting—1697.

The following Epistle is so descriptive of the lively zeal and exercise of our predecessors, and their solicitude that, in all things they should walk worthy of their high and holy calling, and by their daily walk and conversation among men, give proof of their fidelity by carrying into practice those religious principles they had adopted by conviction—that it is thought worthy of revival at this time.

The painful declension from primitive zeal and fidelity in bearing the Christian testimonies emanating from the principles of truth professed by us, is, as it was formerly, a palpable evidence of the want of submission to the Light of Christ and the operation of his Spirit in the heart, which if regarded and allowed to work therein, will effectually cleanse and purify the *inside*—the heart of man.

Would that each one among us might be induced to examine closely, and see how far, in our daily walk before men, we are upholding the pure standard of Truth, as lifted up by the earlier founders of our Society under the constraining influence of the Spirit of Christ; and, by Divine help, be increasingly faithful herein,—lest unhappily we should fill the fearful position of such as give occasion of stumbling to tender, inquiring minds, and thereby hinder the Lord's work from progressing in the earth.

The Epistle is addressed by Friends of Holm Monthly Meeting, Cumberland, to its own members, of whom there seems to have been in 1751, as recorded in the minutes, 106 families and 23 single individuals.

A portion of the area comprised in its limits borders on the Solway Firth, and accounts for the allusion to the practice of fishing on the first day of the week.

It is transcribed from the original, found among the ancient records of the meeting.

1st mo., 1873.

*From our Men's Meeting, held at Longnewton, the 13th of Sixth month, 1697.*

Dear Friends and Brethren,—From a deep sense and a holy zeal that entered our hearts for the name of the Lord God of our fathers, the advancement of His blessed truth, and the preservation of His people within the bounds and limits thereof, that so you may be the redeemed of the Lord, and sanctified throughout in body, soul, and spirit, and that having made the inside clean, the outside may be clean also.

These following particulars opened in our minds in the love of God and the unity of his Holy Spirit, to recommend to you by way of advice, fervently desiring that all Friends where this may come would let a concern enter their hearts, and be stirred up in love to the truth for the same, in practice in their respective meetings and places, as the wise-hearted men and women were of old, when the first tabernacle was a building.

Now, dear friends, first we entreat you for the glory of God and the everlasting benefit of your souls, to be diligent in keeping up the week-day meetings, according to former advices, and that notice be taken of the due observation thereof.

We tenderly advise that all Friends in their respective places, and in all their undertakings and commerce with the sons of men, keep to the form of sound words, plainness of speech, or truth's language, both in speaking and writing—naming the days and months according to Scripture, and not after the manner of the heathens, from the first day to the seventh day, and from the first month to the twelfth month; and that Friends in the fear of the Lord, stand in the authority and simplicity of the power of truth, not giving flattering titles to men or women, as in calling them Sir or Mr., Madam or Mrs., to ingratiate yourselves into their affections for to favor your cause, but keep out of the spirit of the world in all things, we entreat you, for the truth's sake, as in company or drinking, to forbear saying—here to thee,—or I'll pledge thee,—for the best way is to be (silent) when they drink to you.

It is with true love tenderly to advise and entreat all Friends to be very careful in their habits or garments from the head to the foot, not to make or wear anything which is superfluous or needless, as broad and fringed handkerchiefs, needless buttons, wide-skirted coats and great cuffs, fringed neckcloths, or any other vain fashion not becoming our holy profession, but that Friends make and also wear such necessary clothing as is really plain and decent, that so the glory of the world may be staid, and our glorying may be in the cross of our Lord Jesus Christ.

Beware of covetousness, overreaching, or many words in dealing, we beseech you for the truth's sake, and we further advise in bowels of unfeigned love that Friends would be very careful not to buy any sort of house-planting or furniture but what is really plain and in its place serviceable, and that no Friends adorn their dwelling-houses with painted vessels of diverse colors, painted hangings or curtains, carved wood of images; and that Friends when they have occasion would forbear to buy curiously wrought saddles or fine bridles with buckles and nails placed upon them only for an ornament yet no way needful, but that we still keep to plainness both in speech, habit and dealing, as we have often been advised in general terms, and now of late in the last Yearly Meeting's Epistle to Friends of the Monthly and Quarterly Meetings, which we have made some particular observations upon, and find it our Christian duty to take inspection unto some things relating to our holy profession and church discipline to that end all who profess the way of truth may stand clean in their testimony-bearing against the corruptions of the times and vain fashions of the world, which the youth of our age are too apt to learn like Israel of old, who suffered some of the (Canaanites) to dwell among them, that taught them the manner of the gods of the nations, which was the cause of drawing their hearts from the Lord, the Fountain of living Water, and hewing out unto themselves broken cisterns that would hold no water.

And, dear Friends, brethren and sisters, for the reverent esteem that we have for the name of the Lord and our holy profession, as also for the worship of God which upon the first day of the week we so frequently meet about, that no Friends for the time to come go to any sort of labor or public employment, or that which upon other days of the week is lawful and commendable, as binding of and

loading of corn, scaling of manure, going a fishing with lines and nets, riding with horses or carts to bring up nets and fish, or any other employment which the Truth will not justify us in, neither warrantable by the law of the nation; not that we would debar Friends of the liberty which Christ our Lord allowed in the dawning of the Gospel day in case of real necessity; but inasmuch as the primitive Christians did in the wisdom of God after Christ's resurrection set the first day of the week apart for the worship of God, which was the third after he suffered and the first of his said resurrection according to the Scriptures, that none of us, as we have said, go to any public labor on that day, for it is not only an evil example to people, but springs from the root of covetousness and a distrusting that secret hand which daily provides for us. Our heart is opened in true love a little on this wise with fervent desires to the Lord to awaken the spirits of such as be at ease in Zion, that so they may not seek their own profit but every one another's wealth, for here is the true wisdom which all her children are justified by (born) of the incorruptible Word which lives and abides forever, unto which we tenderly direct you for life and salvation—the which will be teacher, leader and director through this vale of misery; in the sense of which we tenderly salute you, desiring that the God of all our mercies may be truly worshipped, feared, honored and renowned, who is God over all, eternally blessed forever.

Signed on behalf of our said meeting.

*Jesuits Suppressed by Pope Ganganelli*—After the strictest examination of every argument which could be produced either against or in favor of the Jesuits, Clement XIV. at last named a commission, consisting of five cardinals, some prelates, and advocate, to assist him in the execution of his design. On the 21st of July, 1773, he signed the Brief which suppressed that famous order. On the 10th of August following, at nine o'clock in the evening, the commissioners appointed for the execution of the Brief, accompanied by a notary, and attended by a guard, went to the different houses of the Jesuits, and having assembled the brethren, read to them the brief of their extinction; at the same time, telling them that the Apostolical Chamber would furnish each of them with a secular habit, pay the travelling expenses of those who chose to quit Rome, their books and effects should be delivered to them, and pensions should be granted.

As the Jesuits had then a large share in the education of youth, the sudden shutting up of their schools might have been injurious, if Clement had not given a new proof of his prudence and genius. Having shut himself up for several days, admitting only some special advisers, he sketched a complete scheme of education; and having selected a number of priests and friars who by their talents and characters were suited for the posts, he immediately appointed them professors and teachers. To the surprise and delight of the Romans, there was no interregnum or break in the educational work, the schools being opened under the new masters, when many feared they must have been closed for a long period. Soon after this decided action, the health of the Pope gave way. It was said by some that the multiplicity of business had weakened his

strength, but as he was of robust constitution and temperate habits, there was every prospect of long life. The principal symptom was inflammation and pain of the bowels, which the physicians could neither explain nor relieve, and which carried him off, after a few months in his 70th year. It is generally believed that his death was the effect of poison, and that he fell a sacrifice to the revenge of the Jesuits.—*From Leisure Hour.*

For "The Friend."

It is not our desire to eulogize the dead in recording their names and virtues, but to stimulate the living that they may follow them as they followed Christ, and to "mark the perfect man and behold the upright, for the end of that man is peace."

Such was Joseph Snowdon. A man of clean hands and a pure heart; whose innocent life and conversation, marked with strict integrity and uprightness, exalted him above the great of this world. Choosing the Lord for his portion, he set his love upon him and honored him, as David testifies in his xci psalm, of those who trust in the Lord: "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty," &c.

Bearing the yoke of Christ in his youth, and yielding to the manifestations of Divine Grace in his heart, he grew from one degree to another in the knowledge and fear of the Lord; exemplifying the doctrine of our Lord and Saviour, "if any man will be my disciple let him take up his cross daily and follow me."

Knowing first the enemies of his own household slain, he was enabled to preach to others in the expressive language of conduct, dealing justly, loving mercy, and walking humbly with his God.

During the course of his life, many trials and difficulties assailed our Society, on account of which his spirit was often bowed under the deep concern he felt that the truth might not suffer reproach, and in the meekness and gentleness of Christ, he bore a noble testimony against unbelief, and the innovations which still abound, seeking not the honor of man, but the glorious cause he had espoused. As an elder, he was discreet and tender—a loving father in whom we could confide,—dividing the word aright, yet careful not to cry peace when there is no peace.

Thus he became a pillar in the Church to go no more out; and when the final hour arrived, our beloved friend was found waiting for the coming of his Lord, and queried—can this be death? If it is, it has no sting! His work was done, and his end peace; having exchanged the covering of mortality for the white robe and diadem of everlasting life, and is now, we humbly trust, through the merits of his Redeemer, with that company John saw who surrounded the Throne with palms in their hands, singing praises to the Lord God and the Lamb.

*Keeping Faith.*—Sir William Napier was one day taking a long country walk, when he met a little girl about five years old sobbing over a broken bowl. She had dropped and broken it, in bringing it back from the field to which she had taken her father's dinner, and said she would be beaten on her return home for having broken it. As she said this, a sudden gleam of hope seemed to cheer her. She innocently looked up into Sir William's face and said: "But you can mend it, can't you?" He

explained that he could not mend the bowl but the trouble he could overcome by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he promised to meet his little friend on the same spot at the same hour next day, and to bring a sixpence with him; bidding her meanwhile tell her mother she had seen a gentleman who would bring her the money for her bowl next day. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening, to meet some one whom he especially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend of the broken bowl and still being in time for the dinner party in Bath, but finding that this could not be, he wrote to decline accepting the invitation, on the plea of "a previous engagement," saying "I cannot disappoint her; she trusted me."—*Late Paper.*

Selected.

At this time, while young, I was favored to receive much comfort in reading the Holy Scriptures, which I often took up when alone to my consolation and encouragement. The deeply did I lament, that any of my precious time had been spent in perusing publication of an unprofitable tendency; such as play and romances; and I was made sensible that nothing I had ever been in the practice of had so much alienated my mind from the love and fear of God, or led me so far from the simplicity of the pure Truth, as books of this kind. How often did I wish I could warn the whole world of their *pernicious effects*, and especially the young people in our Society. Pennine's remark, brings to my remembrance how in an instant I was entirely weaned from ever desiring again to look into a book of this description. It was by a few words expressed by a beloved friend when I was about reading to her one night after we got up stairs, and were retiring to bed. She queried with me and I believe under Divine influence, "Dear Mary, is such a subject likely to profit us upon our pillows?" The question so forcibly struck my mind, that I very willingly laid down the volume, and to the best of my remembrance I never more read a page in that, or anything of the like kind. I have often thought those few words were indeed, "Like apples of gold in pictures of silver."—*Mary Alexander.*

Keep in the littleness, O! the littleness—how beautiful and how safe.

## THE FRIEND.

NINTH MONTH 20, 1873.

"I will also leave in the midst of thee afflicted and poor people, and they shall trust in the name of the Lord."

Though this was spoken by the prophet, in the name of the Most High, to Israel of old when rebellion and corruption had brought their inseparable punishment, we apprehend it has been likewise experienced in every age of the christian church. The Lord's faithful, dedicated people, living and serving him in the midst of those who disregarded the law o

righteousness, and followed the devices of their own hearts, in every generation, have been poor in spirit under a humiliating sense of their own frailty and unworthiness, and oppressed with sorrow on account of the imputation of their fellow men, in pursuit of vanity and lies; endangering the loss of their immortal souls. In enduring this kind of suffering, his believing children are in sympathy with their immaculate Lord, who is described as a man of sorrow and acquainted with grief. He knew what was in man; and, as the judge of quick and dead, what would be the sentence of reward or punishment, when the awful assize that was hastening on, eternal recompense was to be awarded; and he told the unbelieving Jews, "If ye believe that I am He, ye shall die in your sins and whither I go ye cannot come." Having the tenderest feelings of a man, his heart was filled with love and pity for those He saw around him, sinning and hastening to destruction; and his whole conduct and conversation show that He was "oppressed and afflicted." The apostle enjoins upon the believers to follow in his footsteps; but as He had the Holy Spirit bodily, or without measure, and his was a work lying altogether beyond man reach, and He bore suffering for depths of guilt and sin which our mere finite nature could not sustain, in which, therefore, He is not imitable; so, following in his footsteps, his reference to things that belong to our humanity alone, and that the Spirit which governs our thoughts, words and actions could be the same, though in different measure, as He ever manifested.

There is as great a difference in the sorrows of the Lord's "afflicted and poor people" from those of the worldling as there is in their joys. Hearts unrenewed by Divine Grace know nothing of the "tribulations of the gospel," they lack any sense of divine support when affliction overtakes them, or the feelings of loneliness, desolation, and remorse force themselves into notice even in the hours of toil or rest. But those who abide in Christ, and declare plainly that they seek a better country, it is an heavenly, although they must take their share of the trials common to humanity, and be given up to endure the afflictions peculiar to the people of God, yet, through faith, they see Him who is invisible, and because they live they know that they live also, and are inheritors of that peace which Christ left all his faithful followers. They can count on all joy when they fall into divers temptations, knowing that the trial of their faith will quicken patience, and that *its* perfect work will make them perfect and entire, wanting nothing. Weeping may endure for a night, but sorrow cometh in the morning; and great indeed is the consolation of those to whom it is given not only to believe in Christ but to suffer on his behalf. Though they may at times experience what it is to be troubled on every side, yet not distressed; perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed; yet having the sentence of death in themselves that they should not die in themselves, but in God who raiseth the dead, they can rightly appropriate the encouraging language of the Apostle where he says: "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory is revealed, ye may be glad also in exceeding joy."

But we cannot realize this peace and joy

in believing and partaking of the sufferings to be filled up for the body's sake, if we submit to the discipline of the Spirit only as an occasional thing. The work of regeneration and sanctification which prepares the soul to stand in the unveiled presence of infinite Purity, is characterized by the severity of that Love, which not only gave Christ for a propitiatory sacrifice for the sins of the whole world, but which scourgeth every son whom He receiveth. The yoke of Christ must be borne regularly and habitually; and we have need to be aroused to close self-examination, if we find ourselves floating along in what seems like uninterrupted enjoyment, lest we be satisfying ourselves with a rest short of the true rest, and which partakes more or less of conformity to the world. Walking by faith and not by sight is the condition of christian life; but that faith must be of the operation of God, and will show its character by the works springing from it. Let it then not be forgotten, that "If ye endure chastening, God dealeth with you as sons, for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."

Oh, the blessedness of being of the number of the "afflicted and poor people," whom the Lord preserveth in the midst of a high minded and rebellious generation! may they continue to trust in his Name, and let their lights so shine that others seeing their good works may glorify their Father who is in heaven.

#### SUMMARY OF EVENTS.

FOREIGN.—Dispatches from British consuls in various sections of France, Russia, Italy and Germany, report that the cholera is on the increase in those countries.

Several more railway accidents have occurred in England. The alarming frequency of disasters of this character of late has been the subject of much comment. A number of the English papers call upon the government to interfere and compel the managers of roads to adopt more stringent measures for the prevention of similar occurrences.

It is expected that Queen Victoria will soon visit Homburg, a watering place near Frankfort.

The bark *Prospero*, which sailed from Liverpool for San Francisco, has been totally wrecked off Bahia, Brazil.

The Admiralty office has received a dispatch announcing the capture by the British steam sloop *Daphne*, of a slave ship in the Indian Ocean, near the Seychelle Islands. There had been terrible suffering in the slave ship from small pox, of which two hundred and fifty slaves had died out of three hundred taken on board. The remaining fifty were terribly emaciated from disease and want.

London, 9th mo. 15th.—Consols 92½. U. S. 10-40 bonds 90¾.

Liverpool.—Uplands cotton, 9d.; Orleans, 9½d.

There have been some deaths in Paris from cholera, but the disease does not yet prevail to any great extent.

A party of Mormon emigrants having arrived in Paris on their way to the United States, they were notified by the Prefect of Police that if they held their religious exercises in public they would be expelled from the city.

The evacuation of Verdun by the German forces was to be complete on the 13th inst., when a general illumination and rejoicing were to take place.

The vine-disease is making great havoc in Portugal. A Vienna dispatch says: Prince Charles Esterhazy, only son of the late Prince Esterhazy, the eminent Austrian statesman, has committed suicide.

The Emperor of Germany was expected at Vienna on a visit to the Emperor of Austria, about the middle of the present month.

A conference of European and American juriconsults has been held at Ghent, in which several topics of international law were discussed, viz: International arbitration; the three rules of the Washington treaty, and the codification and adoption by treaty of the regulations relative to private property in time of war.

The conference organized as a permanent institution, appointed a committee to draw up and issue a manifesto, and adjourned to meet in Geneva next year.

A Bombay dispatch of the 11th says: A serious riot broke out several days ago in the province of Madras. Troops were sent to the scene of the disturbance and restored order; not, however, before they had fired upon the rioters and killed eight of them.

Salmeron has been elected President of the Spanish Cortes. In his speech on taking the chair he urged the Deputies to give their undivided support to Castelar's administration.

The Carlist forces have captured Fort Vaccoolos. The resources of the northern provinces have been exhausted by the war and the exactions of the Carlists. Necessities of life even have become scarce, and thousands of families are reduced to indigence. An express train which left Vittoria for Madrid on the 12th, while going at full speed, ran off the track; the cars were wrecked, and seventeen persons killed and about seventy injured.

The government was making great exertions to get an adequate military force in the field.

A body of insurgent troops made a sortie from Cartagena on the 12th, but met with a repulse; in a second attempt they were more successful. They burned the fascines of the works of the government forces, and captured several pieces of artillery together with a number of mules.

A Paris dispatch of the 14th gives a report from the Spanish frontier to the effect that the Carlists have defeated General Loma, between Gayas and Vidarga. The Republicans, it is stated, suffered severely in this engagement, and their army is badly crippled by the reverse. The Carlists are investing Tolosa. Madrid dispatches of the 15th state that in this battle there were about 10,000 Republican troops engaged, and 14,000 Carlists, but deny that the government forces were defeated.

The leaders of the Cartagena insurrection are seeking to secure the co-operation of the Carlists in their efforts to raise the siege.

General Mariona has been appointed generalissimo of the armies of Spain.

A Havana dispatch says, the fire by which the Plaza Vapor was recently destroyed, was a very disastrous one. The total loss is estimated at \$3,000,000, and the insurance is only \$524,000, nearly all in English companies. Upwards of 2500 people who occupied the buildings are homeless, and nearly all have lost every thing. Owing to the rapidity with which the fire spread, very little property was saved.

The Pope has issued a brief, highly commending pilgrimages to "the Holy Land, the sacred shrines of Italy, and the various foreign sanctuaries." He grants indulgences to the pilgrims, and also to those who attend the sacraments, visit the churches, and pray for the extirpation of heresies, the conversion of sinners, and the triumph of the church. On the other hand pilgrimages in Italy have been forbidden by the government prefects.

A number of emigrants who left England for Brazil, have returned disappointed. They complain that the promises made them by agents of the Brazilian government in England were flagrantly broken.

UNITED STATES.—*Miscellaneous*.—The interments in Philadelphia last week numbered 290, including 122 children under two years. There were 47 deaths of consumption, 22 cholera infantum, 27 marasmus, 9 typhoid fever, and 10 old age.

The public schools of Philadelphia were attended in 1872 by 84,357 pupils, or, including the night schools for the instruction of apprentices and young men, the number was 92,974. There are 158,016 registered voters in this city.

The U. S. Secretary of the Navy has received a dispatch from St. Johns, N. F., stating that the camp where the crew of the *Polaris* spent last winter, was found by the steamer *Tigress* on the 14th ult. It was near Littleton Island, in lat. 78° 23' North. Six Esquimaux were living there, and from them and the manuscript record left behind by Captain Buddington, it appeared that the party numbering fourteen men, had left there the first of Seventh month, in two boats which they had made from the wreck. It was supposed they would endeavor to reach the coast of Greenland, about 250 miles distant, where they might hope to fall in with a whaling vessel. The *Polaris* remained afloat sometime after the departure of the boats, when she parted her moorings in a gale, drifted two miles, and sunk in the ice. Icebergs now cover the wreck.

Special Treasury Agent Bryant, who for some years past has been stationed in Alaska to look after the interests of the government in connection with the seal

business, has arrived in Washington and reports a prosperous condition of affairs on the Seal Islands, and that the natives are fast becoming Americanized.

There were 578 deaths in New York last week.

**The Markets, &c.**—The following were the quotations on the 15th inst. *New York*.—American gold, 111½. U. S. sixes, 1881, 116½; ditto, 1868, 116; ditto, new fives, 112½. Superfine flour, \$5.80 a \$6.25; State extra, \$7 a \$7.35; finer brands, \$7.50 a \$10.75. White Michigan wheat, \$1.84; amber western, \$1.69; red do., \$1.65 a \$1.67; No. 2 Chicago spring, \$1.53; No. 3 do., \$1.49. Oats, 46½ a 52 cts. Western mixed corn, 65 a 67 cts.; yellow, 69 cts.; white, 68 a 71 cts. *Philadelphia*.—Uplands and New Orleans cotton, 20½ a 21½ cts. for middling. Superfine flour, \$4 a \$4.50; finer brands, \$5 a \$10. White wheat, \$1.75 a \$1.85; amber, \$1.67 a \$1.70; red, \$1.60 a \$1.65; No. 2 spring, \$1.45. Yellow corn, 65 a 66 cts. Oats, 43 a 49 cts. Smoked hams, 14 a 16 cts. Lard, 8½ a 9 cts. Clover-seed, 9½ a 10 cts. The receipts of beef cattle at the Avenue Drove-yard were about 3000 head. Choice and extra sold at 7 a 7½ cts. per lb. gross; fair to good, 6 a 6½ cts., and common, 4½ a 5½ cts. Sheep sold at 5 a 6½ cts. per lb. gross. Receipts 14,000. Hogs sold at \$7.25 per 100 lb. net for corn fed. Receipts 7,000 head. *Chicago*.—Spring extra flour, \$5.50 a \$6.25. No. 1 spring wheat, \$1.16½; No. 2 do., \$1.10½; No. 3, \$1.07. No. 2 corn, 42½ cts. No. 2 oats, 30 cts. No. 2 rye, 68 cts. No. 2 barley, \$1.32 a \$1.35. Lard, 7½ cts. *St. Louis*.—No. 2 winter red wheat, \$1.62; No. 3 \$1.42. No. 2 mixed corn, 44 cts. Oats, 34 cts. Barley, \$1.45 a \$1.50. *Baltimore*.—Western and Penna. red wheat, \$1.50 a \$1.60. Southern white corn, 75 a 77 cts.; yellow, 64 cts.; western mixed, 63 cts. Oats, 42 a 46 cts. Sugar-cured hams, 14 a 16 cts. Lard, 8½ a 8½ cts.

#### WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to CHARLES J. ALLEN, Street Road P. O., Chester Co., Pa. Applications may also be left with JACOB SMEDLEY, 304 Arch St., Philadelphia.

#### WANTED

A teacher in the classical department on the boys' side at Westtown School.

Application may be made to

Thomas Conard, West Grove, Chester Co.  
Joseph Walton, Philadelphia.  
William Evans, "  
Charles Evans, "

#### WANTED

A suitable woman Friend to act as Governess at Westtown Boarding School. Apply to  
Rebecca S. Allen, Philadelphia.  
Sarah A. Richie, "  
Susan E. Comfort, Knox St., Germantown.  
Lydia L. Walton, Moorestown, N. J.

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to

Elton B. Gifford, 28 North Third St.  
Ephraim Smith, 1110 Pine St.  
James Bromley, 641 Franklin St.  
Richard J. Allen, 472 North Third St.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

#### RECEIPTS.

Received from Joel Thompson, Jr., and Robert L. Walter, Pa., per Thomas Walter, \$2 each, vol. 47; from Joseph Rhoads, Pa., \$2, vol. 47; from Mary Jane Chambers, Pa., \$2, vol. 47; from Sarah E. Allen, City, \$2, vol. 47; from George L. Smedley, Pa., per Jacob Smedley, \$2, vol. 47; from Daniel Nichols, N. Y., \$2, to No. 18, vol. 47; from Letitia Reeve, N. J., per William Evans, \$2, vol. 47; from Levi Varney, Canada, \$2, vol. 47; from George D. Smith, O., \$2, vol. 47; from Samuel W. Stanley, Io., \$2, vol. 47; from Joseph Pusey, Pa., \$2, vol. 47; from Achsah Reeve, N. J., \$2, vol. 47; from Jehu L. Kite, Agent, O., \$2, vol. 47, and for Lindsey Cobb, Mary Warrington, Jane Woolman, Abner Woolman, Joseph Lynch, Robert Ellyson, Joseph Painter, Eliza Ann Fogg, James H. Crew, John H. Stanley, Thomas B. Woolman, Mary Crew, Rebecca Carr, and Edwin Fogg, \$2 each, vol. 47, for Ann Kailey, \$2, to No. 4, vol. 48, and for Lydia Warrington, \$2, to No. 18, vol. 48; for James Kitley, Canada, \$2, vol. 47; from Asa Garretson, Agent, O., \$2, vol. 47, and for Rachel Green, Dempsey Bundy, Robert Plummer, Jehu Bailey, John Hall, Joseph W. Doudna, Sarah Bailey, George Tatum, Tacy T. Starbuck, Catharine Wilson, John Bundy, Jesse Bailey, Barclay Smith, Asenath Crew, Jonathan T. Scofield, Aaron Frame, Eli Kennard, Dr. Ephraim Williams, Isaac Lightfoot, William Stanton, Esther Sears, Amelia Garretson, and Joseph Doudna, O., and Elisha Starbuck, and Homer Gibbons, Io., \$2 each, vol. 47, and for Francis Davis, O., \$1, to No. 52, vol. 47; from Harvey Chace, R. 1., \$2, vol. 47, and for Miller Chace and Oliver Chace, Mass., \$2 each, vol. 47; from Elisha Roberts, N. J., \$2, vol. 47, from Mary Ann Baldwin and John Erskine Baldwin, Pa., per Thos. P. Conard, \$2 each, vol. 47; from Edward Hedley, City, \$2, vol. 47; from Ann D. Sinnickson, N. J., \$2, vol. 47; from Mary B. Buffinton, Mass., \$2, vol. 47; from Joseph Scattergood, Jr., Agent, Pa., for B. Franklin Wickersham, Margaret W. Pyle, Edward H. Hall, Margareta E. Reed, Sarah Yarnall, Rebecca Conard, S. Emlen Sharpless, and Enos E. Thatcher, \$2 each, vol. 47; from Elwood Thomas, Pa., \$2, to No. 14, vol. 48; from Hannah Henrie, Pa., \$2.50, to No. 14, vol. 47; from David Heston, Pa., \$2, vol. 47; from Susanna Judkins, O., \$2, to No. 30, vol. 47; from Samuel Embree, Io., \$7, to No. 27, vol. 48; from Thomas Perry, R. 1., for Elizabeth Perry and George C. Foster, \$2 each, vol. 47, and for Charles Perry, \$2, to No. 11, vol. 48; from William Hill, Me., \$2, vol. 47; from William Hicks, City, \$2, vol. 47; from R. Raley, for Joseph P. Lupton, Joseph Raley, Asenath Raley, and Israel Steer, O., \$2 each, vol. 47, and for Israel Sidwell, O., to No. 18, vol. 47; from William F. Newbold, N. J., \$2, vol. 47; from Benjamin B. Leeds, N. J., \$2, to No. 17, vol. 48; from Abel J. Hopkins, Pa., \$2, vol. 47; from Job Young, Io., \$2, vol. 47; from Richard Mott, Agent, Io., for Eli Hodgkin, Thomas C. Battey, John Hodgkin, William P. Deweese, Benjamin V. Stanley, Joseph Battey, R. W. Hampton, Thomas Hoyle, Joseph Patterson, and Rebecca Askew, \$2 each, vol. 47; from John Boadle, N. J., \$2, vol. 47; from Sarah Bailey, Pa., \$2, vol. 47, and for Isaac B. Webb, \$2, vol. 47; from Nathan Woolman, City, \$2, vol. 47, and for Edward W. Woolman, \$2, vol. 47; from John Woolman, City, \$2, vol. 47; from Seth Warrington, N. J., \$2, vol. 47; from Sarah Ann Cooper, City, \$2, vol. 47; from Royal Woodward, N. Y., \$2, vol. 47; from Joseph E. Taylor, Pa., \$2, vol. 47; from William Wood, New York City, \$2, vol. 47; from William Pickett, O., \$2, vol. 47; from Micajah M. Moran, Agent, O., for Frederick Maerck and Aaron Stratton, \$2 each, vol. 47, also for the following friends, the acknowledgment of which has been delayed owing to a miscarriage of the letter of advice, viz., Mark Bonsall, Samuel Street, Stacy Cook, Sr., Sarah Ann Cope, George Blackburn, William Darlington, Daniel Boulton, Theophilus Moran, Hannah Bonsall, William Fisher, Richard B. Fawcett, and Elizabeth Hunt, \$2 each, vol. 47, and Edwin Holloway, \$7, to No. 52, vol. 47.

Remittances received after Fourth-day morning will not appear in the Receipts until the following week.

DIED, on the 18th of 5th mo. 1873, MARY PASSMORE, in the 83d year of her age, a beloved member and elder of Whiteland Particular and Goshen Monthly Meeting, Chester Co., Pa. She was firmly attached to the doctrines and testimonies of our religious Society, and during her long and useful life, a diligent attendant of meetings, and concerned to wait for the arisings of life therein, adorning the profession she made by a consistent life and conversation. Being liberal in dispensing according to her means, to the necessities of others,

she was a succorer of many; and in her capacity as an elder, was often enabled to speak a word in season to the weary, so that it is believed that to her the language was applicable "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" and "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

—, at his residence, Parkersville, Chester Co., Pa. on the afternoon of 7th month 5th, 1873, ABRAHAM BAILY, in the 72d year of his age, an esteemed member of Kennett Monthly Meeting.

—, on the 15th of the 8th month, 1873, at his residence, near Haddonfield, N. Jersey, JOSEPH SNOWDEN in the 83d year of his age, a valuable and beloved elder of Haddonfield Monthly Meeting. This dear Friend having in early life yielded to the visitations of Divine Grace, became a diligent scholar in the school of Christ and was thereby prepared for usefulness in the church. Being endowed with gifts both intellectual and spiritual which qualified him for important stations in our religious Society, he filled a number of them, with much satisfaction to his friends and in promotion of the welfare of the cause of Truth. In common with others partook largely of the trials preceding and attending the separation from the Society in 1827; being one comparatively few in his Monthly Meeting, who remained with Friends when the others seceded.

—, in the year 1848, he and his wife, being drawn to the service under a sense of religious duty, were placed by the Committee in charge of Westtown Boarding School. They filled the stations of Superintendent and Matron for about twelve years, discharging the various duties connected therewith, with conscientious fidelity; being careful to keep constantly in view and to endeavor to carry into effect the primary object for which that important institution was established—the religiously-guarded education of the children of Friends. They they forwarded in many ways its interest; exercising over the pupils a care and influence, which we do not, has proved of lasting benefit to many. Being firmly attached to the doctrines of the gospel as held by Friends, from heart-felt conviction of their truth, he was much concerned for their maintenance and spread, as also for the support of the testimonies and practical growing out of them; and deeply did he deplore the departures therefrom by many in the Society; earnestly laboring to guard the flock from the hurtful influence of such unfaithfulness. Being careful to show forth his daily life and conversation, the efficacy of the religion he professed, and to maintain watchfulness and obedience to, the manifestations of the voice of Shepherd of the sheep, he was made quick of understanding in his holy fear, and enabled to discern between that which serveth God and that which serveth him not. The humble traveller Zionward, especially ministers of the gospel, found in him a sympathizing friend and counsellor; he being on the watch to courage and strengthen the hands of those who were faithfully occupying their gifts, and to speak a word in season to those who were weary. His final sickness was very brief, being not more than an hour. Evidence was however given both during its continuance, and as a few days previous, that he was looking for and prepared for the solemn event; and that the summons found him ready to give up a stewardship, which had been concerned from early life, to fill with a single eye to the guidance and honor of Him whom he loved and desired to serve. A few nights previous to his death, he remarked to one of his children, that eight years seemed a long time to live, but nothing in comparison to eternity; that he believed there was nothing in his way; but he felt that he had been an unprofitable servant, and that not through any works of righteousness that he had done, but, in great poverty of spirit he believed, through the mercy of God in Christ Jesus, he would be saved. On the afternoon of his death, before the close, he was heard to say in a faint voice, "Where is thy sting?" We reverently believe that the language has been found applicable to this dear Friend, "Well done good and faithful servant, thou hast been faithful in a few things, I will make thee ruler of many things; enter thou into the joy of thy Lord."

—, suddenly by drowning, whilst bathing on beach near Beesley's Point, New Jersey, on the 16th 8th mo. last, DAVIS LEEDS, son of Daniel and Hannah G. Leeds, in the 32d year of his age, a member of Chester Monthly Meeting, New Jersey.

—, at the same time and place, B. RUSH LEEDS, son of Isaac and Sarah D. Leeds, in the 21st year of age, a member of Chester Monthly Meeting, N. Jersey.

WILLIAM H. PILE, PRINTER.

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# THE FRIEND.

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For "The Friend."

John Heald.

(Continued from page 34.)

11th mo. 17th, 1816. "At Richmond, Virginia. The meeting was not large, the people ill-dressed, and I thought much ignorant of religion and worship. Though it was First-day, people were passing the meeting-house whistling, and others not far from the house were shooting. I suppose I heard twenty guns not far off, in the time of the meeting. An hour or more was spent in silence. I at length reminded them, that our Lord Jesus Christ, when among men, did not always express words to the people when they came together. The gracious words did not always proceed out of his mouth on such occasions. Going on from one thing to another, the people's minds were led into a state of solemnity, after which the meeting concluded.

20th. At Wainoak. I attended the Quarterly Meeting for ministers and elders. I met with Nathan Yarnall here. There were eight men beside us two, and one woman to make the meeting. Nathan addressed a short lively communication to them in an encouraging way. I stated, there is that scattereth abroad and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty."

After speaking of their labor in the Quarterly Meeting and a meeting for worship which succeeded it, J. H. thus refers to a meeting appointed by Nathan Yarnall the following day. "I attended much to my satisfaction. Though I had no public appearance at it, yet I had a fellow feeling and near unity with him in his exercises."

For several days after this, way seemed to open for religious service in most of the families, into which they entered in the course of their journey, and J. H. speaks of these occasions as being "precious," and "sweetly favored opportunities," and adds, "I thought had in these parts a compensation for all the pains and trouble I had gone through since I left home."

29th. "Rode through the rain to Petersburg, to the house of Ebenezer Thomas. I had been for some time under an apprehension that it would be my lot to have a meeting in that town, and no Friend except

Ebenezer lived in it. He and Jesse obtained the use of the Presbyterian meeting-house, and spread notice; but the evening being wet, and many being unwell, they did not turn out. About 100, chiefly men, came. After a time of silence I said: It has been no small exercise to me to appear in the capacity of an instructor or teacher, though this I experienced when among those of the Society, of which I am a member, but I think I never had a meeting out of the society that seemed to me so near like one of our own. My vocal labor was an hour or more, and I think the minds of the people were impressed with solemnity, and I felt thankful that I had been favored to acquit myself as well as I had done. It is worthy of remark, the great attention given to us, and to accommodate us and the meeting. I hope they will receive a good reward for it. Now my mind enjoys a peaceful quiet and encouragement, which increases my trust and confidence in Divine sufficiency. I have gone through deep trials on account of this meeting. I had to give up all and stand resigned to suffer in the deeps, to serve the Lord and answer His requirings. Though I much feared my weakness would hurt the good cause and be a reproach to myself and the Society, and thereby be a disadvantage; yet I feel this a day of thanksgiving and praise to the Most High."

The experience of John Heald in regard to this meeting, is in accordance with the declarations of scripture, and with the experience of many of the true followers of Christ. This previous preparation for service, by being dipped into religious exercise, and thus humbled and prepared to receive fresh ability from the inexhaustible Fountain of good, is one of the mysteries of the Kingdom which is revealed to the babes in Christ, though it may not be understood by those who are wise in their own eyes, and competent as they think to discharge every duty as it arises, in their own strength. This religious exercise is not confined to those who are especially called to preach the gospel, but it rests at times on the mind of every member of the church. For we all have duties to perform, and we all need the enabling power of Christ to perform them aright. How deeply has many a humble, inconspicuous one, felt the weight of a concern, which might be only to extend a word of caution or reproof to one who was in danger of being led into wrong! and what blessed fruits have often flowed from such simple obedience to the call of duty—the rich reward of peace and joy in the heart of the obedient servant, and the opening of the eyes to him who was going astray!

9th. "Attended Vicks' Meeting. It was thronged. After some time I said: 'The Kingdom of Heaven cometh not by observation.' I thought there was something stirring in the minds of many people now-a-days, inducing them to seek a place of repentance. In the days of John the Baptist there was a

stir also in the minds of the people, when the inhabitants of Judea and Jerusalem and all the region round about went; but there were some who were reprimanded with, 'O ye generation of vipers, who hath warned you to flee from the wrath to come.' In after times, in the days of the apostles, the stir in their minds caused them to cry out, 'Men and brethren, what shall we do to be saved?' And in a time of still later date, when many sought for a more certain knowledge of the ways of the Most High, and of His true worship (for they believed His ways were generally hid from mankind), and when they were disappointed in obtaining such knowledge to their satisfaction, they have been induced to seek retired and solitary places, and in the bitterness of their souls have poured out their tears and sorrows in supplication to the Most High, that He would show them the way that they should go to gain His favor. As they discovered what they should do, and what they should leave undone, to please Him, they were faithful to perform the same, and thus they obtained a peaceful close. This was a good meeting.

The following day we travelled to Johnson's Meeting, and attended it the next day. I thought it was divinely favored above many others. I stated the steadfast behavior of Ruth, the Moabitess, and how it tended to bring her into a comfortable situation. I then mentioned the case of Saul, the first anointed king of Israel, that by disobedience he lost the favor of Israel's God. He afterwards lamented that God had departed from him, and he suffered and died distressed. These represented the two states of obedience and disobedience. Enlarging in the way that opened, many were tendered, and I thought it as favored a time as any we had met with in this journey."

In the course of his communication at Summerton, where he attended meeting the next day, John Heald cautioned against criticising ministers of the gospel in a censorious spirit; he considered them rather as objects of commiseration and sympathy, exposed to errors on either hand. They might withhold more than was meet, and this would tend to their poverty; or they might be betrayed into undue activity, and bear the language, "Who required this at your hands?" It required care on their parts to steer their course between these extremes.

"The next day, at the Western Branch, early in the meeting, I felt loaded with exercise, but did not conceive that it would have been so trying as I afterwards found it to be. My exercise led me to believe there was a want of love among them. I treated largely on the necessity of maintaining a disposition to love one another, saying: 'How good and pleasant a thing it is for brethren to dwell together in unity, it is like the oil,' &c.; it is a most delightful and comfortable thing; but if hatred or malice get in, it disqualifies and un-

fits the mind for the solemn duty of worship. Where envy, hatred or malice rankle in the mind, we cannot be profited by meeting together; and yet we are enjoined not to neglect the assembling of ourselves together as the manner of some is. From this injunction I see not how any Christian professor (or indeed others) can free themselves, for will it do in the day of account to say, 'I did not pretend to serve thee, I made no profession of it, therefore, please to hold me excused?'"

(To be continued.)

For "The Friend."

### The Accumulation of Riches.

"Clear therefore from thy breast

This lust of treasure—folly at the best!

For why shouldst thou go wasted to the tomb,

To fatten with thy spoils thou know'st not whom!"

Couper.

There is but little doubt that the truthful Editorial contained in No. 1 of the present volume of "The Friend" on this fruitful subject, met with the approval of many minds; there are, perhaps, not a few within the borders of our Society at the present time, whose attention it is hoped may be arrested by the careful reading and consideration of the article alluded to: may it have its due weight. Whilst the duty of providing for old age, want or sickness, during a season of health and strength, is unquestioned, it is well to know when we have enough, and not to allow the commendable habits of thrift and industry to degenerate into those of avarice and greed.

Perhaps there is no sin that is unpunishable by law in this world, that more effectually hardens the heart to good impressions, than that of heaping up riches after we have acquired a competency. It is important, therefore, for our own sakes, to keep the heart open by giving frequently of our surplus income to meritorious objects.

"Avarice sheds a blasting influence over the finest affections and sweetest comforts of mankind."—*Buckminster*.

Our late valued friend, William Evans, remarked in substance in a Yearly Meeting, not many years prior to his death, that what he most feared for the Society at the present time, "was the great struggle that was going on for the acquirement of large estates, and the consequent introduction of habits of luxury and extravagance." How much more satisfactory it would be, if we could but bring our minds to act in measure as our own executors in charitable matters, and to be eye witness of the good our money was doing during our lives, rather than to leave it to an uncertain distribution by other hands; although to will a portion to benevolent objects is much more commendable than to leave large fortunes to descendants, thereby giving them wings wherewith to fly out of Society. Instances no doubt occur to the recollection of many, of persons who after persisting through a long life in declining to give of their *abundance* to charitable objects, finally, as years increase and bodily and mental powers begin to decline, become firmly impressed with the conviction that they are really poor, and the haunting fear takes possession of the mind, that their means will not afford them a living, and they will have to be supported by charity or suffer for the necessities of life. A striking example of the kind occurred in a neighboring city, within a few years past, of an individual prominent in his particular business,

and who for some time previous to his death, lived upon bread and water, alleging in answer to the remonstrances of his relatives, that his estate would not afford more than this meagre diet; and yet this rich but truly poor man, died possessed of a fortune of three millions of dollars.

"They call thee rich—I deem thee poor,  
Since if thou dar'st not use thy store,  
But sav'st it only for thine heirs,  
The treasure is not thine, but theirs."

Among the many objects which present themselves at the present time, on which we may with great propriety expend a portion of the means with which we may have been intrusted (and for the right disposal of which we shall undoubtedly have to render an account,) is the fund that was directed to be raised by our last Yearly Meeting for increasing the pay of the Teachers and Caretakers at Westtown. The subject of education is one that has always engaged the careful attention of the Society, and our forefathers contributed liberally toward its support in their day; but latterly, it is feared, we have lagged behind other religious societies in this particular.

Few perhaps within our border are aware of the sums of money that are being contributed in this way, and it may not be amiss to call attention to a few instances of the kind. Without more than a mere allusion to the older institutions of our country, such as Harvard and Yale, which are largely endowed, we may mention Cornell University, at Ithaca, New York, the endowment of which consists of Ezra Cornell's Founder's fund, \$500,000; College Land Scrip fund \$473,402.87, and the profits arising from sale of said land by E. Cornell, making in all \$1,102,009.48. The Theological Institution at Bethlehem, in this State, in the interest of Episcopalians, was endowed by Asa Packer in the sum of \$500,000, and latterly with an additional \$250,000 for a special benevolent purpose. Wesleyan University, at Middletown, Conn., has a total property of \$881,056.88, of which \$470,000 is real estate. The ordinary receipts last year were \$6,302.60, to which must be added \$8,520.48 from permanent funds, \$19,100 from professorship funds, and several thousand dollars in donations, making the total receipts of the year \$38,774.63. The expenditures amounted to \$37,597.71, of which \$24,580 was for salaries. The president receives \$3,000, the professors \$2,500, the librarian \$1,500 and the curator \$1,000. The friends of the Auburn (N. Y.) Theological Seminary have succeeded in raising \$225,000 for the increase of its endowment. The Baptist College, at Lewisburg, in this State, has a special professors fund of \$125,000; the income of which is divided among five persons, who have in addition a lot of ground on which they may erect a dwelling for themselves.

Many other instances might be presented, but perhaps the foregoing may be sufficient to call attention to a subject so important to the interests of our Society.

In all our cares about worldly treasures, let us steadily bear in mind that riches possessed by children who do not truly serve God, are likely to prove snares that may more grievously entangle them in that spirit of selfishness and exaltation which stands in opposition to real peace and happiness, and renders them enemies to the cross of Christ, who submit to the influence of it.

### Faith and Holiness.

"Without faith it is impossible to please God;" "Without holiness no man shall see the Lord," are the words of an inspired apostle. The trial of our faith is declared to be more precious than of gold that perisheth. An this with the profound heart repentance we are called to, the godly sorrow for sin, th putting off the old man with his deeds, th being renewed in the spirit of our minds th we may put on the new man which after Go is created in righteousness and true holines; cannot but lead into baptism, and suffering and self-denial. He who well knew the weakness of His little ones, plainly told the young man that queried of Him what good thing he lacked, and whom it is recorded Jesus loved, "Go and sell *all that thou hast*, and come and follow me." Must not such a requisition, involving a change of masters, and non-conformity with the world hitherto too much loved, be painful, even like separating between bone and sinew, or the joints and marrow. But this is the alone way to become partaker of that wisdom which is represented as *first tormenting* with her discipline; the only way to arrive at that peace which is the legitimate fruit of obedience to Divine grace; to which also the promise of mercy is attached: "Grace, mercy and peace, from God the Father and from the Lord Jesus Christ."

Deep self-abasement and renunciation, like to putting the mouth in the dust, are, notwithstanding all the superficial and self-satisfaction may assert to the contrary, indispensable to the Christian warfare and victory! Our heavenly Master weakens and humbles at His here, that He may exalt them hereafter. He tries and proves them by conflict and suffering now, that in the end He may establish, strengthen, settle them on Himself; the alone sure foundation forever. "Humble yourself therefore," saith the Apostle, "under the mighty hand of God, that *he may exalt you* in due time." "If ye suffer with Christ, ye shall also reign with him."

Though ours be a self-mortifying and self-reducing religion, it nevertheless gives abundantly more than it takes away; even th hundred-fold in this life, and in the world to come life everlasting. It was in view of th recompence of the reward that caused Moses to choose rather to suffer affliction with th people of God, than to enjoy the pleasure of sin for a season, &c. For, as is written, "he endured as seeing Him who is invisible." I was this also that made the Psalmist exclaim, "I had rather be a door-keeper in the house of my God, than dwell or reign in the tents of wickedness." It was this which supported Abraham in the called for sacrifice of his only and fondly cherished son. It was this, no doubt, which the Saviour had in view when he said, "If thy right eye offend thee (or *caus thee* to offend), pluck it out, and cast it from thee;" and "If thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Then let us not mistake any smooth and easy path for that which calls for living sacrifices, and is ever straight and narrow; let us not get up any pattern of righteousness, but that shown in the Mount; let us not manufacture any artificial cross in place of the true which *must* crucify to the world, and where,



e world becomes crucified to us; let us not ek any by-path however much trodden, ound the fire, such as the sagacious Indian w, whereby the humiliating process of death to life shall be avoided; lastly let us not be duced to put on any mock humility as an- vering for that which lives in deep prostra- on of heart and contrition of soul before the ll-seeing unto His glorious kingdom—where ere is neither change, nor sin, nor sorrow; it where faith and hope and holiness are rever perfected.

### The Assyrian Explorations.

The proprietors of the Daily Telegraph have presented to the British Museum not only the tablets discovered by Mr. George Smith, but also the collection purchased by him in Assyria. The Telegraph, in a leading article on Mr. Smith's explorations, says:

"We are happy to be able to state that the boxes containing the more portable treasures of antiquity exhumed by Mr. George Smith in Assyria, have safely reached this country. They have passed through various adventures of field and flood while being brought down by their discoverer to Alexandretta, one package having been nearly lost in a stream, and another kicked open in mid-desert by a refractory mule. Arriving safely from all these perils at the coasts, they were detained by the Turkish officials, although Mr. Smith opened and repacked the tablets in their presence, to show that no gold or jewels of the Assyrian monarchs were being exported. Thanks, however, to the interposition of Sir Henry Elliot, her Majesty's Consul at Alexandretta was soon enabled to send the treasures forward, and we shall have the gratification this week of handing them over intact to Mr. Smith, to enrich the national collection of Assyrian relics.

We believe that the portion of the deluge tablet which our erudite commissioner hit upon so fortunately will be found to add the missing page to that very interesting part of the legend where the building of the ark was described. The narrative which excited so profound an interest last December, broke off after this point, but the new piece goes on to recite how the god Hea enjoined the constructor of the ark to put into it the various animals in their order. To light upon so precious a page of antique record, so absorbingly interesting at once to the naturalist and Biblical students, was indubitably lucky; and this was not the only instance of unusual good fortune. In the course of his excavations Mr. Smith came upon a broken signet cylinder, made of black and white banded agate, which he is convinced will prove to be the missing portion of an important seal of Sennacherib, the other moiety of which was already in our museum. Among other valuable items in those boxes will now come to hand the tablet of Assyrian law denouncing those who disobey the statutes and take bribes in the seats of judgment; the syllabary—a sort of dictionary throwing fresh light upon all cuneiform texts—and a bilingual inscription in Akkad and Assyrian of so much value for archaeologists. There will arrive a very curious fragment proving that the Sabbath was an institution of these ancient monarchies, prescribing the food to be eaten on the seventh day, and forbidding the king's chariot to be brought forth, with other remarkable enactments.

A cylinder of Sargon is among the relics, which illustrates in the most striking manner a passage in the Book of Isaiah; and there will be a new text of the reign of Assur-Bani-Pal, giving the history of the original conquest of Babylon, 2280 years before the Christian era. A brick inscription of Shalmanezar, and of his son, Tugultinip, the builder of the great temple, will be of interest to chronologists, and equally attractive to students of the religious history of mankind will be some tablets from Babylon bearing on rites and ceremonies. From Kalah Shergliat comes a tablet inscribed with the conquests of Assur-Balid, and from Hillah some contemporaneous inscriptions of Cyrus, along with other fragments, which may perhaps throw light upon the singular fact that Xerxes, although he reigned for twenty-one years, is not mentioned on any of these southern monuments hitherto discovered. There will be Seleucian and Parthian texts, too, amid the consignment of 'old oblivion,' which, albeit of a far later age than the Assyrian treasures trove, may have importance as bearing on historical dates and facts. It is needless to remark that Mr. Smith was far too busy in the superintendence of his excavation to exhaust the significance of these and many other items of his collection. With a hundred lazy Arabs to look after, and trenches open in several spots at once, he could do little more on the actual site than verify the character of each discovery. So rich, indeed, are these mounds in the records of vanquished empires that, to the last moment of his leave of absence, the energetic cuneologist kept finding precious fragments, and objects of high interest were actually unearthed and packed away on the morning of his departure."

For "The Friend."

### On Hating Reproof.

The following letter of Isaac Penington, on hating reproof, is commended to the serious consideration of the readers of "The Friend." Truly the kernel of things was reached by these sons of the morning; who, while they called for submission to the rebukes and chastenings of the Lord's Spirit, and to patience in the furnace of trial and suffering, of which they had largely to partake, and by which they became what they were, they also could at times rejoice themselves, and point others to the hope of the recompense of the reward; the fulness of heavenly fruition; the joy which no man could take from them.

"To Catharine Portage and another:

Friends,—Take heed of that spirit, which will be stirring up hard thoughts in you of God and his way, and the faithful testimony thereof, when, in the tender mercy of the Lord, it is given forth to you; for, that spirit is your soul's enemy. Wait, therefore, to know in yourselves that which is to stumble, and fall, and be snared, and broken, and taken; for it cannot receive God's Truth.

And take care of that spirit which hateth reproof; for, the reproofs of instruction are the ways of life, and whom the Lord loves, he rebukes and chastens. And truly, Friends, this is God's Truth in my heart to you both, this morning: the ministration of conviction and reproof, is that which ye are to come under; and it is your proper state to wait daily, not for comforts, not for refreshments, (that day is to come afterwards,) but for con-

victions and reproofs of that in you, which is contrary to God. And, if ye walk faithfully in this dispensation, ye shall in due time know another, when the work of this is over; for really, friends, ye must be emptied of that wherewith ye are now filled, before ye can be filled with that which is true and living. If I should say one word to you, could ye bear it? and yet this counsel is with me towards you: O! wait for, receive, embrace, be glad of that which reproves you, and be afraid of that which comforts you in your present state; for, ye are to come through the trouble, judgment, breaking down, plucking up, consuming, and burning of the contrary nature and spirit, which yet deceives you; and to witness all the knowledge, profession, practices, beliefs, hopes, that are founded there, and spring up there, confounded and destroyed, before ye can possibly come into the true ministration of life and power. Ye must die to your own wisdom, if ever ye will be born of, and walk in the wisdom of God. Yea, ye must die to that part, that is so active from and in that wisdom, and which would be laboring in the very fire for what is but vanity; if ye will receive the knowledge, which springs out of truth and life itself, which indeed flows over, and covers the earth of God's heritage, as the waters cover the sea, in this day of his great goodness and plenteous redemption.

When we were in desolation and great distress, indeed unutterable, we had none of these helps and instructions which abound towards you. O what a day of mercy have you met with! and how great will be your condemnation, if ye become as deaf adders to the Spirit of the Lord, and so miss of his salvation. And if ye will ever know the Spirit of the Lord, ye must meet with him, as a searcher and reprover in your own hearts; yea, the merciful God must ye meet with as a severe Judge, and unquenchable, consuming fire against that spirit, wisdom, knowledge and faith in you, which is but of a chaffy nature. Truly, Friends, it is far better to be stripped of it than to find any rest or pleasure in it.

O hear the voice of the living God! His word is nigh,—nigh you; and his word hath a voice that speaks. O that the ear that can hear, might be opened in you! and the ear stopped which will not, cannot hear the voice of the Shepherd! O wait for the Reprover! and turn the ear to him, letting in his reproofs, and turning from what he reproves for, without murmuring, without disputing; and the exercise of that ear will open it more and more: so that ye will come to know the voice more and more; which, though it prove very bitter to that which is of a contrary nature, and would not hear the voice, yet will be sweet, yea, sweeter and sweeter daily, to the true birth. And here ye will witness true death to that which is to die; and true life ministered by Him who lives forever, to that which is to live.

But while ye are striving to comprehend, and to begin obedience after that wisdom, ye will find the power, which opens to others, shutting you out of that which is true; and yourselves liable to be tempted, and persuaded to esteem and take up that which is false, instead of that which is true.

What spirit is that in you which prejudices your hearts inwardly against, and makes you so apt to cry out because of destroying? Is it not that spirit that would save alive what

is to be destroyed in you, that your souls might live in and to God? The Lord discover to you, how the enemy works in you, against the life and salvation of your souls; for he knows what will be the issue of this destroying work, if it have its thorough course and effect upon you; and that none of his kingdom will be left standing in you.

I. P.

7th of Seventh month, 1671.

### On Gospel Ministry.

"If any man speak, let him speak as the oracles of God; if any man minister, let him do it, as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ."—1 Pet. iv. 11.

The call of a minister must be of God. No man can enter into this dignified work merely from his willing or running. He cannot preach the Gospel unless he be sent, and if Christ send not, of course he is not a messenger or minister of Christ. The ministers of the Gospel, to the present day, must be called by the same authority and clothed with the same Spirit, that the Apostles had, though it may not be in the same degree. *They*, by virtue of their call and qualification were messengers and ambassadors of Jesus Christ:—who then can assume these high titles, without having received a message to deliver, or a commission to fulfil, from Christ:—without these, the very essentials are wanting.

As it is the prerogative of the Great Head of the Church alone, to select and call the ministers of His Gospel, so both the gift, and the qualification to exercise it, must be derived from Him, and as in the primitive Church so now also, He confers them on women as well as on men. The apostle Paul, in speaking of his ministry, declares, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ"—(Gal. i. 12); that the exercise of it was not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth, and that his speech and his preaching "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;" that the faith of his hearers, might "not stand in the wisdom of men, but in the power of God."—(1 Cor. xi. 4, 5.)

The apostles and true ministers in the Church of Christ were, and are, so called and qualified; even those who had been the companions of Christ in the flesh, were commanded to tarry at Jerusalem, until they were "endued with power from on high," clearly proving that nothing but "power from on high" renewedly furnished, can enable men to preach the Gospel.

Prayer and thanksgiving are important parts of worship, and may be considered as belonging to the ministry. To address Almighty God on behalf of an assembly, expressing *their* wants and *their* feelings, cannot be done without the Spirit of Jesus Christ, through whom alone there is access, and by whom alone we can have that feeling sense of the states of others, which is necessary in this most solemn exercise. Our Lord, while personally on earth, adverted particularly to the subject of prayer; He admonished His disciples, not to be as some, who used vain repetitions, and thought they should be heard for their much speaking:—those who are favored with the nearest access to the Throne of Grace, will feel the most awfulness, reverence, and self-abasement, in these approaches. The lan-

guage should be solemn and concise, comporting with the dignity and solemnity of the occasion.—*Extracted from Works of the Society of Friends.*

Original.

### INFLUENCE OF A WORLDLY SPIRIT.

Years are stealing on apace;  
Man's speeding on his race,  
Closely, I his progress mark;  
Childhood's light grows dim and dark,  
Mists I cast before his eyes  
And deluding shades arise.

By my serpent folds entwined,  
Firmer, firmer, do I bind;  
Virtue is but fiction's theme,  
Love is but the poet's dream;  
Thirst for pelf, dress of the spirit,  
These from me he doth inherit.

Now the web is closely woven,  
Now the gulf is widely cleft;  
Aspirations cease to rise,  
Earthward now are fix'd the eyes,  
Earth holds the spirit in my pow'r;  
It commands my rightful dow'r.

There the treasures that I bring,  
As time speeds with silent wing;  
The pure dreams of early youth,  
Love of virtue and of truth  
Vanish, as my chains I bind  
Round those by my folds entwined.

Z. D.

Selected.

### SOWING AND REAPING.

Sow with a generous hand,  
Pause not for toil or pain,  
Weary not through the heat of summer,  
Weary not through the cold spring rain;  
But wait till the autumn comes  
For the sheaves of golden grain.

Scatter the seed, and fear not;  
A table will be spread;  
What matter if you are too weary  
To eat your hard-earned bread:  
Sow while the earth is broken,  
For the hungry must be fed.

Sow, while the seeds are lying  
In the warm earth's bosom deep,  
And your warm tears fall upon it,—  
They will stir in their quiet sleep,  
And the green blades rise the quicker,  
Perchance, for the tears you weep.

Then sow,—for the hours are fleeting,  
And the seed must fall to-day;  
And care not what hands shall reap it,  
Or if you shall have pass'd away  
Before the waving corn fields  
Shall gladden the sunny day.

Sow, and look onward, upward,  
Where the starry light appears,—  
Where, in spite of the coward's doubting,  
Or your own heart's trembling fears,  
You shall reap in joy the harvest  
You have sown to day in tears.

Household Words.

*Telegraph in Persia.*—The shah is a frequent visitor at the telegraph office, which is close to the palace, and exceedingly fond of conversing directly through the wires with the governors of the provinces through which they pass. As the day approaches for the payment of their annual tribute, the governors have an uneasy time of it; for then his majesty's visits are redoubled, and questions as to the amount of tribute and the time of its arrival become the burden of his messages.

The Persian language is naturally deficient in words descriptive of most of our late inventions, and it is consequently difficult to make even educated men understand the theory and working of the telegraph. Thus, on one occasion, much of the time of one of our officers

was occupied during several weeks in attempting to enlighten the mind of a provincial governor, who had got it into his head that the wires were hollow-tubes, and that messages were transmitted through them, as in the pneumatic post. In vain was the whole apparatus shown to his highness, in vain were all its parts explained and re-explained; he stuck to his idea; and it was only by the suggestion of the following simile that he was at last, induced to relinquish it and declare himself satisfied: "Imagine," said the officer "a dog whose tail is here at Teheran, and his muzzle in London; tread on his tail here, and he will bark there." Similar difficulties were experienced, it seems, in conveying to the mind of Ferrukh Khan a correct idea of the machinery of the steamer which was to convey him from Trebizonde on his mission to the courts of Paris and London; for when, on going on board, he was told that the machine was of 500 horse power, his face beamed with pleasure at the prospect of seeing so many horses, and he at once asked permission to visit the stables.—*Mounsey's Caucasus and Persia.*

For "The Friend."

### Some Other Way.

Such is the perverseness of man's nature in his fallen and unregenerate state, that he seems averse to walking in the strait and even path of Truth; that he is continually striving to find some other way. We find recorded in the Scriptures, that in the early ages of the world, soon after the flood, the descendants of Noah concluded to build a tower that should reach to heaven, but they were confounded and scattered before they had accomplished the object they had in view: and it seems after all that befel them, that there has been a great many Babel builders since their day, who have had about the same success that they had. The human mind is easily caught with the idea that there is a shorter, easier way to heaven, than the way cast up for the ransomed and redeemed to walk in; and so, in all ages of the world we find man using all his intellectual powers, to find out this other way—a way in which he could walk without self-denial and the daily cross to his fallen and corrupt nature—a way in which self need not be slain; so that he can take the world with him, with its false pleasures, its follies and its fashions. But our Saviour said when here upon earth, "I am the door, by me if any man enter in he shall be saved." It is only by and through Him, that we can ever expect to enter the true sheepfold; for it is said, "He that entereth not by the Door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." We cannot expect to be heirs of two kingdoms; of this world with its sinful pleasures and its transitory enjoyments, and of that pure and spiritual kingdom above, where nothing impure can ever enter. We must choose one or the other, we cannot take them both, for they stand in opposition one to the other and will continue to be thus opposed until the kingdoms of this world become the kingdom of the Lord and of his Christ: for it is said expressly "ye cannot serve God and mammon;" that is, the god of this world.

There are many by-ways that are calculated to lead the unwary off the strait and narrow way, if there is not a strict watch kept: and

ome of these by-ways seem to take the same direction, and by some will be claimed to be quite an improvement on the good old way; but in the end, when it is too late, they will be found not to lead to the kingdom of heaven at all. Sometimes after we have made advances in the strait and narrow way, there is anger of our becoming weary therein; of our becoming tired of its straitness, and incline to turn back into Egypt: for we find that the children of Israel after they had been led through the Red sea from the house of bondage, with signs and wonders and with an outstretched arm; after being led by a pillar of cloud by day and a pillar of fire by night, and had eaten of the manna and drank of that rock that followed them, their hearts turned back to the house of bondage; they lusted after the flesh-pots of Egypt; they loathed the manna that had been given them, and desired the leeks, the onions and the garlic of Egypt instead. And so the Christian in his pilgrimage, is tempted to look back to that which should be left behind. It will be found that it is only the spiritual manna that can sustain the soul in its heavenward journey: but when we begin to look back, we are apt to begin to substitute something else for this spiritual food, and so put shadow for substance; a show of religion for religion itself; words for power; forms and ceremonies for regeneration; a form of words, for true, spiritual worship. For though our Saviour said expressly to the woman of Samaria, and it is so recorded in the Scriptures of truth, that "God is a spirit and they that worship Him must worship Him in spirit and in truth;" yet most professors of this same religion have a form, in order to worship Him: and there seems now a tendency to go back, more into forms and ceremonies by some, who in a measure seemed to be weaned from them; some who, in a measure, had begun in the spirit, now seem to seek to be made perfect by the flesh, or by human agency, or by forms and ceremonies, to which they desire again to be in bondage. And even in our own Society, which was gathered out of the forms and ceremonies that had been instituted in the time of the apostacy, into pure spiritual worship, to wait on the Lord in the silence of all flesh before Him, that we might be enabled through His divine assistance, to worship Him in spirit and in truth; but it seems now, that some under our name, seem to be weary of this spiritual worship, and are inclined to forsake for one more in accordance with that of their societies; like the Israelites of old, who wished to be like the nations round about them. Thus it may be asked of those who still remain faithful to that spiritual religion and worship instituted by Christ himself, as it was asked of the disciples formerly, when many turned back and walked no more with Him, the Saviour of the world: "Will ye also go away?" The reply should be as it was given: "To whom shall we go, thou hast the words of eternal life." Which cannot be said of man, with all his good words and fair speeches, nor all his forms and ceremonies which he has set up in his own will and wisdom. But let us come to that which entereth into that within the veil, where forms and ceremonies cease and are of no avail, to that which is beyond words, to the power of an endless life. Then we will not become weary of our silent waiting on the Lord in our solemn assemblies; we will then have no desire to

turn again to the weak and beggarly elements. I believe it might be properly said of every man in our religious Society as it was to the Galatians, by the Apostle formerly: "O foolish Galatians, who hath bewitched you that ye should not obey the truth? before whose eyes Jesus Christ hath been evidently set forth crucified among you." And I would say to those who have begun to walk in the good old way, and are not seeking for some other way, in the words of John Barclay: "The Lord God as he hath begun a good work will carry it on if we be but faithful to Him, over all that the enemy or his instruments can do to hinder it. Ob, that we may think nothing too dear to part with for Him, but that we may give up all freely for Him, if He please to make use of any of us as instruments in His hand; and that our eye may be unto Him, and so abide faithful unto the end, which will be of more value than all the perishing pleasures and transitory enjoyments of this world." J. H.

Ohio, Ninth mo., 1873.

#### Physiology of a Sponge.

If we take a morsel of a toilet sponge and put it under a microscope of moderate power, we find that it is made up of a mass of complicated net-work. There is more or less regularity in the meshes, and these are found of various patterns in the different species. This heap or mass of net-work, commonly called a sponge, is really the skeleton of a sponge. When living it is covered with or literally embedded in a glairy, gelatinous or albuminous substance. But this is so unlike ordinary animal tissue, for it seems really tissueless, that it has received the technical name *sarcode*. This sarcode fills the meshes above mentioned, and is held in place by innumerable tiny spicules, mixed in so to speak like the hair in the mortar of the plasterer. So little consistency has this sarcode or sponge-flesh that, but for this natural felting, it would dissolve and flow away. Now, take an ordinary sponge into the hand. We observe several large apertures at or towards the top. These are called the *oscula*. They are the exhalant vents of the entire system. At these openings is expelled, with some force, the water that has been taken into the living mass, and deprived of its nourishment. But how is the water brought in through that glairy sarcode?

Besides the oscula, which are few and readily seen, even in the skeleton, there are innumerable tiny inlets known as pores. These are not visible in the skeleton, as they really belong to the sponge-flesh. These pores open into the meshes and enter directly certain little cavities, or chambers, that stand connected with circuitous passages, which finally lead to the outlets, or oscula. The pores are very small, and yet, compared with the cells, are very large. The little chamber into which the pore opens has its walls built up with these unciolated cells. Now if we could only peep into the privacy of that chamber, with its walls of living stones, without making any disturbance, we should find every cell lashing its cilium with great vigor, and all in such harmony of accord, that it would seem like

"Beating time, time, time,  
In a sort of Runic rhyme."

The beating of each lash is doubtless downwards, that is, inward; the effect of which is, a vacuum above into which the water presses

through the external pore. A second result of this downward beating of the cilia from a myriad of cells is, the impulsion of the passing water through the ramifications leading to the oscula. Thus the running of the waters is the sponge's ancient "Runic rhyme." Every sponge, then, has a very complete aquiferous system: its conduits at the entrance of and along which the busy one-lashed cells occupy themselves forcing the water along; and the oscula, which may be likened to the outlets of sewers. During this circulation of the fluid through the living mass, the sarcode obtains its nourishment, and the skeleton its growth by a sort of absorption, or what is known to the physiologist as endosmotic action of the cells.

We have then mentioned above three clearly specialized functions, as represented respectively by the inhalant pores, the exhalant oscula, and the unciolated cells. And it is certainly a matter of prime importance that each cell should have this single lash. Both the oscula and pores can be closed at the will of the animal; but the oscula are permanent apertures; whereas the pores are not constant, but can be formed afresh whenever and wherever required.—*Popular Science Monthly*.

#### Thomas Elwood's Account of that Eminent and Honorable Servant of the Lord, George Fox.

This holy man was raised up by God, in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world, by proclaiming the mighty day of the Lord to the nations, and publishing again the everlasting Gospel to the inhabitants of the earth, after the long and dismal night of apostacy and darkness. For this work the Lord began to prepare him, by many and various trials and exercises from his very childhood; and having fitted and furnished him for it, he called him into it very young; and made him instrumental by the effectual working of the Holy Ghost, through his ministry to call many others into the same work, and to turn many thousands from darkness to the light of Christ, and from the power of Satan unto God.

I knew him not until the year 1660; from that time to the time of his death (1690), I knew him well, communed with him often, observed him much, loved him dearly, and honored him truly; and upon good experience can say, he was indeed a heavenly-minded man, zealous for the name of the Lord, and preferred the honor of God before all things.

He was valiant for the Truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it, immovable as a rock. He was deep in divine knowledge, clear in opening heavenly mysteries, plain and powerful in preaching, fervent in prayer. He was richly endowed with heavenly wisdom, quick in discerning, sound in judgment, able and ready in giving, discreet in keeping, counsel; a lover of righteousness, an encourager of virtue, justice, temperance, meekness, purity, modesty, humility, charity and self-denial in all, both by word and example. He was graceful in countenance, manly in person, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from afflictation in speech or carriage. A severe reprover of hard and obstinate sinners, a mild and gentle admonisher of such as were tender, and sensible of their failings. Not apt to resent personal wrongs; easy to forgive injuries; but zeal-

ously earnest where the honor of God, the prosperity, truth and peace of the church, were concerned. He was very tender, compassionate and pitiful to all that were under any sort of affliction; full of brotherly love, full of fatherly care; for indeed the care of the churches of Christ was daily upon him, the prosperity and peace whereof he studiously sought.

Beloved he was of God; beloved of God's people; and, which was not the least part of his honor, the common butt of all apostates' envy; whose good, notwithstanding, he earnestly sought.

He lived to see the desire of his soul, the spreading of that blessed principle of divine light, through many of the European nations, and not a few of the American islands and provinces, and the gathering of many thousands into an establishment therein; of which the Lord vouchsafed him the honor to be the first effectual publisher, in this latter age of the world. And having fought a good fight, finished his course, kept the faith, his righteous soul, freed from the earthly tabernacle in which he had led an exemplary life of holiness, was translated into those heavenly mansions where Christ our Lord, went to prepare a place for his own; there to possess that glorious crown of righteousness which is laid up for, and shall be given by the Lord, the righteous judge, to all them that love his appearance. Ages to come, and people yet unborn, shall call him blessed; and bless the Lord for raising him up; and blessed also shall we be, if we so walk as we had him for an example; for whom this testimony lives in my heart: he lived and died the servant of the Lord.

*Revelation and Scepticism.*—The world in all ages has been the scene of disputes and errors, and we ought to think ourselves happy, amidst so many clouds of contradiction, to have an unerring light to lead us the right way, I mean the light of revealed truth, which, in spite of all the efforts of infidelity, will never be extinguished. Religion, like the firmament, sometimes may appear obscure to us, but at that very time is not less radiant. The passions and senses are vapors which spring from our corruption, and intercept the rays of heavenly light, but the man who reflects, without being astonished or alarmed, waits the return of a serene and cheerful sky. We have seen the fogs dispersed which were raised by Celsus, Porphyry, Spinoza, Collins, and others, and we may be assured that those of modern philosophy will share the same fate. In every age some singular men have appeared who, sometimes by violence, sometimes by fanaticism, seemed to threaten the annihilation of Christianity; but they have passed away like those tempests which only serve to show the face of heaven more bright and serene. It is for want of principles of solid knowledge that some men are dazzled by sophistry, and the most trivial objections appear unanswerable to the ignorant. This world is full of mysteries, of which there can be no solution, without revealed religion. It is revelation alone which can account to us for the immensity of that heaven of which the unbeliever cannot divine the use; for the miseries which we suffer, of which the mere philosopher cannot assign the cause; for the growing desires which agitate us, and which without religion we cannot calm.—Ganganelli's Letters. (The "Letters" of Ganganelli, when

first published, soon after his death, obtained so universal a popularity as to excite the jealousy of Voltaire, who denied their authenticity. Some of his reasons were very foolish and trivial, but his authority has led the majority of critics to consider the letters spurious. If it be so, and if they were written by Ganganelli's biographer, M. Caraccioli, they certainly express the opinions and character of Clement XIV., a man of learning, integrity and humility, and altogether one of the most liberal and respectable of the popes.)—*Leisure Hour.*

### The Lion and the Shark.

FOR THE CHILDREN.

Selected.

It is now many years since a Capt. Parker commanded a brig named the Sarah, and sailed from London for the coast of Africa, with a general cargo to barter for produce. In one of his business transactions, amongst other commodities, he got a young cub lion, and resolved to bring it home to London. Bob Jones, the cabin-boy, took charge of it, and there not being a dog on board, put it into the dog-kennel, and by his kindness to it, and his feeding it regularly, they became great friends.

The cub grew very fast, and Bob would play with it every chance he had, and even neglected his duty to gambol with his favorite. Still the captain would not see this, for he was as fond of the cub as the boy was, though he dared not make so free with it.

A great number of people used to go to the dock to see this creature, as it became so fond of the boy, and would play and roll about the deck with him on a fine day, to the great amusement of the lookers-on; in fact, they were more like two lion whelps, tumbling over each other and wrestling, than anything else; but no one except Bob dared touch the cub.

Then the Sarah was chartered, at so much per month, to go to Akyab to load rice, and was about eighteen months on the voyage round. When the vessel returned to London the lion had grown to be as large as a Newfoundland dog, and all the time the boy Jones had been his comrade and attendant, and could still take the same liberties with it, but no one else dared to do so, not even the captain, though he was very kind to it, and he would not allow any of the sailors to be otherwise. Once, half in jest, one of the men offered to take a rope's end to the cub, but its fury was so great that the jest was never repeated, and the same man was not safe on the deck afterwards. On the whole, however, all the sailors were fond of the creature, and would have liked to play with it, but none were permitted, or indeed safe to do so, except his first friend, Bob Jones. With him the whelp was always doele.

A singular circumstance occurred on the homeward passage. Three days after passing the Cape of Good Hope, the Sarah fell in with a number of sharks. It was a fine, calm day, and all on board set to work to try and catch one of these monsters. The officers tried to shoot one, and the sailors to harpoon one, but all in vain. At last the sailors got a long rope, in which they tied a sliding loop or noose, and with great difficulty they managed to throw this over the head of a shark which approached the vessel nearer than the rest; then they drew the rope tightly, and with

immense exertion the monster was got on board, after about six hours' labor. Once on the deck, the shark made such use of its tail that no one could venture to go near it. Presently the young lion, seeing a stranger on deck cutting such queer capers, seemed curious to have a nearer look at him, but his enterprise cost him dear, for the shark managed to get one of the lion's fore-paws in its mouth. He then became almost mad with rage and pain, for his foot could not be extracted until the upper and lower jaws of the monstrous shark were forced apart, while the roars of the lion were awfully hideous to hear. A new office now developed upon Bob Jones, for he alone could venture to go near the wounded whelp. He washed its injured paw and carefully bound it up, while the poor animal lay still and permitted him to do as he liked with it, and even seemed to be grateful for his attentions. These were constantly performed, and the noble animal evinced greater fondness than ever for his attendant, but the vessel nearly reached England before the lion's foot was quite well.

Capt. Parker was afraid to take the lion to sea again, although all on board, and especially Bob Jones, were sorry to part with it, but the risk was too great, so he sold his singular passenger to an American captain for £15. What became of it afterwards we never knew.

We have at times a mutual unutterable participation of Divine manna, when far absent in body, and if we are careful to maintain a holy meekness to be worthy communicants at the Lord's table, we shall eat the holy shewbread, void of every sort of corrupt leaven.—*S. Fothergill.*

## THE FRIEND.

NINTH MONTH 27, 1873.

"Are all our religious meetings for Worship and Discipline duly attended; is the hour observed; and are Friends clear of sleeping and all other unbecoming behavior therein?"

This Query, which is read in our Monthly and Quarterly Meetings three times in a year, is, as our readers we apprehend are well aware, as regularly answered with the confession of many deficiencies, both in respect to the attendance of a considerable number of the members, and the care to avoid the unbecoming behavior of not a few in sleeping, when assembled for the purpose of divine worship.

Among a people who profess, as Friends do, that life is a state of probation, and that the work of religion, on account of its immediate relation to a future state, is the proper business of every man, and in which no one can be too deeply engaged, such a confession ought to be humiliating, and the cause for it a subject of close self examination as to whether we are contributing thereto by our own remissness in attendance, or in endeavoring to persuade or encourage others who absent themselves to more faithfulness; as also whether we are concerned to maintain a right exercise, when assembled with our friends, to realize the object for which we meet.

If we really believe in an omnipotent, omniscient Creator, who takes cognizance of all our thoughts, our words and our actions; who

has brought us into existence for the purpose of his own glory, and our enjoyment of everlasting felicity in a world to come; that He has declared He will judge all men, and reward them according to the deeds done in the body; that He has commanded every one to work out his soul's salvation with fear and trembling, and has made gracious provision in the religion which He has instituted and offered to all, for redemption from sin, its guilt and punishment, by the manifestation of his Son in the flesh, in his atoning sacrifice for sin, and his purchased outpouring of the Holy Spirit upon all men, how is it possible we should neglect so great salvation, and show our indifference to Him and our eternal interest, by refusing to make public acknowledgment of our dependence on his providence, and to perform the duty of rendering him that homage and worship in spirit and in truth, which Christ declares He seeks.

However specious our profession may be, under the ordinary circumstances in which the members of our religious Society are placed, if they seriously reflect, we think they must see that their habitual neglect of attendance at meetings for Divine worship, is an evidence of practical unbelief; a mark of being either so engrossed with the choking cares and riches of time, so immersed in sensual indulgences, or so amused with trifles, as to disregard the duty of gratitude and obedience to him from whom they are receiving every blessing they enjoy; and that in reality they are living as though they deemed themselves unworthy of eternal life."

Nor do those who go to meetings, but when here, accustom themselves to giving way to sleep, afford much stronger proof of being utterly affected towards their eternal interest. Recognizing, as they appear to do, the obligation to make public acknowledgment of their dependence on and allegiance to their Creator, they yet give sorrowful evidence that a speculative acquaintance with the requirements of duty are compatible with a customary violation of its dictates, and that convictions of what is right may be habitually overpowered by a corrupt somnolent nature.

When we reflect that worship is an engagement of the soul, which requires the influence of the gift of Divine Grace—vouchsafed to every one who is not reprobate—for its performance in spirit and in truth, it requires but little knowledge of our own hearts, and of the corrupting example of the worldlings around us, to be aware how difficult it is to maintain day by day the spirit of devotion, and to keep alive the sacred fire on the altar of the heart, by walking in the Light of Christ; which none can preserve our convictions of duty from being dissipated by the pleasures of sense, or overpowered in the collisions of worldly interest. We can then, readily understand how great a privilege it is to have the opportunity, two or three times in the week, to retire from the cumbering and engrossing cares of the world, and in common with our fellow pilgrims towards a better country, to draw near in worship to Him who is invisible; to rediscipline, as it were, our intellectual energies, wearied and distracted by daily secular employments, and renew our spiritual strength, by fervent, devout application to the inexhaustible Fountain of all good, who has promised that He will replenish those who wait on him.

The views of Friends in relation to the

worship of the Almighty are simple and yet sublime, rational and yet in accordance with the spirituality of the gospel and the relations existing between the soul and its Creator and Redeemer. They believe that each individual, whether alone, or in an assembly, must perform this solemn act for him or herself; and that there can be no mediator between the soul and its God, but the heavenly man Christ Jesus. Hence that all rights and ceremonies therein are intrinsically valueless. The sacrifice or oblation whatever it may be, must be prepared by the operation of the Holy Spirit on the heart, and presented by the High Priest of our profession, who is "the Minister of the Sanctuary and of the true Tabernacle which God hath pitched and not man." Though He hath entered into the holy place within the veil, He is nevertheless present with the two or three gathered in his Name, and having once offered up himself "to bear the sins of many; unto them that look for him shall He appear the second time, without sin unto salvation."

Would that all the members of our religious Society could realize and rightly estimate this high and ennobling doctrine of divine worship! how would many have been restrained from wandering into the ways of other religious professors, and many meetings held under the character of Friends' meetings been preserved from bringing reproach on our profession. We take the following from the epistle of London Yearly Meeting issued in 1840.

"Dear Friends, of all ages and conditions, we have been again brought to feel the value of uniting in the worship of God 'in spirit and in truth.' It was under a sense of their need of that nourishment to the soul, which they found not in the forms and observances to which they had been habituated, that our early Friends were first led to separate from others, and to present themselves in small companies before the Lord. As the eye and the cry of the soul were unto Him, He did refresh and strengthen them together, and give them to feel the sufficiency of his power to qualify them to perform united and acceptable worship in *spirit*, unto Him, the living and true God. Truth and uprightness as inculcated both in the law and the gospel, were deeply rooted in their hearts, and hence, as honest towards God, they could not, with a good conscience, themselves uphold or countenance in others the forms of prayer and thanksgiving to which they had been accustomed. Whilst deeply sensible of the duty and the privilege of true prayer, they found that stated forms were not adapted to their condition; they felt that the use of them was not in the life and power of the gospel, and therefore that it did not accord with that worship which is to be performed in *truth*.

Our sense of the spiritual character of the reign of Christ, and of the inadequacy of these forms to satisfy the soul, remains the same; and we continue to feel ourselves conscientiously restrained from uniting in any of those modes of worship which others think it right to adopt. Whilst we desire to cherish, and to inculcate true Christian charity towards those from whom we differ, we would affectionately encourage all our members to confine themselves, in the public performance of this solemn duty, to a diligent attendance of our own meetings for worship. Under the renewed conviction of the soundness and importance of

this testimony to spiritual worship, we are quickened in desire that Friends may be kept alive to a right exercise of mind in our public assemblies. In the experience of past and present times it has been felt, and we believe, by the waiting soul it will continue to be felt in our meetings for Divine worship, whether in the times of silence, or under the exercise of ministry, or the vocal offering of prayer, thanksgiving, and praise, that the words of the apostle are applicable: we are of those who 'worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' He grants to his faithful followers at times to feel the force of his own blessed words: 'He that cometh to me shall never hunger; and he that believeth on me shall never thirst.'"

## SUMMARY OF EVENTS.

FOREIGN.—The session of the Spanish Cortes has been suspended until the 2nd of next First month, and in accordance with the authority recently granted, the government has issued a proclamation suspending the constitutional guarantees. It was believed in Madrid on the 21st inst., that the end of the insurrection in Cartagena is approaching. Dissensions have broken out among the insurgents. The government has offered terms which the leaders are willing to accept, but fear their followers. The Republican troops have entered Malaga, meeting with no opposition from the insurgents. The recent operations of the Carlists have been comparatively unimportant. Desertions from their ranks is said to be increasing and demoralization spreading. It is thought in Madrid that the Carlist cause is quite precarious. The British fleet in Spanish waters is collected in the harbor of Alicante, which city is threatened by the insurgent iron-clads.

The King of Italy has gone to Vienna on a visit to the Emperor of Austria. Many Ultramontanes belonging to the Imperial Court and leading members of society, left Vienna to avoid meeting Victor Emmanuel. One of the Vienna newspapers has been suspended, and its bureau seized by the police, because it published an attack on the King of Italy while he was the guest of the Emperor. On the 22d the King of Italy proceeded to Berlin, where he was received with cordiality.

It is officially reported that there have been 2755 cases of cholera in Vienna since the outbreak of the disease, and of this number 1110 were fatal. The disease is raging with great violence in Hungary.

A violent storm on the Black Sea, last week, proved very destructive to shipping. Seventy vessels were wrecked near the mouth of the Bosphorus, and nearly all on board perished. At one point on the coast two hundred and sixty-five bodies have been washed ashore.

The evacuation of French territory by the German army of occupation was not finally completed until the 16th inst.

A petition numerously signed by members of Protestant churches in France, has been sent to the Protestant Deputies in the Assembly, urging them to use all their influence and to vote against a monarchy. The fusion between the two branches of the Bourbons appears to be complete, and all will unite in the effort to place the Count de Chambord, the representative of the elder branch, upon the throne of France.

A Paris dispatch of the 17th says: "Starnes, the English traveller, has arrived here from Central Africa. He reports that he met Dr. Livingstone last June, and parted with him on the 1st of July, at which time Livingstone was in good health."

There were 121 deaths of cholera in Paris from the 9th to the 14th inst.

Paris has 115,000 paupers, a much larger number in proportion to its population than London.

Elections to fill vacant seats in the French Assembly have been ordered for the 12th of next month.

A declaration is expected shortly from the Count de Chambord, acknowledging the right of the people to share in the government of the nation, and consenting to the settlement of the future constitution of France by national representatives.

Frederick William, Elector of Hesse Cassel, has formally resigned, and consented to the annexation of his territory to Prussia, and has renounced his right of property in the revenues of the Electorate; in compensation for which the government of Prussia has granted him an annuity of 2,000,000 thalers.

A dispatch from Calcutta announces the loss at sea

of the ship Indus, coolie laden, and four hundred and eighteen coolies perished.

A dispatch from Teheran says the trouble between the Shah and the late Grand Vizier grows out of local matters entirely, and does not, as reported, relate to the Renter Commission. It is believed that the Vizier will soon be reinstated.

The Brazilian cable which was broken and lost east of Madeira, has been recovered and the shore end taken to Madeira.

The weather throughout England has been wet and unfavorable for the crops. The Mark Lane Express says the potato disease is spreading rapidly, and estimates that England must import 12,000,000 quarters of wheat this year.

The Great Eastern has arrived at Portland having failed to recover the cable of 1865. No further reduction of tolls is probable at present.

One hundred tons of American bar iron were sold at Liverpool on the 16th inst., at £11 10s. per ton, thus underselling English iron. Cains, the iron merchant, of Liverpool, in a letter to the press, admits that iron may be profitably purchased in New York for shipment to England, and says he is convinced American trade is lost to England.

The Spanish steamer Murillo, which ran down the emigrant ship Northfleet, having arrived at Dover, has been detained there by orders from the Admiralty.

It appears to be certain that the population of the empire of India, says the Pall Mall Gazette, is from one-fourth to one-third greater than it was supposed to be, or, in round numbers, it amounts to 240,000,000 souls. The census of Bengal, for which alone the details are yet before us, presents several very startling results. Before the census was taken the population of this region was estimated at about 42,000,000. It turns out to be 66,856,859, or more than half as much again as the received estimates. There has been another revelation made by the census as astonishing as the hitherto unsuspected populousness of the province. The Mohammedans number very nearly a third of the whole population.

London, 9th mo. 22d.—Consols 92½. U. S. 5 per cents 91½.

Liverpool.—Uplands cotton, 9d.; Orleans, 9½d. Breadstuffs quiet.

UNITED STATES.—A severe financial panic commenced in New York and Philadelphia, and extended from thence to other cities, on the 18th inst. It appears to have had its origin in the suspension of the eminent banking house of Jay Cooke & Co., with branches in New York and Washington, and was quickly followed by that of E. Clark & Co., Philada., Fisk & Hatch, E. D. Randolph & Co., and numerous other bankers and brokers in New York, and a considerable number in Philadelphia. Most of these houses are understood to hold assets much in excess of their liabilities, and will, it is expected, ultimately pay their debts in full. In consequence of the sudden shock given to credit by these failures, a run set in upon various banks and trust companies which held large sums on deposit. Most of these institutions met all demands promptly, but others were compelled to close their doors; this was the case with the Union Bank, Philada., and the Union Trust Company, the National Trust Company, the Bank of the Commonwealth and the Bank of North America, New York.

The market for stocks, &c., became unsettled, and railroad shares in some cases sunk greatly in value. At the end of four days the excitement had in measure subsided, and prices were generally higher. The U. S. Secretary of the Treasury, with the approval of the President, has directed the purchase of U. S. bonds to an unlimited amount, with a view of throwing more currency into circulation.

The failure of Jay Cooke & Co. came from large advances on North Pacific Railroad bonds and other securities not immediately marketable.

On the evening of the 22d it was believed that the crisis was past, and confidence returning. Throughout the panic there was no call upon the National Treasury for assistance except from New York, a light one from Philadelphia, and still less from Washington. The general business of the country is said to be prosperous.

The interments in Philadelphia last week numbered 283, including 110 children under two years of age. There were 18 deaths of cholera infantum, 41 consumption, 25 marasmus, and 10 old age.

In New York there were 598 deaths last week.

Commissioner Brunot has contracted with the Ute Indians for a cession of all the mountain portion of their reservation that is not fit for agricultural purposes to the United States.

Information has been received of the rescue of the

crew of the Polaris. The party wintered in Life-boat Cove, where they built a timber house, which they covered with sails. In the spring two boats were built of thin pine boards taken from the cabin of the Polaris. On these the whole party of fourteen embarked as soon as the ice opened, and sailed southward; and on the 22d of Sixth month they were picked up by the whaler Ravonseraig, off the coast of Greenland. From this vessel they were transferred to another which conveyed them to Dundee, Scotland; all were well notwithstanding their great hardships and privations. The entire party left Dundee on the 23d, in company with the U. States Vice Consul, for Liverpool, to take the steamer for New York.

*The Markets, &c.*—The following were the quotations on the 22d inst. *New York.*—No public sales of gold were made, it is rated at about 111¾. No reliable quotations can be given for government securities, which are temporarily depressed in value. Superfine flour, \$5.50 a \$6; State extra, \$6.75 a \$7.10; finer brands, \$7.50 a \$10.75. Amber western wheat, \$1.66; red western, \$1.62; No. 2 Milwaukee spring wheat, \$1.48. Oats, 49 a 54 cts. State rye, 92 cts. Western mixed corn, 63 a 64 cts.; yellow, 67 cts. *Philadelphia.*—Superfine flour, \$4 a \$4.50; extras, \$4.50 a \$5.50; finer brands, \$6 a \$10. White wheat, \$1.70 a \$1.85; amber, \$1.65 a \$1.70; red, \$1.55 a \$1.60. Yellow corn, 66 cts. The market for beef cattle was dull. Sales of about 3000 head at 7 a 7½ cts. per lb. gross for choice and extra, fair to good, 5½ a 6½ cts., and common, 4 a 4½ cts. Sheep sold at 4½ a 6 cts. per lb. gross, and hogs at \$7.25 per 100 lb. net.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, Tenth month 3d, at 1 p. m.

The Committees on Instruction and Admission will meet at 10 A. M., of the same day.

The Visiting Committee, appointed to attend the Examination at the School, meet there on Second-day evening, 9th mo. 29th. For the accommodation of this Committee, conveyances will be at the Street Road Station on the 29th inst., to meet the trains that leave Philadelphia at 2.30 and 4.45 P. M.

SAMUEL MORRIS,

Philada., 9th mo. 23d, 1873.

Clerk.

#### WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to CHARLES J. ALLEN, Street Road P. O., Chester Co., Pa. Applications may also be left with JACOB SMEDLEY, 304 Arch St., Philadelphia.

#### WANTED

A teacher in the classical department on the boys' side at Westtown School.

Application may be made to

Thomas Conard, West Grove, Chester Co.

Joseph Walton, Philadelphia.

William Evans, "

Charles Evans, "

#### EVENING SCHOOLS FOR ADULT COLORED PERSONS.

Teachers are wanted for these schools, to be opened about the first of Tenth month.

Application may be made to

Elton B. Gifford, 28 North Third St.

Ephraim Smith, 1110 Pine St.

James Bromley, 641 Franklin St.

Richard J. Allen, 472 North Third St.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Fall term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### WANTED

A suitable woman Friend to act as Governess at Westtown Boarding School. Apply to

Rebecca S. Allen, Philadelphia.

Sarah A. Rielie, "

Susan E. Comfort, Knox St., Germantown.

Lydia L. Walton, Moorestown, N. J.

#### RECEIPTS.

Received from Daniel Packer, N. J., \$2, vol. 47 from Gideon C. Smith, R. I., \$2, to No. 28, vol. 48 from Stephen Hobson, Agent, O., for Thomas Hobson Achsah Mott, and John Naylor \$2 each, vol. 47; from Thomas Twining, N. Y., \$2, vol. 47; from Natha Warrington, Agent, Io., \$2, vol. 47, and for John Vail Evan Smith, John Hoge, Michael King, Elwood Spencer, Jonathan Briggs, George Briggs, William Briggs, Jr., Thomas Penrose and Asenath Edgerton \$2 each, vol. 47, and for John Q. Spencer, \$2, to No. 17 vol. 48; from Elijah Kester, Md., \$2, vol. 47; from George B. Allee, Pa., \$2, vol. 47; from William A. Robinson, R. I., \$2, vol. 47; from Ann Bacon, N. J. per Horatio C. Wood, \$2, vol. 47; from Benjamin Bowerman, Mich., \$2, vol. 47; from Israel Cope, Jr., O., \$2, vol. 47; from Sophie L. Keenan, Pa., \$2, vol. 47; from Sarah Ann Allen, N. J., \$2, to No. 4, vol. 48; from Susan J. Yerkes, City, \$2, vol. 47; from Abner Eldridge, Agent, Io., \$2, vol. 47, and for Alexander L. McGrew, Simon O. McGrew, and Nancy L. Thompson \$2 each, vol. 47; from James Woody, Agent, Ind., \$2 vol. 47, and for Robert Cox, \$2, vol. 47; from Lettice Thompson and Beulah Embree, Pa., per Richard E. Bailey, \$2 each, vol. 47; from Charles Stokes, Agent N. J., \$2, vol. 47, and for Samuel S. Haines, Mary E. Ely and Levi Troth, \$2 each, vol. 47; from Trema Cooper, Pa., \$2, vol. 47; from Thomas M. Harvey, Pa. \$2, vol. 47, and for Martha H. Linton, \$2, vol. 47; from Mary E. Pim, George B. Mellor, Sarah C. Passmire and Delia A. Wallace, Pa., per Joseph Scattergood, Jr. Agent, \$2 each, vol. 47; from John E. Sheppard, N. J. \$2, vol. 47; from Francis Taber, Vt., per Nicholas E. Guindon, \$2, vol. 47; from George W. Cooper, Jr., Pa. \$2, vol. 47; from Jesse Haines, Pa., \$2, vol. 47; from Enos P. Eldridge, Pa., per Isaac Hall, \$2, vol. 47 from William H. Burr, City, \$2, vol. 47; from Larki Pennell, City, \$2, vol. 47; from Joseph E. Troth, N. J. \$2, vol. 47; from Esther S. Prickett, N. J., \$2, vol. 47 from Sarah Ann Leeds, N. J., \$2, vol. 47; from Rebecca Hibberd, Pa., \$2, vol. 47; from Rachel E. Woodward Pa., \$2, vol. 47; from Walker Moore, N. J., \$2, vol. 47 from Ellis Winner, O., \$2, vol. 47; from Samuel I. Smith, Pa., \$2, vol. 47; from William Carpenter, Agent N. J., \$2, vol. 47, and for Joseph T. Warren, William C. Sheppard, and Samuel P. Carpenter, \$2 each, vol. 47; from Mary D. Maris, Del., \$2, vol. 47; for Michael Wilson, Mich., \$2, vol. 47; from Deborah C. Hatter Pa., \$2, vol. 47; from Richard Hall, Agent, England 10 shillings, vol. 47, and for Hannah Grubb, Jonathan Pearson, John E. Brockbank, John Sadler, John E. Walker, Thomas Williamson, William Walker, Robert Bigland, Elizabeth Williams, William Adair, George M. Goundry, Nancy Ritson, Richard B. Brockbank Alice Altham, Martin Lidbetter, Joseph Hall, Josiah Hall, William Wigham, John Little, Josiah Thompson and Rachel Jackson, 10 shillings each, vol. 47, and for Sarah S. Moss and Thomas Jackson, 10 shillings each to No. 31, vol. 48.

*Remittances received after Fourth-day morning will not appear in the Receipts until the following week.*

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at her residence, near Medford, Burlington Co. N. J., on 4th day the 6th of 8th month last, ELIZABETH B., widow of Joshua Stokes, in the 59th year of her age —, at her residence in Medford, N. J., on 6th day the 8th of 8th month last, PRISCILLA W., widow of John N. Reeve, in the 74th year of her age.

—, at her son's residence, near Medford, N. J., on 4th day the 13th of 8th month last, ELIZABETH C. widow of Benjamin H. Wills, in the 69th year of her age.

—, at the residence of David Evans, near Marlton N. J., on 5th day, 9th mo. 4th, ELIZABETH EVES Senior, in the 92d year of her age.

The above mentioned four Friends were all beloved members of Upper Evesham Monthly Meeting Friends.

—, 8th month 28th, 1873, in Robeson Townshi Berks Co., EPHRAIM MORRIS, aged 81 years and months, a member of Robeson Particular Meeting.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

# THE FRIEND.

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## Bank Note Engraving.

Few modern arts have made such steady and rapid progress as that of bank note engraving, whose masters have been constantly impelled to new devices by the fresh expedients of counterfeiters and their application of new discoveries in science. Both lithography and photography at one time threatened to leave legitimate currency no protection save the law, but the danger from these sources has been in a measure averted by further triumphs in this branch of engraving.

For obvious reasons, this art has reached its highest development in the United States, and is almost distinctively American. Paper money has formed a large part of our currency since the formation of the Union, the various issues, under the local systems of banking, being so numerous that it became impossible for men in different parts of the country to be familiar with the notes of every bank. To prevent the circulation of counterfeits under such circumstances was possible only by bringing the art of bank-note engraving to such a degree of perfection as to defy all attempts at imitation.

The increase in paper currency created by the war still further tended to produce this result, which is apparent upon comparing the American work with that produced in any country in Europe.

Although the process of bank note engraving has been frequently described, but few persons whom some special taste or business has not led to its study are familiar with the character of the work carried on by the American Bank Note Company, at the corner of Liberty street and Broadway. Its details are so numerous that a minute and elaborate description would be fitted only for a magazine or a book; but an outline of its principal features will afford information to the general reader.

The American Bank Note Company, which was formed in 1858 by the consolidation of all the private companies then scattered through the United States, employs in its various departments as many as five hundred persons, of whom a large number are women. Its numerous workrooms are fire-proof, and were specially designed for the use to which they are devoted.

The designs for the vignettes of bank notes, bonds, stock certificates, &c., are made by artists of the highest standing, and then etched on steel plates by the best engravers in various parts of the country. On the reception of the plates by the company they are taken to the transferring room, where the most important feature of bank note engraving may be witnessed. This distinctive characteristic is the power to endlessly repeat the costly designs, reproducing in a short time what was originally prepared by months of artistic labor.

The engraved steel plate is first "case-hardened," or exposed to intense heat and then suddenly cooled, which gives it an adamantine surface. It is then placed in the transferring machine, which is a combination of levers by which enormous pressure can be exerted. Above the plate is placed a cylinder of soft steel, and this is rolled upon it, under pressure, until the design etched upon the hard steel is completely transferred to the soft, on which it appears in relief. This operation consumes but a brief period. The cylinder, or die, is then case-hardened like the original plate, and is ready to continuously reproduce the design upon soft plates by a process just the reverse of that described.

Formerly it was thought impossible to transfer more than a small part of a design at once, and the work was performed by slow degrees. Now a whole bank note is pressed through the process as easily as a single vignette a few years ago.

The more variety there is in the engraving of a note, the more difficult it is to counterfeit, and the more certain is a spurious note to be detected by the practised eye, which discovers anything at variance with the general appearance of the genuine, even if the expert is unable to point out the precise nature of the deficiency. For this reason fine lathe work, which it is almost impossible to successfully counterfeit, is employed for what are technically known as the "counters," or those parts of the note on which the figures are placed.

This work is executed by a geometric lathe, constructed with marvellous ingenuity and at great cost. The combinations of which it is susceptible are absolutely innumerable, and are distinguished by cutting the steel with line over line in geometrical harmony. Before beginning a new design in this manner it is difficult to foretell its precise appearance, but after it has been executed once, it can at any time be reproduced if a record is kept of each movement of the machine.

The dies are, of course, constantly accumulating, and already the room where those not in use are kept contains about \$50,000 worth of steel alone, without taking into account the value of the work to which it has been subjected.

From the transferring room the plates are taken to the printing rooms, where large numbers of men and women are constantly at

work. The paper used to receive the impressions is of several different kinds, but all are made in some way of linen. Usually a mixture of old and new linen is used, the former giving softness and the latter tenacity of texture. The paper on which the United States currency is printed contains a great number of coarse fibres, occupying a specific part of the bill, and is made under a patent controlled by the government. It is said to be more difficult to counterfeit than many other kinds; but its advantage chiefly consists in the fact that no private person can have it in his possession without rendering himself liable to prosecution. The Bank Note Company is responsible for every sheet of this received by it; and, if a fragment of paper used for \$100 notes, equal in size to one of the notes, should be lost, would be obliged to pay \$100 to the government. So perfect, however, is the system of checks and balances in the establishment, that, although the company has printed about 10,000,000 sheets, from the ten cent paper upward, it has never been obliged to refund more than \$20 in all.

The steel plates, usually bearing four *fac-similes* of one design, each the size of a bank-note, are laid upon the press and the ink applied. The ink is then wiped with a cloth from everything except the engraved lines which it has filled, and the surface of the plate is polished with whiting. A sheet of paper having been laid over it, the pressure is applied and the design printed.

Where inks of several colors are used, a separate impression must of course be made for each color. Much improvement has been made of late in the process of combining colors, and printing one over another, in a manner which at the same time produces an agreeable effect on the eye and increases the difficulty experienced by the counterfeiter.

In printing revenue stamps and tinting the spaces for the writing in checks, drafts, &c., soluble inks are often used, rendering it very difficult to use the stamps after cancellation, or to "raise" the checks by the use of acids.

Ingeniously-made machines are used for numbering the notes and stamps, one woman being able to perform the work on a great number within a few minutes.

From the printing department the sheets are taken to the drying rooms, whence, after a sufficient time, they are removed to another room, and subjected to hydraulic pressure between pasteboards. Having been pressed perfectly smooth, they are then ready to be sent from the building.

In a room on a lower floor all additions necessary to be made after the transferring process, such as special names of banks or companies, are executed with graving tools by skilled workmen.

Near this is the paper room, where the paper used by each workman is received by him and charged to him personally. The records kept here and in the drying room

must exactly tally. Every time that the paper passes from one department to another it is carefully counted, so that the company can fasten on some person the responsibility for every missing sheet.

Of the United States currency the greater part, for the sake of safety, is printed in three establishments, the same notes going through a part of the process here and a part in the National Company, while the final work is performed in the government office at Washington.

A large part of the work of the American Company is done for foreign countries, including British provinces, the West India Islands, the empire of Brazil, all the South American republics and the government banks in Russia, Greece and Italy, together with private institutions in England, Switzerland and other parts of Europe.—*N. E. Post.*

For "The Friend."

### Our Watch, and Our Warfare.

"Take ye heed, watch and pray: for ye know not when the time is."—Mark xiii. 33.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."—Luke xxi. 36.

"But the end of all things is at hand: be ye therefore sober, and watch unto prayer."—1 Peter iv. 7.

"Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."—Mark xiv. 38.

"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. xvi. 33.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

— "having your loins girt about with truth, and having on the breastplate of righteousness;

"And your feet shod with the preparation of the gospel of peace;

"Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

"And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance."—Eph. vi. 11, 14-18.

"Continue in prayer, and watch in the same with thanksgiving."—Col. iv. 2.

Watch, and pray. The two go together. Watch, because the enemy assaults with various temptations, and you may be taken unawares; and when you see danger—when pride, or vanity, or selfishness, or sloth, or discontent, are gaining entrance, then pray. Many overlook this part, and try to fight their corruptions in their own strength. But we cannot conquer thus. We must first turn to the Stronghold—tell our ever-present Saviour that we are tempted and weak, place ourselves in His care and keeping, and ask Him to overcome for us; either to take away the temptation, or to give us His strength to stand against it. Putting on the whole armor of God is another form of expression for putting on Divine strength through faith. But first we are to have our loins girt about with truth: our eye must be single unto our Lord; with no reservation in favor of some pet corruption—no leaning upon our own strength. If we are His, then we may have for a helmet a strong hope of His salvation from whatever assails us. By faith in Christ, and wielding no carnal weapon of human reasoning or effort, but the sword of the Spirit—obeying the word or message of God to us individually, we shall be able to quench all the fiery darts of the wicked. But we cannot thus fight and conquer, unless Christ is our Cap-

tain; unless we have ceased to be the servants of sin, and become the servants of God.

For, "to whom ye *yield yourselves* servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."—Romans vi. 16. And "the wages of sin is death; but the *gift* of God is eternal life, through Jesus Christ our Lord." All, His gift; the salvation from condemnation and from corruption—the armor, the victory. All ours, if we give ourselves up to Him, to be His soldiers and servants—to let Him work in us, and for us, and through us, according to His good pleasure.

How dishonoring then must it be to the invincible King, to allow some enemies to lurk in the camp, under the idea that they have always been there, and cannot be cast out! And how many Christians do indulge fearfulness, or doubt, or gloom, or passion, or sensitiveness (which is generally a form of pride), or heedlessness, or discourtesy, or anxiety; saying in themselves, "This is my infirmity—it is constitutional, I cannot help it!"

Ah, my friend, hast thou kept on the watch for this, thy *besetting* sin? and hast thou gone forth against it in the whole armor of God, that thou may be able to stand against this wile of the devil?

And hast thou ever thought that to thee it may be given, like Paul, to *glory* in thy infirmities, that the power of Christ may rest upon thee? For if thou hast been a gloomy man, and through grace becomes a cheerful one—or anxious, and becomes of a quiet, trusting spirit—or passionate, and becomes gentle—or a touchy man, and becomes charitable and humble—or a blunt man, and becomes courteous, thou hast much more opportunity to show forth the praises of Him who hath called thee out of darkness into His marvelous light, than if no such *manifest* change had been needed; and others seeing, may be led to seek for themselves the same deliverance.

That was a wonderful utterance of the apostle James: "My brethren, count it all joy when ye fall into divers temptations." There must be a very strong faith in the ultimate victory of the Power that worketh in us, for us to count it *all joy* to find ourselves in the midst of divers new enemies. Let us try to realize it.

M.

For "The Friend."

Believing the following account of the first porpoise in the Brighton Aquarium will interest many of the readers of "The Friend," who have seen it rolling, tumbling, swimming, &c., in the mid-ocean, but not seen it on land. I copy it for insertion.

"A pair of porpoises are among the attractions of the Brighton Aquarium. — Lee thus described the first, before it had a companion:

"The porpoise at its arrival was 4 ft. 6 in. long. The tank in which it is placed is above 102 feet in length. I regret to say it was necessary to place an attendant on guard before the tank, to prevent people amusing themselves by frightening the poor thing by shaking parasols and sticks at it, as it passed them. It ate 60 live poutings and smelts the first day, but as it will now take dead fish, there will be less difficulty in providing food for it. Of this it has given to it 4 pounds a day, at four meals, as a first experiment of its necessities. If this is insufficient, it can help itself from a shoal of smelts and other small fish which have been put in the tank with it.

When it catches a fish it siezes it by the middle of the body, so that the head and tail project on each side of its mouth, holds it there for a second, as if pressing its teeth into it to partially divide it into pieces and make it flexible, and then swallows it at a gulp, apparently without any effort to turn it lengthwise, and bolt it head foremost.

"The pretty creature has a nice, good-natured face, in which I fancy I can often read an expression of pleasure and animation and is as full of fun and frolic as a Newfoundland pup, galloping along something like a dog after a stick thrown by its master, and tossing up its tail with a romping kick, as a skittish colt throws up its heels in play. It will be as docile as a seal; for the porpoise is a very intelligent animal. It has a large brain and acute sensibility."

Extract from the *Life of Thomas Shillitoe.*—

In the year 1790, he believed it was required of him to leave his family, and outward concerns, to travel in the work of the ministry. As the visit, if entered upon, would require him to be absent from home a considerable length of time, and he had no one to leave in charge of his business, he was much tried, and at first disposed to put it aside. He says: "I found the enemy began to be very busy, endeavoring to take advantage of me, and sap the foundation of my confidence in the never failing arm of Divine power. I was one day tempted to come to the conclusion, that let the consequences be what they might, I must give up all prospects of ever moving in this engagement; but He who knew the sincerity of my heart, did not leave me in this season of extremity, to become a prey to the adversary of souls, but in his unmerited mercy had compassion on me. One day when I was standing cutting out work for my men (shoemaking) my mind being under the weight of concern, these discouragements again presented themselves, if possible, with double force; but in adorable mercy, I was so brought under the influence of divine help, as I had not often, if ever before known. And as I became willing to yield to it, the power of the mighty God of Jacob was mercifully manifest, subduing the influence and power of the adversary; holding out for my acceptance this encouraging promise, which was addressed to my inward hearing, in a language as intelligible as ever I heard words spoken to my natural ear: 'I will be more than bolts and bars to thy outward habitation, more than a master to thy servants, for I can restrain their wandering minds. More than a husband to thy wife, and a parent to thy infant children.' At this the knife I was using fell out of my hands; and I no longer dared to hesitate, after such a confirmation." In a short time after this, he informed his friends of his religious concern to visit the families of the members of his own religious Society in Norwich, which he accomplished to the satisfaction of those visited, as well as himself. Upon returning to his residence he found his outward concerns in as good order as if he had taken the management of them the whole time. He remarks: "After such demonstrations of the superintending care of the Most High, what must be the sad consequences of unfaithfulness to Divine requirings, should it in a future day mark my footsteps."

"Speak fitly, or be silent wisely."



For "The Friend"

John Heald.

(Continued from page 42.)

12th mo. 17th, 1816. "We parted with our kind friends of Virginia, and about 2 o'clock crossed the line into North Carolina to Peggy Vindslow's, a widow. I was weary, and was indly entertained. In the morning went nine miles to Wells Meeting, it was their meeting in course. Here we met with two men, two women and a girl. I felt weak and tried, ut in this retired situation, I felt encouragement in the renewal of some expressions of our Lord: 'Many prophets and righteous men have desired to see the things that ye see, and have not seen them.' Some of these have in visions seen glorious things, for Isaiah speaking of things to come as if they then were, says: 'Unto us a son is born, unto us a child is given, and the government shall be on his shoulders. He shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, and of the increase of His government and peace there shall be no end.' Another was grieved because the gold had become dim, and the most fine gold changed: 'The precious sons of Zion comparable to fine gold, how are they esteemed as earthen pitchers! Thus a difference is described between the faithful and the unfaithful.

"We rode this evening to Benjamin Albertson's, at Sutton's Creek. The next day we attended their meeting, I addressed it with some of Paul's expressions: 'Let supplication, intercession and prayer be made for all men; for kings and for all in authority, that we may lead quiet and peaceable lives, for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved and come to the knowledge of the truth;' pressing the necessity of prayer not only for ourselves, but so one for another. Are there not too many who are neglecting to perform this duty? and this be neglected can such be concerned as they ought to be to pray for themselves. Those who are duly concerned for themselves will also be concerned for others, this will follow as naturally as one time does another. Many words were dropped to encourage to faithfulness, and to avoid a state of ease, which would hinder the enjoyment of much comfort.

20th. We attended the meeting at Little River, held by appointment. A considerable number of Friends and others attended. In addressing them, I began with: 'But Mary hath chosen that better part, that shall not be taken from her.' I proceeded but slowly, and could not get forward with readiness, and I went on as I could, endeavoring to attract an attention to obtain that good part which we are all desiring to have. When we are about to part with earthly enjoyments, then we shall want to obtain a possession in that inheritance that is undefiled and that fadeth not away. Seeing we desire such an inheritance, should we not attend very carefully to that which we see will be most to our advantage? Thus I labored, and many of them were tendered, and it was a good meeting, and I hope tended to profit. I felt much love for the people, and earnestly desired their welfare."

After visiting at several other places, J. H. Stus speaks of a meeting at Sutton's Creek. "My mind was soon introduced to a trying exercise [respecting] a state near to be forsaken by the Saviour of men, and though near

I believed there was yet hope, at least that such might return, repent and live. I stated the example of the vineyard: 'What could I have done more for my vineyard, that I have not done in it.' I instanced Manoah's fear of dying, because they had seen an angel of the Lord, but his wife encouraged him to hope, saying, 'if the Lord were minded to kill us he would not have received an offering at our hands.' I then mentioned the case of the prodigal, who had gone into a far country and wasted his substance, and when that was gone he joined himself to a citizen of that place, who sent him into the fields to feed swine, and he fain would have filled himself with the husks the swine did eat, and no man gave unto him, &c.

At Buck Spring Meeting, I supposed no way would open for labor, but at length a little presented and that simple. As I proceeded other matter opened, and I went on and was furnished with an easy flow of expression. In the last two meetings truth rose into dominion, the sincere were encouraged, and the negligent were warned and affectionately aroused. May I be preserved in humility, and return as Mordecai did to wait at the king's gate.

28th. Attended a meeting near Mary Lawrence's. I mentioned Joshua, the servant of the Lord, and his advice to Israel when he told them they knew in all their hearts and in all their souls, that not one of the good things had failed of all that had been promised to them. Thus he tried to engage them to serve the Lord. There are many blessings promised, such as 'Blessed are the pure in heart;' 'Blessed are the poor in spirit;' 'Blessed are ye when men shall revile you, and persecute you, and say all manner of evil falsely against you for my sake, rejoice and be exceeding glad, for great is your reward in heaven;' 'Blessed are the peace-makers, for they shall be called the children of God;' and not one of these blessings has failed to the faithful, to those who have been obedient to the divine requirements. 'If ye are willing and obedient, ye shall eat the good of the land.' 'Seek first the kingdom of heaven and the righteousness thereof, and all these things shall be added, for your Heavenly Father knoweth that ye need all these things.' None of these blessings have failed to the humble, devoted, dedicated ones.

1st mo. 1st, 1817. We again attended Rich Square Meeting. I introduced the command of our blessed Lord, of laboring for that bread which perisheth not, but that nourisheth up unto eternal life. I believed there would be more profit in searching deeply into the true meaning of this, than in going into the wide field of speculation, viewing or trying to view things afar off. Things near, I believed, were too often neglected in trying to investigate and comprehend incomprehensible things, and much loss sustained thereby. We should meditate and reflect, and thereby improve in silence. We should seek to know what the bread consisted of, which we are commanded to labor for. If ye love me, said our Lord, ye will keep my commandments. If we love Him, we would love one another. If we did not labor for that bread we should sustain a loss, for we might remember how it was with the first anointed king of Israel; until he disobeyed the voice of the Lord, he was helped in all his difficulties; but it was after he had been disobedient he complained that the Lord had forsaken him, and answered him no more; and after this, he

went to those heights where he fell on his own sword, and where David said, let there be neither dew, nor rain, nor fields of offering, for there the shield of the mighty is vilely cast away, and the beauty of Israel is slain on thy high places.

6th. We rode about twelve miles to the funeral of Lydia Newsom, wife of Willis Newsom, she died after about four days illness, leaving five children, one about six weeks old. They lived remote from Friends. Some counsel was given to be in readiness for death, and that the connections, after dropping the tear of sympathy, do not invite sorrow and delight to grieve; after which the corpse was borne to the grave in the orchard near the house.

8th. This morning my mind was brought under an exercise respecting the people of color under Friends' care, understanding that government considered the Society of Friends to be a body corporate and capable of holding property, and that manumission for a person of color would last no longer than the life of the person who gave it, and that the heirs of such assignee could reduce again to slavery such as had been manumitted, and sell them into perpetual servitude. I was at a Friend's house, where a woman of color lived, who said the Friend who had manumitted her was an old man, that his children had gone out of society, and had several times endeavored to get her away to sell to the speculators. The Yearly Meeting had concluded to have them conveyed by legal transfer from the original owners to the Yearly Meeting, as being the best means to secure their freedom, but somehow Friends here were not united to fall in with the direction of the Yearly Meeting. My mind is alarmed on account of the deplorable situation of this oppressed people, of whom there are abundance in the parts we have passed through and are now in."

(To be continued.)

*Curious Result of Misspelling.*—Errors in orthography are inelegant, but generally productive of no greater harm than a comical mistake or remediable misunderstanding. They may, however, have very serious consequences, and my Russian friends related to me an instance of this, which, although I must leave to them the responsibility for its historical accuracy, ought to be a warning to careless spellers. Two streams fall into the Black Sea, they said at a short distance to the east and west of Batoum, [near the eastern end of the Black Sea], and the names of these streams are, with the exception of one letter, identical. When the frontier line in this quarter of the world was being negotiated between Russia and Turkey, the former power was naturally anxious to include Batoum (the only good harbor on the eastern shore of the Euxine) within its territory, and in order to obtain this object, to extend its frontier to the most westerly of the two streams. In drawing up the treaty, however, that one little letter, which alone marked the difference in their names, was omitted, and the eastern stream became and has remained the division between the two countries.—*Mounsey's Persia.*

Sydney Smith once commenced a charity sermon, by saying: "Benevolence is a sentiment common to human nature, A never sees B in distress without asking C to relieve him."

## PILGRIM DISCOVERIES.

I've found a joy in sorrow,  
A secret balm for pain,  
A beautiful to-morrow  
Of sunshine after rain.  
I've found a branch of healing,  
Near every bitter spring;  
A whispered promise stealing  
O'er every broken string.

I've found a glad hosanna  
For every woe and wail,  
A handful of sweet manna,  
When grapes from Eschol fail.  
I've found a Rock of Ages,  
When desert wells were dry;  
And after weary stages,  
I've found an Elim nigh.

An Elim with its coolness,  
Its fountains and its shade!  
A blessing in its fulness,  
When buds of promise fade!  
O'er tears of soft contrition  
I've seen a rainbow light;  
A glory and fruition,  
So near!—yet out of sight.

My Saviour! Thee possessing,  
We have the joy, the balm,  
The healing and the blessing,  
The sunshine and the psalm;  
The promise for the fearful,  
The Elim for the faint,  
The rainbow for the tearful,  
The glory for the saint.

## STILL DAY IN AUTUMN.

I love to wander through the woodlands hoary  
In the soft gloom of an autumnal day,  
When Summer gathers up her robes of glory,  
And, like a dream of beauty, glides away.

How through each loved familiar path she lingers,  
Serenely smiling through the golden mist,  
Tinting the wild grape with her dewy fingers,  
Till the cool emerald turns to amethyst,—

Kindling the faint stars of the hazel, shining,  
To light the gloom of Autumn's mouldering halls,  
With hoary plumes the clematis entwining,  
Where o'er the rocks her withered garland falls.  
*Sarah H. Whitman.*

## The Natives of Australia.

The wild state in which the aborigines of Australia exist is the result of the poverty of their country, which affords no other source of sustenance than animals. True these abound there: kangaroos, squirrels, opossums, &c., and birds of various kinds being numerous. In this mild climate the natives can live without any shelter.

According to H. de Castella (in his recollections of a French Squatter in Australia) the Australian blacks are not so ugly as they have been represented. Among the men whom he examined, some were tall and well made. Their slow, lounging gait, was not devoid of dignity, and the solemnity of their step reminded one of the strut of a tragedian on the stage.

These people recognize family ties. None of them have more than one wife, but they do not marry within their own particular tribe. They live encamped in bands, and now that they are reduced to small numbers, in entire tribes. They do not build permanent huts, but protect themselves in summer from the sun and hot winds merely by a heap of gum-tree branches, piled up against some sticks thrust in the ground. When winter comes on, they strip from the trees large pieces of bark, eight or ten feet high, and as wide as the whole circumference of the trunk, forming with these pieces a screen, which

Selected.

they place at the side whence the rain is blowing, and alter if the wind happens to change. Squatted on the bare earth, in the kangaroo skin which serves the double purpose of bed and clothing, each of them is placed before a hearth of his own.

The Australian natives of the present day have guns, and employ little axes for chopping their wood and cutting bark, but it is not long since the only weapons they possessed were made of hard wood, and their hatchets consisted of sharp stones fastened to the end of sticks, like the flint instruments used by men before the deluge. There is in fact little or no difference between the people of the age of stone, and the negroes of Australia, and consequently an acquaintance with the wild manners and customs of these races has been of great advantage to naturalists in our day in throwing light upon the history of primitive man.

H. de Castella was greatly struck by the agility of the Australian blacks in climbing gum-trees whose straight stems are often devoid of branches for twenty or thirty feet from their base, and are besides too thick to be clasped. When by perfect prodigies of acrobaticism the native reached the opossums' nests, he seized the animals, and threw them to his wife.

This wife carried every thing; her last born in a reed basket hanging from her neck, the slaughtered game in one hand, and in the other a burning gum branch to light the fire when the family took up fresh quarters. The man walked in front, carrying nothing but his weapons; then came the wife, and after her the children according to height.

A party of Australian blacks is never, by any chance, to be met with walking abreast, even when in great numbers, and if a whole tribe is crossing the plains, only a long black file is to be seen moving above the high grass.

H. de Castella was a spectator of the curious sight which eel fishing affords among these natives. Holding a spear in each hand with which to rake up the bottom, they wade through the water up to their waists, balancing and regulating their movements to the even measure of one of their chants. When an eel is transfixed by a stroke of one lance, they pierce it in another part of the body with the second, and then, holding the two points apart throw the fish upon the bank, the number they take in this manner being very large. They dispense with sauce pans and cooking utensils of all kinds in the preparation of their meals, simply placing the game or fish on bright coals covered over with a little ashes.

Every one has heard of the skill with which savages navigate their rivers in bark canoes, but the people of whom we are now speaking render themselves remarkable above all others by their adroitness in guiding their little crafts over the rapids. Only two persons can sit in their boats, while a spear supplies the place of an oar, and is used with astonishing dexterity.

No one acquainted with this kind of barbarous life, will be surprised to hear that the blacks of Australia are diminishing at a wonderfully quick rate. Of the whole Varra tribe, formerly a numerous one, H. de Castella could find no more than seventeen individuals.

What most struck the author of an account of a journey from Sydney to Adelaide, which appeared in the "Tour de Monde," in 1860, was the small number of aborigines which he

met in a distance of more than two hundred and fifty miles. Sturt and Mitchell, in the middle of the present century, had visited tribes on the higher tributaries of the Murray river, which then consisted of several hundred persons, but Castella found them only represented by scattered groups of seven or eight famished individuals.—*Louis Figuier.*

Selected for "The Friend."

## The Spread of the Knowledge of the Gospel.

As to the increased efforts to spread the knowledge of the gospel, but little fruit can be expected, *so long* as they continue to be blended with the inventions and contrivances of man. I verily believe this is one great means of preventing the people from coming to a knowledge of the true gospel, which remains to be "the power of God unto salvation." If the minds of the people were turned to an inward and vital knowledge of this work there would be some hope; provided the teachers themselves were really called to an qualified for the work; and not, as is to be feared too many of them are, strangers to the inward work themselves.

In my apprehension nothing short of a day of calamity will bring the people to their senses, and reduce them to a state of simplicity and humility; which in the end would prove an unspeakable blessing, if happily were the means of turning their attention to the true Teacher in their own hearts, who giveth life to those that hear and obey him and would cause them to "cease from man whose breath is in his nostrils," by whom they have so long been kept in darkness. That so those abominations which are set up and standing in the place of the true Christian religion, and which make the earth destitute of the presence of the Lord, may forever be swept away from its surface.

Should such a day be permitted, it will certainly try the members of our highly professed Society, and show *who* are on the foundation that standeth sure; these will be preserved as in the hollow of the Lord's hand from "the blast of the terrible ones;" but the chaff,—such as have nothing but an empty profession to stand upon, will assuredly be scattered before the storm.

DANIEL WHEELER.

Twelfth month 12th, 1829.

For "The Friend."

## Collecting India-Rubber.

Henry Alexander Wickham, of England, has recently published some notes of a journey through the north-eastern portion of South America. He resided for some months on the banks of the Orinoco, and attempted to supply a deficiency in his finances by collecting India-rubber. His description of his operations may revive in the minds of some of the older settlers in our Western States, the sugarcamps, where the sap of the maple was collected and boiled into sugar.

As the sugar is obtained from the maple and the turpentine from the pine, so the India-rubber is procured by tapping a species of tree that is found in the South American forests, and collecting the milky sap that flows from it. This sap hardens and darkens by exposure, and forms the India-rubber. The tree is the *Siphonia elastica*, called by the residents in the country—the Ciringa.

After making some preliminary examinations, our author set out from San Fernando

with some men and boys, the whole party comprising seven persons, about the last of the Eleventh month, in two boats, to explore the forests of the Upper Orinoco for Ciringa. On the 27th he says: "We arrived at the mouth of a small river, called Caricia, or Pirari. As this was about the neighborhood purposed to work india-rubber during the fier weather, I camped; and after seeing amon properly attended to, I at once despatched the men into the forest, while I paddled the casco up the creek in order to take them in further up. In a short time they returned with their notched stieks, indicating fifty-seven trees seen in the small space of forest they had traversed. I felt satisfied with his intelligence, but next day went on as far as the next creek's mouth above. I discovered here that the Orinoco, instead of receiving, gave off water, which, after describing a semicircle, and blending with the water of two streams, Aguas Negras, fell into the main river by the mouth I had first entered, thus rendering the piece of land I had determined to work for rubber an island. I had noticed no ciringa trees on the Orinoco bank all the way. The forest on the two sides of this stream presented a marked contrast: the black water following one bank, and that of the Orinoco the other. The forest on the bank occupied by the white water, contained the ciringa or india-rubber trees, the manac palm, and other trees, in striking contrast with the opposite side, which had neither ciringa nor manac, but an abundance of the Chiquichiqui palm—the Piassava of the Rio Negro.

"December 1st.—I determined to put up my rancho for the season's work on a well-wooded bluff, which abutted above the very dark, clear water of the first and smallest of the two streams already mentioned. This ranch creek flowed out of some large lagoons way to the west. It was strange to see the manas, or river-porpoises, disporting themselves in this little creek in the very core of the continent.

"Having thus fixed on working quarters, I sent Rogers and two men in one of the canoes to the plantations of the Marquitaré on the Conuconumo, to negotiate for the necessary manioco. Here, in my little creek, I felt indeed shut out from the rest of the world after passing within the mouth, and taking a few turns, all trace was lost of nearness even to the unpeopled reaches of the Orinoco, so completely is this river enclosed by the forest."

"The constant irritation from the bite of the mosquitos at length caused my hands and feet to swell, and become inflamed, and, after a time, to break out into distressingly ulcerated patches on the knuckles and backs of the hands. My feet especially were so inflamed, that I was confined to my hammock for some days, whilst Ramon and the two boys were putting up the lodge. The last capping having been given to a substantial roof of palm leaves (those of the all-serviceable chiquichiqui), Ramon and I went to work for the first time on the india-rubber trees. My plan was to cut a path along the Orinoco coast, and another along the creek, and then to intersect the triangle of forest enclosed betwixt them. We found the forest dry and good for work; and, at the beginning of my task, on the very first day, I cleared sixteen trees with the assistance of the two boys, Ramon cutting the path with machete.

"On the 13th, Rogers returned with only

twenty mapiri of manioco. I continued cleaning the trees daily in the forest, and hoped to have 1,000 ready for tapping in the ensuing month. One of the chief features of the forest is the variety and immense number of bush-ropes, 'bejuacas,' forming a sort of natural cordage; they are of every size, and bind the top branches of the trees together, winding round the trunks, and coiling themselves on the ground in endless snake-like contortions. In some places they caused the men much trouble, in cutting the paths with their machetes connecting the ciringa trees. Amongst the species I noticed one kind, the section of which, when cut, tantalisingly resembled the roly-poly jam pudding of home days. Sometimes, during the time for rest, I would sit down and look up into the leafy arches above, and, as I gazed, become lost in the wonderful beauty of that upper system—a world of life complete within itself. This is the abode of strangely plumaged birds and elvish little *ti ti* monkeys, which never descend to the dark, damp soil throughout their lives, but sing and gambol in the aerial gardens of dainty ferns and sweet-smelling orchids, for every tree supports an infinite variety of plant life. All above overhead seemed the very exuberance of animal and vegetable existence, and below, its contrast—decay and darkness. Here and there was a mass of orchid, carried from above by the fall of some withered branch, sickening into pallor, thrust out from the vitalizing light and air.

"When the fruit of the ciringa (*Siphonia elastica*) approaches maturity, it is first visited by a flock of parrots, and then by the harshly screaming flocks of the yellow macaw. These birds are most wastful feeders, the ground beneath the trees becoming speedily strewn with untouched fruit as well as the shell of the nuts.

"There are many kinds of monkeys in the neighborhood, from the large red *originato*, which roars hoarsely (making a far more formidable noise than the tiger) at any change in the weather, to the pretty little *ti-ti*. A troop of the latter is one of the merriest sights imaginable, as they bound with wonderful agility from bough to bough, leaving no leaf within reach unsearched for its lurking insects: they are especially fond of the leaf-winged locust. The little creatures look truly elf-like as they peer down at you from behind a screen of foliage to get a clear view of so unwonted a presence, before they scamper off and away through the clustering branches overhead. The whistles of the monkeys, greatly resembling the notes of some bird, are heard from different parts of the forest, as they answer one another. The *arizualos*, unlike the deep brown and black monkey of Central America and the lower Amazon, are a rusty red species: they are equally surly, and give vent to their feelings in the same monstrous volume of roaring sound as the *originato*. Snakes were very numerous, and of great variety in form and color. Ramon had no names for many that we saw: they generally managed to glide quickly out of the path, and so escaped me. There was one pretty little reptile more impudent than his brethren, and less inclined to get out of the way. It was of a beautiful green; the Indians call it *loro* (parrot), and Ramon said it was very savage and venomous—"muy bravo."

"The orchideous vine-vanilla was common in the forest, but it seemed rarely to bear

fruit; and when it did so, the pungent luscious aroma was to be perceived from a distance. There were many tigers, as was evinced by the numberless tracks in the woods: the Indians were sometimes scared from their work by this terrible footprint, but I never personally encountered a tiger here. Occasionally I saw a freshly disgorged fish, in the path between the ciringa trees."

"Two days before Christmas I sent Ramon with Mateo to hunt up a wild hog or a deer for the festive occasion; however, they returned with nothing more than a panji, so the men had to fall back upon fish, which the waters of the creek rarely failed to yield in abundance. Christmas Day was spent in the rancho: in the morning the sand-flies seemed rather less troublesome than usual, but in the afternoon they appeared in swarms, and in the evening Rogers had one of his fever-chills.

"There was small chance here of over-sleeping the dawn, for with it came the mosquitos, and they do not desist from annoying until dark. My feet and hands again became very sore and inflamed, from the constant irritation of these plagues. Daily wishing for night is not a very satisfactory way of living. I did not suffer quite so much at this season, when working.

"Christmas day past, I despatched Ramon to gather a supply of the old nut-shells of the *curucito* palm, used in smoking the rubber. The day being fine, I commenced tapping with part of the people; the others continued to clean more trees to be in readiness.

"On the 2nd of January, 1870, the creek underwent a change in appearance. The current had long ceased to flow, and a sudden rise of the Orinoco had caused as sudden an influx of its white water. Latterly we had been much troubled by a large-headed worm appearing beneath the skin. The Indians said it was produced by the *Zancudos Colorado* (the red mosquito), which had become very numerous in the woods. I think the Indians right in considering these to be the larvae of a gnat. Those Ramon extracted from my back had precisely the shape of the wriggling things to be seen in most rain-water, enlarged, however, by the fostering heat of the flesh in which they were embedded. They also appear to breathe through their tails, as the head is buried, whilst the pointed tail-end approaches the surface of the skin. Their presence is not noticed except when they feed (at least I presume so, from my own sensations). The first time I felt them, I could not imagine what was the matter with me: it seemed as if some one was making a succession of thrusts into my side with a red-hot needle. The operation of extracting the insects is tedious and painful: they are first killed by the fresh milk from the india-rubber tree, or tobacco juice, applied to the red spot indicating their lodgings. This district is plagued by the mosquitos beyond any other spot I visited; added to these are biting ants, chivacoas, niguas, wasps, &c.

"8th.—I had tapped the first hundred trees, but the yield was very small, which disappointment I attributed to their being loaded with green fruit. On Sunday I often paid a visit to a friendly creole, called Merced Gil, who had followed me from San Fernando, and had established a rancho a few hours' paddle up the river, working the woods for ciringaro, near the Serra Caricia. He stated his willingness to supply me with a casco (a

large canoe with the extremities squared above the water), and complained of being on 'short commons,' having nothing in his rancho but the salted flesh of a wild cat, to obtain which delicacy he had loaded his French gun with ball, and had, in consequence, blown a hole in one of the barrels. I saw the skin of the beast hanging out to dry; it was of uniform grey, thereby differing from the usual forest cats of South America. I was better off for fare at my creek, with its fish and occasional fowl."

(To be continued.)

Selected.

Oh! that the children of men would be wise and fear God, and call upon his name while the door of mercy is open, that their souls may live. For this I heartily pray, because I have been one that has tasted of the good word of God, and have known something of the power of the world to come: and having tasted of his mercy and judgment, I can no less than invite and entreat all to be faithful to the Lord, and to all His requirings; that, in the winding up of all things, God may have the praise, who is everlastingly worthy, and our poor souls find the joy and comfort that none else can give or take away.—*Alice Hayes.*

### The War Feeling.

A correspondent of the *National Baptist*, thus describes the feeling towards Germany, which he found among the French people:—"You will conclude from all this that France is in a bad way. Certainly, the immediate prospect is not good. But the French are a great people, a splendid and grand nation; and no misfortunes can keep them down, or hold them back from their destiny. Brilliant in science and speculation; reigning with an undisputed pre-eminence as the most tasteful and polished of all the peoples; as full of generous philanthropies as they are of cheerful gayety; with a profound faith in their own genius and destiny if in nothing else, they rise buoyant above all disaster and defeat. They speak lightly of the five milliards of ransom extorted from them by the triumphant German, and say they could have paid twice as much without difficulty. Attributing their late crushing defeats, and perhaps correctly, to the lack of good leaders, and to the criminal improvidence of the imperial government, they make no secret of their purposes of revenge. Said a French preacher to me, one day, as we were strolling through the garden of the Tuileries, thronged as of old, with gay crowds: 'We have three millions of soldiers in training for our revenge.' The number was perhaps an exaggeration; but the feeling was not. 'When our soldiers, who had been prisoners in Germany, returned,' he told me another day, 'they all said that they would go back some day, if it is not till they are eighty years old, and would lead all their generations with them, to fight it out with the Germans.' There is no doubt that Bismarck committed a blunder, if not a crime, in taking Alsace and Lorraine. He obeyed, doubtless an old popular feeling of the German heart, that these German-speaking provinces should constitute a part of the united Fatherland; but it seems now quite certain that he secured German unity at the risk of a fiercer war than Europe has seen for a century past, the issue of which may destroy that unity for another age. He is fully aware of his peril, and keeps Germany armed to the teeth, to

beat back the threatened attack. It has compelled a large increase of the German armies and war material, and a corresponding increase of taxes, which may make his government less popular some of these years when the crops fail, and the business prosperity declines. It is a pitiful sight—these two great peoples standing thus face to face, glowering upon each other with hate, exhausting their resources, and filling their children's hearts with the pernicious military spirit, to prepare for a battle which must bring so much of woe and desolation, and which when it shall be fought, will leave only another heritage of hatred and revenge to plague another generation of Frenchmen and Germans."

*The English Sparrow.*—A Californian, who has recently returned from a visit to New York, is anxious to have steps taken to introduce the English sparrow on this coast. He says the bird there has proved a great blessing, especially in the city. The trees in the parks are in a more flourishing condition in consequence. The sparrows live on insects (it delights in caterpillars); it searches after the early worm, and, when found, makes a meal of him. The result is a great improvement in the foliage within the city. Three years ago Trinity Church graveyard was a desolate looking place. Scarcely a leaf was to be seen on the trees; the worms held high carnival, and had it all their own way. They built nests in the trees, and dropped down on the necks of the ladies. They were especially partial to green things, but when the foliage gave out they crawled on the walks, into the church, up the shiny boots of the church-goers, in search of whatever they could devour. The sparrows came and gobbled them up; the leaves got a chance to grow; the trees took a fresh start, and now all is changed. The trees actually vie with their country cousins in beauty of foliage. The sparrows did it; they are the most wonderful insect destroyers of the feathered tribe. They are also one of the most tame birds in the world. They will run along the sidewalks a few feet in front of a person, as if delighting in human companionship. Boys forget to throw stones at them. Such confidence as they display in the kindness of man is not to be returned with cruelty. It is really amusing to see the little creatures come every morning about the door-steps and window-sills, to get crumbs of bread from the children. Many become so tame that they perch on the hands that feed them. The keepers of the Central Park say they have been of great benefit to every park in the city. They breed very fast, and will soon overrun a whole country when well started. In two years after their introduction in New York city they were observed at Niagara Falls. They followed up the Hudson and along the Erie Canal, scattering blessings as they went. They would be of much use in the Golden Gate Park. They seem specially adapted to city life, and to abodes in city parks and yards, where little fruit is raised. The fruit raisers of the interior might object to them, because they would occasionally pick at the cherries, but it is probable that even in gardens in the country they would be of more service than harm. Who can give information about their operations in the country? If any, let them send in their facts, favorable or unfavorable, no matter. San

Francisco does not want to be benefitted at the expense of the interior, not even in the matter of sparrows.—*San Francisco Bulletin.*

Selected.

True mourners in Zion weep, some for an absent God, as Mary, others for their sins, as Peter, and they will not be comforted, not by angels, but only by Him, who is nigh to all that call upon Him, and is health to those that are broken in heart. He that appeared first to weeping Mary, and next to sorrowing Peter, will shortly visit them with his salvation. He is already with them. He was with Mary, though they know it not, and He will soon be in them the sure and comfortable hope of glory.—*Fletcher.*

*Clothing on Fire.*—The frequent terrible deaths from clothes taking on fire should lead all persons to remember the following method of extinguishing such fires, as given by the *Scientific American*:

Three persons out of four would rush right up to the burning individual and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that, or call for water. In fact, it is generally best not to say a word, but seize a blanket from the bed, or any woolen fabric—if none is at hand, take any woolen material—hold the corners as far apart as you can stretch out higher than your head, and running boldly to the person, making a motion of clasping in the arms, mostly about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the person on the floor. This is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burnt part in cold water, and all pain will cease with the rapidity of lightning. Next get some common flour, remove from the water, and cover the burnt parts with an inch thickness of flour; if possible, put the patient to bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it falls off of itself, when a beautiful new skin can be found. Unless the burns are deep, no other application is needed. The dry flour for burns is the most admirable remedy ever proposed, and the information ought to be imparted to all. The principle of its action is, that, like water, it causes instant and perfect relief from pain by totally excluding all the air from the injured parts.

## THE FRIEND.

TENTH MONTH 4, 1873.

We hear of there being in many places much speaking in the form of preaching, and great pouring out of words in the form of public prayer, and a strong desire is manifested on the part of many to have singing introduced into the meetings of Friends, under the plea of its being a desirable mode of praise and thanksgiving.

In the present condition of our religious Society, with the minds of so many impressed with the idea, that the life of religion in it is connected with the changes made from the original principles and practices of Friends, it is to be expected that the estimate of the character of these ministrations will be in

cordance with the views entertained by the arers, of the doctrines inculcated and the aetices advocated or countenanced. The opinions entertained of the qualification and authority for these public services, differ in the members according to their desire to adhere to the original faith of the Society, or to adopt that which has been substituted for it: and they no longer judge by the same standard. "Like priest like people," is an old adage, the truth of which is often manifested. It is an evidence of the long-suffering kindness and mercy of the Head of the Church, at a spring of living ministry is yet kept open among us as a people; making itself known, we doubt not, sometimes in places where it may be thought but little of; but wherever brought forth and administered "in the ability which God giveth," proving a savor of life unto life, and of death unto death. We need to be grateful for the blessing, to profit by it, and to be constantly on the watch, exercising a godly care to cherish the least evidences of a gift therein having been conferred, however small it may at first appear to be; while taking due heed lest we be deceived by that which is only a counterfeit. But is it not a subject of remark by many, that, in the present day, there are so few sprung up from among our young people, from the mantles of such ministers as were eminent in a former generation have fallen; and is not the query sometimes heard, Why is so? There can be no doubt that extraordinary gifts for the ministry and public prayer have been dispensed, ever since the rise of the Society, to men and women, who having submitted to the necessary baptisms of the Holy Ghost and fire, were fitted for the Master's service, and sent forth by Him to preach repentance and regeneration, and to declare the unsearchable riches of Christ. "The gifts and workings of God are without repentance," and He is as willing to confer them on dedicated men and women of this day as He was when He equipped and sent forth such ministers as Samuel Emlen, William Savery, Thomas Scatgood, Richard Jordan, William Jackson, Stephen Grellett and others, who when they gave the gospel trumpet gave no uncertain sound, and whose preaching was, truly in the demonstration of the Spirit and of power. We have some such still among us, but how many do they have not a greater number of successful members, male and female, who, taught in the School of Christ, have received the gift which He alone can confer, and under fresh anointing for the work, stand forth as his ambassadors declaring the word of reconciliation; workmen approved of God, that need not be ashamed, rightly dividing the word. Is it not because the work of regeneration is generally too superficial; that too many of us do not allow the transformations of the fine Grace to be deep and thorough enough! The vessels used at the altar in the Lord's Supper formerly, were to be of *beaten gold*; figurative of the humiliating crosses and deep baptisms to be undergone before the corrupt passions and appetites that war against the soul, are completely subjugated; the obstinacy and perverseness of the carnal will broken; pride plucked up by the roots, and the delusions set upon things not seen, treasure laid up in heaven, where Christ sitteth at the right hand of God. This is to be known by every one of the "peculiar people," called by the Father of men "out of darkness into his mar-

vellous light," to be a royal priesthood, a chosen nation; and the preparatory discipline is certainly necessary in all its strictness and severity before the spiritual gift is conferred to minister in the assemblies of the people.

Preaching the gospel is a very different thing from merely declaring the truths recorded in the New Testament, or drawing out discourses on the doctrines therein contained. Were the gospel of Christ nothing more than the outward glad tidings enunciated by Him and his Apostles, such might be the case, and men might become able ministers of the new Covenant by study of the Scriptures. But such is not the truth as it is in Jesus. No man can take this honor on himself; he must be called of God, as was Aaron; and when the gift is received it can be rightly exercised only when the recipient is afresh anointed with the holy oil for the service, and under the inspiration of Him who seeth in secret and knoweth the hearts of all men His present message is delivered to the hearers; whether it be denouncing judgment on the impenitent, striving to awaken the careless and lukewarm to convey light and direction to the ignorant, or to extend comfort and encouragement to the weary, struggling traveller heavenward. This, and this only is the preaching of the gospel which corresponds with the character given to the latter by the Apostle of being "the power of God unto salvation."

There have been instances among members of our religious Society, where individuals have been called to the work of the ministry early in their Christian life; where having surrendered unreservedly to the Divine will, they have given up in obedience to the drawings of the Father's love, and it has pleased Him to authorize them to speak in his Name, even before their spiritual faculties had become strong by reason of use. But such are exceptional cases. The history of those Friends who have been entrusted with large gifts, as well as others who have been called to stand before the people as ambassadors of Christ, shows how many deep provings and baptisms they had to undergo, in order that their hearts might be purified by faith, and their understandings enlarged and illuminated by emanations from the Fountain of light and love. Buried with Christ by baptism into death, as He was raised from the dead by the glory of the Father even so they also walked in newness of life. Thus they were changed men themselves before they were commissioned to labor to change others; their circumspect self-denying lives, adorning the doctrine they preached, by showing they had learned to wear the yoke of Christ and to refuse to be conformed to the manners, maxims or spirit of the world. It was thus they became scribes well instructed unto the kingdom of heaven; bringing forth out of the Lord's treasury things new and old, in performance of the duty laid upon them, whether it was in the way of reproof or correction, or of doctrine and instruction in righteousness.

The true Church on earth is a place of peace and safety, "a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." Militant as it is, it is the lower court of the Church triumphant in heaven. Christ is the door into it, and all who attempt to enter it by any other way are thieves and robbers.

Those who go in by Him are henceforth strangers and pilgrims in the scenes of this fallen world. They may be poor and despised, hated, and borne down with tribulation, but through the power of the Holy Spirit they are, as living stones, built up a spiritual temple, a glorious church, not having spot or wrinkle or any such thing; and are given to partake of that river "the streams whereof make glad the City of God, the holy place of the tabernacles of the Most High." It is a great mercy to be prepared to receive the gift, and a high honor to be commissioned by the glorified Head of this Church to preach his gospel; to invite in his Name the weary and heavy-laden, the sin-sick seeker or the rebellious worldling, to enter therein through the alone door and find a rest which elsewhere will be sought in vain: to be made an instrument by the Spirit of Him who came to seek and to save that which is lost, to call back the wandering prodigal to the Father's house, and to persuade those whose souls are perishing with a fatal malady, to touch the hem of the Saviour's garment, and be made whole.

Well may the query be repeated, why are not more prepared and called to this dignified mission? We are well aware that the inculcation by some in membership, of the opinion that Friends have always been mistaken in their views respecting the character of the inspiration necessary to preach the gospel, and that the source from which ministry of the word is to be drawn, is the Bible, has affectingly lowered in the Society the standard by which the qualification for its exercise is judged. This has not only deceived not a few, into supposing they might properly offer as ministry or prayer what they have acquired and practiced as teachers in First-day Schools and bible-classes, but there is reason to believe it has also spoiled some who were under the preparing hand for the work; but who have been thus induced to think further baptisms and purification were unnecessary, and without waiting to receive the priestly robes and the anointing oil, they have ventured to offer with strange fire, and so the work has been marred and they have become dwarfs.

But does not the root of the evil and loss that we are sustaining, derive its nourishment from so many among us substituting something else for childlike obedience to the manifestations of Divine Grace in the secret of the soul; choosing some supposed easier path than the strait and narrow way which alone leads to eternal life, and striving to compromise for not wearing Christ's yoke and taking up the daily cross, by loving the world but in part, and complying with its spirit but in part? We believe it does, and that if our members generally would be willing to hearken to Him who has called them with a high and holy calling, and *live up* to the profession Friends have ever made before the world, which would disentangle them from an evil covetousness after the things of this life, and lead them to seek the honor that cometh of God more than that which cometh from men. He would once more bestow more generally gifts for the ministry, and other spiritual gifts, and there would be again found in most of our meetings, "able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life."

## SUMMARY OF EVENTS.

**FOREIGN.**—The situation in Spain has not materially changed. A Bayonne dispatch of the 26th says, the Carlists are disheartened. They are unable to move for want of money, artillery and ammunition.

The city of Alicante has been bombarded by two of the insurgent iron-clad frigates. All the merchant shipping left the port and anchored outside. The British fleet was moored in the harbor on the right, and the French fleet on the west of the town, with eleven other foreign men-of-war, including Germans, occupying the east. Inside of these lines the rebel iron-clads Numancia and Mendez Nunez took up their position and prepared to bombard the place. The German commander at the last moment offered to stop the hostilities, but the English and French commanders refused to join him. About 500 projectiles, some filled with petroleum, were thrown into the city, causing considerable damage. The Spanish iron-clads Vittoria and Almanza, recently held by the British, have been released and will be sent to the relief of Alicante.

It is stated that the Bank of France has agreed to advance 100,000,000 francs to the Spanish government.

A dispatch of the 20th says that the insurgent frigates have left Alicante for Cartagena. The Carlists in the north have recently met with serious reverses, and discontent and demoralization are said to be increasing among them. The town of Berga, which was in danger of being captured by them, has been reinforced and supplied with provisions.

A Paris dispatch to the London Times says, Thiers on his return to that city, will assume the leadership of the party of the Left.

The members of the Right assert that the Assembly will declare in favor of the restoration of the monarchy before many weeks have passed. The Royalists have hopes of a division in the Bonapartist ranks. Some are disposed to act in conjunction with the Royalists, while MacMahon and his friends are opposed to a prolongation of the present provisional regime.

Gambetta intends to make another political tour through the southern and western departments. He will address the public at Bordeaux and other large cities.

The permanent committee of the Assembly had a meeting on the 25th ult. In reply to an inquiry, the Duke de Broglie stated that the government would not permit the armament of Carlists in France.

The Republican members of the Assembly, whose fears have been aroused by the movements of the monarchists, propose, when the Assembly meets, to introduce a declaration against infringement of popular sovereignty, and to resign their seats if it is not adopted.

The cholera is abating in Paris, the deaths from that disease the past week being only about twenty per day.

The harvest in Hungary has been so deficient the present year, that the government has determined to import Australian wheat and rye for sowing in the impoverished districts.

The King of Italy has left Berlin, after having a long private conference with Prince Bismarck. He subsequently took leave of the Emperor and Imperial family, and departed on his return home.

A dispatch from Teheran announces the return of the Shah of Persia to his capital. The whole population turned out to escort him to the palace. The Shah, in a brief speech, stated that he had visited Parliament and the principal institutions of Europe with the special object of introducing what he saw good in them into the administration of his government.

The ceremony of turning the first sod for the first railway in Persia took place recently at Reshd, in presence of leading Persian officials and foreign consuls.

Gold is being shipped in large sums from London to New York, in consequence of the financial troubles in the latter city. The Daily Telegraph, in an article on the American crisis, says it cannot be too strongly enforced that there is nothing radically unsound here or in the United States. The great mass of capitalists are not affected by the trouble.

The Daily News remarks, in the absence of a system of long credits the materials for panics among American trading houses do not exist. It believes the worst is over.

Two of the Bank of England forgers are confined in Pentonville prison, and the two others in Holloway prison. No visitors will be permitted to see them until the eve of their departure. Each one will be transported to a different penal colony.

Capt. Buddington and party have left for New York on the steamship City of Antwerp. Several steamship lines offered the party free passage.

The *Financier* says the business of the Atlantic cables has largely increased since the beginning of the panic

in New York, and the receipts are now estimated at \$27,000 daily.

The British Association, in session at Bradford, have adopted a resolution urging the government to send an exploring expedition to the Arctic regions.

It is reported that John Bright is opposed to the war against the Ashantees, and will resign his position in the Cabinet if it is further prosecuted.

The South Australian budget states that upward of £25,000 is now available for the promotion of immigration.

The Bank of England has advanced its rate of interest to 5 per cent.

The election for Lord Mayor of London took place on the 29th ult., and resulted in the choice of Andrew Lusk, a member of Parliament.

London, 9th mo. 29th.—Six hundred and thirty-eight thousand pounds sterling in gold, have been drawn from the Bank of England for shipment to America and Germany. The demand for discount is heavy at the advanced rate.

Liverpool.—Uplands cotton, 8½d. a 9d.; Orleans, 9½d. a 9¼d.

During the year 1872, the emigration from Great Britain consisted of 113,763 English and 73,763 Irish. In 1863 the proportion of Irish was much larger, viz: 116,381, against 61,243 English. It is stated that the condition of the peasantry in Ireland has greatly improved in the last few years.

**UNITED STATES.**—*The Money Troubles.*—During all last week the financial embarrassment growing out of the heavy failures of previous days continued, greatly depressing prices of stocks, bonds and securities generally, and making it difficult for many persons to provide the currency needed for the transaction of their ordinary business. The U. S. Secretary of the Treasury ceased buying U. S. bonds when fourteen millions of currency had been paid out for that purpose. President Grant in a recent communication says: The government is desirous of doing all in its power to relieve the present unsettled condition of business affairs which is holding back the immense resources of the country now awaiting transportation to the seaboard and a market. Confidence on the part of the people is the first thing needed to relieve this condition and to avert the threatened destruction of business, with its accompanying disasters to all classes of the people. To re-establish this feeling the government is willing to take all legal measures at its command, but it is evident that no government efforts will avail without the active co-operation of the banks and moneyed corporations of the country. With the \$14,000,000 already paid out in the purchase of the government indebtedness, and the withdrawal of their large deposits from the Treasury, the banks are now strong enough to adopt a liberal policy on their part, and, by a generous system of discounts, to sustain the business interests of the country. Should such a course be pursued the \$44,000,000 of reserve will be considered as money in the Treasury, to meet the demands of the public necessity as the circumstances of the country may require.

Jay Cooke & Co. have published a statement showing that their entire liabilities amount to scarcely eight million dollars, while they hold assets to about twice that amount. They expect eventually to pay in full and have a large surplus.

The mortality in Philadelphia last week numbered 257, including 95 children under two years of age. New York had 524 deaths last week.

There were 440 deaths of yellow fever at Shreveport, Louisiana, from 9th mo. 1st to 26th. The whole population was only about 3,000 when the fever broke out.

A dispatch from Portland, Oregon, dated the 27th ult. says, work on the Pacific division of the Northern Pacific Railroad progresses as usual. Contractors expect to complete the connection between the Columbia River and Puget Sound at Tacoma, within sixty days.

An emigration from Iceland to the United States is commencing. The Icelanders are said to resemble the Scotch in appearance, and are a healthy looking class of people.

*The Markets, &c.*—The following were the quotations on the 29th ult. *New York.*—American gold, 112½. U. S. securities no quotations. Superfine flour, \$5.40 a \$6; State extra, \$6.35 a \$6.80; finer brands, \$7 a \$10.75. red western wheat, \$1.66; No. 1 Chicago spring, \$1.44; No. 2 do., \$1.37 a \$1.40. Oats, 49 a 55½ cts. State rye, 98 cts. Western mixed corn, 64 a 66 cts.; yellow, 67½ a 68 cts. Carolina rice, 8½ a 9 cts.; East Indian, 6½ a 7½ cts. *Philadelphia.*—Cotton, 18 a 19 cts. for uplands and New Orleans. Crude petroleum, 11 cts.; standard white, 16 cts. Superfine flour, \$3.50 a \$4.50; extra, \$4.75 a \$5.75; finer brands, \$6 a \$10. White wheat, \$1.70 a \$1.80; amber, \$1.60 a \$1.65; red, \$1.50 a

\$1.58. Rye, 85 a 90 cts. Yellow corn, 67 cts. Oats, 47 a 50 cts. Smoked hams, 14 a 16 cts. Lard, 8½ a 9 cts. Clover-seed, 9½ a 10 cts. About 4000 beef calves arrived at the Avenue Drive-yard. Choice and extra sold at 6½ a 7 cts. per lb. gross; fair to good, 5½ a 6 cts., and common, 4 a 5 cts. Sales of 14,000 sheep at a 5½ cts. per lb. gross, and 7,000 hogs at \$7.25 per 1 lb. net for corn fed. *Chicago.*—No. 1 spring wheat, \$ No. 3, 83 cts. No. 2 mixed corn, 37 cts. Rye, 61 a cts. Barley, \$1.26. Lard, 7½ a 7¾ cts. *Cincinnati.* Family flour, \$6.90 a \$7.10. No. 2 winter red wheat, \$1.30. Corn, 55 cts. Rye, 79 a 80 cts. Oats, 36 a cts. Barley, \$1.35 a \$1.50. *St. Louis.*—No. 2 spring wheat, \$1.02; No. 2 winter red, \$1.52. No. 2 mixed corn, 41 cts. Oats, 33 cts. *Baltimore.*—Choice amber wheat, \$1.65 a \$1.70; good to prime red, \$1.50 a \$1.60. Southern white corn, 70 cts.; yellow, 62 cts. Oats, a 49 cts.

## RECEIPTS.

Received from James Thorp, Pa., \$2, vol. 47; from Hannah J. Roberts, City, \$2.20, vol. 47 and Postage and for Samuel Woolman, Del., \$2, vol. 47; from Samuel Chaddonrne, N. Y., \$2, vol. 47; from Josi Stratton, Io., \$2, vol. 47; from Edward Boone, Cana., \$2, vol. 47; from Louisa Warner, Pa., \$2, vol. 47; from William C. Taber, Mass., \$2, vol. 47; from James Kite, Agent, O., for Robert Milhous, David Ball, a William Harmer, \$2 each, vol. 47; from Asa Garretts, Agent, O., for Sarah Bundy, John Thomason, Jesse Livezey, Joel Bailey, Elizabeth Bailey, Matilda Park, Elisha Doudna, and Chalkley Dawson, \$2 each, vol. 47; from James Harkness, In., \$2, vol. 47, and for Russ Taber and Nathaniel McDonald, \$2 each, vol. 47; from Evan Cooper, Io., per Nathan Warrington, Agent, \$2, vol. 47; from Hannah H. Dilks, Ind., \$2, vol. 47; from Moses Brown, City, \$2, vol. 47; from Charles Darn, N. J., \$2, vol. 47; from Sarah Allesen, O., per Micaiah M. Morlan, Agent, \$2, vol. 47; from Isaac Hico, Pa., \$2, vol. 47, and for Daniel Rote, \$2, vol. 47; from Richard M. Acton, N. J., \$2, vol. 47, and for William C. Reeve, \$2, vol. 47; from Charles Ellis, Muncy, I., \$2, vol. 47.

A Stated Annual Meeting of the Haverford School Association will be held at the Committee-room Arch St. Meeting-house, in Philadelphia, on Tuesday, 10th mo. 13th, 1873, at 3 o'clock, P. M.

PHILIP C. GARRETT, Secretary.

## WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to AARON SHARPLESS, SUP'T, Street Road P. O., Chester Co., Pa., or to CHARLES J. ALLEN, Treasur., 304 Arch St., Philadelphia.

## WANTED

A teacher in the classical department on the board at Westtown School.

Application may be made to  
Thomas Conard, West Grove, Chester Co.  
Joseph Walton, Philadelphia.  
William Evans, "  
Charles Evans, "

## FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Fall term.

Application may be made to  
Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philada.

## WANTED

A suitable woman Friend to act as Governess at Westtown Boarding School. Apply to

Rebecca S. Allen, Philadelphia.  
Sarah A. Richie, "  
Susan E. Comfort, Knox St., Germantown.  
Lydia L. Walton, Moorestown, N. J.

## FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

# THE FRIEND.

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For "The Friend,"

Collecting India-Rubber.

(Continued from page 54.)

"We should have lived well here, but that my ammunition was fast giving out, so that we were unable to kill much game. There were also plenty of the *mono-chocote* (a monkey with long red hair and a short tail) to be shot on the shores of the succession of lagoons, or lakes of black water, opening out from the creek above. This kind of monkey is particularly esteemed by the Indians. It may be said that of all generally known meats monkey most resembles hare, being dark and stringy."

"As the weather became drier, another plague increased upon us, *niguas* (jiggers). My neighbor, Merced Gil, told me that in his eight years' experience of the Upper Orinoco, he never knew the waters so high as they were this season. There had been a slight subsidence, but now the water rose again. Every day and night we had heavy rain and an overcast sky. Turtle was generally plentiful, except at this time: we only caught a few of the small species, 'terekya,' and fish became scarcer. The flies were most troublesome,—we could hardly preserve anything from their contamination. Even if the men got a few small fish in the *curiaras*, in a very short while they would be completely lifted up by such masses of eggs as to resemble honey-comb. It would have seemed incredible had we not seen them. I was obliged to cover the troughs in which I put the liquid rubber, to prevent its becoming embellished with self-molated blue-bottles. The bite of the scorpion of the Orinoco is not so painful as I had anticipated, nor does it occasion any after bad effects. When I was stung, the smarting and accompanying feeling of numbness was not so great as that caused by the sting of the forest asp. Cockroaches, the irrepressible pest of some parts of Tropical America, are not so numerous here. A kind of kite was a great nuisance: besides the disagreeable squall of these birds, they often swooped down and helped themselves to the salted fish, as it hung out to dry, and sometimes succeeded in bearing off large pieces in their claws, in spite of stouts and sticks. I have seen them rising from the ground with a long snake dangling

from their talons. One day I discovered a new depredator in the shape of a magnificent *Sarcoramphus papa*, the king of the vultures; but he rose majestically, and soared away before I could get out my rifle. He was very large, and in beautiful plumage, but I was getting too hard up in ammunition to use my shot-gun to secure him. I consoled myself, however, by thinking of the pangs of thirst he would suffer after such a gorge of salt fish.

"Having looked up all the *ciringa* trees within the triangle of my paths, I continued to tap them daily, as the weather permitted, though the result was not very satisfactory.

"31st.—During the last week we had a visit from a party of Marquiritare, on their passage home to the *Conuconumo*. I thought this was a good opportunity of sending Rogers to procure more manioc; he was of no use to me here.

"These Marquiritare are the most numerous and important tribe at present on the Upper Orinoco. They live chiefly on the banks of the *Conuconumo*, *Paramo*, and other tributaries on the right bank, and are much fairer in complexion than the Indians of *Atabapo*, or the Lower Orinoco: their plantations of the *zaca* shrub are very extensive, and the women make large quantities of manioc from the root. Indians of this tribe frequently visit the British settlements on the *Demerara*, taking advantage of the proximity of the head streams of the *Venture*, *Caura*, and *Caroni*. Many of the Marquiritare, who stopped to see me as they passed, pronounced a few English words very distinctly. They bring English trade-guns with them from *Demerara*, for the Spanish creoles, who purchase them in preference to the trumpery *cocopetas* sold at the German stores at *Ciudad Bolivar*. The Marquiritare are also one of the famous tribes for the manufacture of the *urari* poison, and the beauty and quality of their blow-tubes. They preserve the plumage of beautiful birds for their feather-work, and hammock fringes.

"A young Spanish creole named *Roja*, with his two women, worked for me during February. I calculated a hundred trees for one man's tapping as the amount of his daily labor. A large herd of *barquiro* (wild hog) wandered about my water-enclosed piece of land. Sometimes they mischievously broke up the palm-leaf cups in which I caught the *ciringa* milk, and we occasionally secured a dinner from their ranks. With the addition of *Roja* and his women to my company, the roof of my rancho afforded scanty accommodation, although they always slept outside except the nights were rainy. Lately I had had the first touch of fever since leaving *San Fernando*; and about the 8th of February I began to suffer much from extreme nausea and vomiting, which preliminary attack came on in the forest, whilst going my round of tapping the *ciringa*. I was a long way from the *puerto* of the path where the canoe was

secured, and had great difficulty in getting there, as each time the fit of nausea returned, I became quite powerless, and had to drop down on the damp earth, and wait until the paroxysm was over. When I staggered to my feet, my machete would get betwixt my legs, and nearly capsize me again. Having at length reached the *curiara*, I endeavored to paddle up the little branch creek to my lodge; but the sun was too powerful for me, and I had to scramble on shore again before I could make the attempt to reach it. Fortunately, I was now not far from it, as I was reduced to crawling on my hands and knees, and the remainder of my strength fast failing. However, eventually, I did reach the bench made of split stems of the *manac* palm I used for a bed. I remember little of what passed during the four days that the constant nausea and vomiting lasted. It is singular what an impression the slightest mark of kindness and human sympathy makes on one in such an extremity. I recollect one afternoon, as I lay prostrate and incapable of moving, and part of my back bared to the swarms of sandflies which filled the air; at that time a woman of *Roja's* entered, and seeing my condition, she passed her cool soft hands gently over my burning brow and back, brushing away the plagues. Although unable to thank her, I think I never felt so grateful for anything. The Indians firmly believed my sudden seizure to have been caused by a sight of 'the little pale man of the forest,' whom they say is a little elfin sprite, appearing occasionally to people alone in the forest, rising from its abode among the roots of certain trees which it particularly affects. When visible, it is supposed to be the sure precursor of evil to the unlucky beholder, if not of his death. They all considered me at that time to be a doomed man. As I was unable to eat anything procurable here, my weakness increased. The want of breeze was also another drawback, for the currents of air that, from time to time, sweep down the broad Orinoco, do not reach the transverse bed of the tributary streams. *Roja* and the two women continued to tap the trees, bringing in a little rubber daily. As I became weaker, I felt that the only chance for me, and even that a small one, was to go and spend a few days up the river, on the more breezy shore of the main Orinoco, at the rancho of my neighbor, *Merced Gil*. He and his family were most kindly attentive, and I did get better. Strangely enough, the first thing that stopped the continuous sickness was a draught of *gaurapo*, made with the heated juice of sugar-cane. My host attributed my illness to my having drunk two kinds of water in the creek, *Agua Negra* and *Agua Blanca*. At parting he gave me some of his small store of the fine tobacco of the *Cassiquiare*.

"Rogers returned from *Conuconumo* in, apparently, a very weak state, and said he had been sick all the time he was away. He

brought with him a little manioc and tobacco, and more was to follow. It is when recovering from illness here that one regrets the absence of any beverage but water, and the accompaniment of unpalatable solids in the shape of crude flesh or fish, to be eaten with the coarsest description of breadstuff. I was compelled to abandon my rancho up the creek, it became so infested with niguas; and had another put up at the mouth, where a slab of rock slopes down into the water. In order to escape, in a measure, from the torment of mosquitos, I had this one constructed with the palm-thatch down to the ground all round, leaving only a small hole (over which I hung a blanket) for entrance. Here, in the dark, I could enjoy a little rest in my chinchora, when I came in tired from the forest.

"Roja caught a sloth one morning in the act of swimming across the creek. This was the first time I ever tasted the flesh of this curious animal, and although it was badly cooked, it was really good eating. Next day several fine wild hogs were shot, but we had great difficulty in jerking the meat during the rainy weather, for want of sun."

(To be concluded.)

For "The Friend."

#### Wanted—More Calebs.

The following is a selection from one of the chapters under the above caption, of a recent work entitled, "Heart Life: by T. L. Cuyler." It thus portrays in lively, forcible example the character of Caleb, that modest, meek, undaunted, and faithful man.

"Who is Caleb? I never heard of him. That is quite possible; for in the Bible gallery of characters, there are some modest people whose presence we only discover as blind men find out rose-bushes—by their fragrance. Dorcas probably made no sensation in Joppa; but when Dorcas' fingers grew quiet under the grave-clothes, Joppa found out what they had lost, and the poor women came in and preached her funeral sermon in warm tear-drops on her silent face. To this same class belong Ezra, the scribe; and Hannah, the praying mother; and Andrew, who believed in personal effort; and Onesiphorus, who was not ashamed of Paul's chain. Caleb stands in this catalogue—a type of thorough-going servants of God, who do a great deal with but little noise, who stand meekly and steadily at their posts of duty, who never shirk their share of toil and danger, who do not attract much attention until they are gone! Then how we miss them! How the families in the neighborhood suffer for the want of them! How hard it is to get along without them!

Caleb's whole biography is condensed into a few bright sentences. He was the chieftain of a clan in Israel, was selected as one of the deputation to go down and spy out the land of Canaan; he came back helping to carry the luscious load of Eshcol grapes, and made a strong report in favor of the immediate occupation of the land; and when the panic-stricken people clamored for retreat on account of 'the giants there,' Caleb came to the front and made a ringing speech, in the face of poltroons who stood with stones in their hands to batter him to the ground. God's verdict on the man's steadfastness was in these brief words: 'My servant Caleb will I bring into the land, who hath followed me faithfully.' In another passage it reads, 'He hath followed me wholly.' In still another it

is written, 'He hath followed me fully.' God was as good as his word. While the cowards and the rebels all perished in the wilderness, stout, steady old Caleb lived to own the beautiful acres on the hills of Hebron, and in full view of the verdant vale of Eshcol. When the long march and the bloody war was over, he tasted of the grapes of victory.

Caleb is the man most needed in our churches in these latter days. He is the type-man for thorough-going fidelity. He followed the Lord fully. What we want to make churches vigorous and successful is, not bustle, but business; not parade and puffery, but patience, prayer and persevering work. We want the full following of Christ with the whole heart, for the whole time, and for the whole life campaign. Christ started his church on the principle of entire consecration. On the doorway he wrote, 'Whosoever would follow me, let him leave all!' Again he said, 'Ye cannot serve God and mammon.' And again he said, 'He that is not for me is against me.' It was thorough-going discipleship or nothing. 'Sell all that thou hast and follow me,' frightened the poor selfish young ruler back to his farm and his fate. Christ would have no half-hearted disciples. He sifted his followers, and out of the whole number there remained eleven men and a few faithful women to lay the foundation of his church on the eve of Pentecost.

To follow Jesus requires a whole-hearted conversion at the start. Half-way converts make half-way Christians. Some men's boughs hang over the church side of the wall, but their roots are on the world's side. Such bear nothing but leaves. 'Many lay false and bastard foundations,' said quaint old Rutherford; 'and they get Christ for as good as half nothing, and never had a sick night of sorrow for sin. This maketh loose work.' True enough; and, unless the conversion is radical and thorough, unless the submission of the soul to Christ is without compromise and conditions, there will be half-heartedness and halting to the last. Caleb, we are told, 'had another spirit within him.'

Thorough going piety is the first requisite for the church officer. Thorough-going piety never commutes with the Master for half-fare, never whimpers, 'I pray thee, have me excused;' never interprets the Bible in the lax and latitudinarian sense; and when there is a doubt in any point, gives God and not himself the benefit of it. Such a Christian 'loves duty, even in all the wholesome severities of it.' If his religion has ever a necessary pain or a pinch in it, he bears it without flinching. He never imitates Peter Pindar's pilgrim, who, having been commanded to make a long journey with peas in his shoes, took the sly precaution to boil his peas before he started. Thousands are quite willing to go heavenward with us provided they have a choice seat in the cushioned car; but commend me to the Calebs who, discerning the land afar off by faith, are ready for a lifetime march to reach it, over rough roads and with stony pillows for a bivouac.

We have said enough to indicate who the Calebs are. They are the sinew of the church. Blessed is the pastor 'who hath his quiver full of them!' To those who inquire, 'How shall my church be developed?' we answer: Ask God for more Calebs, and use such Calebs as you have. Remember, too, that a hundred half-Christians do not make a single whole one. Every

addition made to the weight of our own personal Christianity adds to the weight and momentum of the church of Christ."

*Depth of the Atlantic Ocean.*—The main theatre of sounding operations has been the Atlantic Ocean, which, from its relation to the leading commercial nations, and for inter-continental telegraphic purposes, has been more carefully surveyed than any other great body of water. Open from pole to pole, participating in all conditions of climate, communicating freely with other seas, and covering 30,000,000 square miles, it is believed to represent general oceanic conditions, and to contain depths nearly, if not quite, as great as the other ocean basins of the world, although but little is known, it is true, in this respect of the Indian, Antarctic and Pacific seas. The general result of its soundings would indicate that the average depth of the Atlantic bed is not much more than 12,000 feet, and there seems to be few depressions deeper than 15,000 or 20,000 feet, a little more than the height of Mont Blanc. Dr. Thomson sums up the general results of the Atlantic soundings as follows: "In the Arctic Sea there is deep water reaching to 9000 feet to the west and southwest of Spitzbergen. Extending from the coast of Norway, and including Iceland the Faroe Islands, Shetland and Orkney Great Britain and Ireland, and the bed of the North Sea to the coast of France, there is a wide plateau, on which the depth rarely reaches 3000 feet; but to the west of Iceland and communicating doubtless with the deep water in the Spitzbergen Sea, a trough 500 miles wide, and, in some places, nearly 12,000 feet deep, curves along the east coast of Greenland. This is the path of one of the great Arctic currents. After sloping gradually to a depth of 3000 feet to the westward of the coast of Ireland, in latitude 52 degrees, the bottom suddenly dips 10,000 feet at the rate of 15 to 19 feet in the 100, and from this point to within about 200 miles of the coast of Newfoundland, when it begins to shoal again, there is a vast undulating submarine plain, averaging about 12,000 feet in depth below the surface—the "telegraphic plateau." A valley, about five hundred miles wide, and with mean depth of fifteen thousand feet, stretches from off the southwest coast of Ireland, along the coast of Europe, dipping into the Bay of Biscay, past the Strait of Gibraltar, and along the west coast of Africa. Opposite the Cape Verde Islands it seems to emerge into a slightly deeper trough, which occupies the axis of the south Atlantic, and passes into the Antarctic Sea. A nearly similar valley curves around the coast of North America, about 12,000 feet in depth, off Newfoundland and Labrador, and becoming considerably deeper to the southward, where it follows the outline of the coast of the States and the Bahama and Windward Islands, and finally joins the central trough of the South Atlantic off the coast of Brazil, with a depth of 15,000 feet.—*Popular Science Monthly.*

Shun delays, they breed remorse;  
Take thy time while time is lent thee;  
Creeping snails have weakest force;  
Fly their fault, lest thou repent thee.  
Good is best when soonest wrought,  
Lingering labors come to naught.

The Lord useth his flail of affliction  
to separate the chaff from the wheat.



For "The Friend"

## John Heald.

(Continued from page 51.)

1st mo. 8th, 1817. "We had a meeting to-day at Turner's Swamp, and more people than a small meeting-house would hold. My mind was under a weight of exercise, and in a while stood up and said a gracious invitation of our Lord had engaged my attention, where he said: 'Come unto me all ye that labor and are heavy laden and I will give you rest,' or ye shall find rest for your souls. A householder went out early in the morning to hire laborers into his vineyard. This may represent the time of youth. They are invited in love and tenderness to enter into the labor, but there is much excusing and putting off. This we may see to be dangerous, if we consider, that He who knows all things, has numbered the days of these, and that perhaps they are but few; and in mercy He has offered for their acceptance the gracious visitation, in order, that if they close in therewith they might be prepared to be everlastingly happy in mansions of bliss. Much pressing invitation was held out to the people, and I believe many were deeply impressed.

In the afternoon we travelled to Holly Spring, at the widow Pharaba Horn's. Widows and orphans are very numerous in the parts we have been in since we left Richmond, in Virginia, and continue so yet. We were told in one place that a dozen widows in a country place could be found within two miles.

9th. Were at the meeting. It was thin and in a small house, and all seemed to be closed up. Silence continued, and I thought was to be so to the end. At length it presented to my mind to say: if this meeting had ended in silence, it would not have been the first, by many, where notice had been given that I wanted to see the people in a certain neighborhood. I had no doubt but that if, in that situation, I were to go into activity, I should bring condemnation on myself, and not profit others. Going on from this subject to something else, I continued (though I thought in much weakness) endeavoring to attend to what opened. At length the power of Truth rose high into dominion, and the minds of the people as well as my own, I believe were humbled, and my soul thankfully blessed the Lord. The sincere were encouraged to faithfulness, and the negligent were stirred up, under a sense of the danger they were in, in continuing negligent. This meeting with its attending change of exercise, and the help experienced in time of need, is worthy to be commemorated.

11th. Attended the Monthly Meeting. In the silent part I rejoiced in secret that I was allowed to enjoy the common lot of all, the opportunity of improving in silence, and enjoying a comfortable, peaceful solemnity.

12th, being First-day, many others came and the meeting was large and crowded. I found it necessary to labor to a large extent in many words to stir up the careless who are satisfying or endeavoring to satisfy themselves with thinking they believe what good people believe in, and practise what they approve as to the outward, and are not engaged to live near to the fountain so as to partake of it; but live on the surface, and indulge in ease, and are not qualified to bear their share of the burthen of the day, and instead of helping to bear up the weight, they are adding to the burthen the travelling ones have to bear,

who are mourning in secret. I concluded with encouraging the true travelling seed to labor on to attain that situation wherein their souls could feelingly say: 'Thy will be done, O Father!' Then they would be in the act of acceptable worship.

Here the marriage of Aaron Overman and Mary Woodward was accomplished, the first I ever saw on First-day.

We went home with Thomas Edgerton who lived in the neighborhood of Naughbunty, where we had a meeting next day. In it I was deeply exercised in setting forth the manner, working and operation of the ministry, and the workings of the dark powers to induce people into an activity that arises from impressions on the imagination, and from the transformation of our common adversary into an angel of light. It is not so easy a way as some may have imagined to go in, but requires great attention lest we be deceived. In the conclusion I invited the dear youth to close in with offered mercy, as being the most likely way to escape danger, and many snares, temptations and delusions. We parted with love and good will one for another. This afternoon we crossed over Neuse river to Thomas Cox's.

14th. Attended Neuse Meeting. It was thronged. At the first I seemed to myself to be a blank, and without anything to do more than to wait patiently and to hope for what might be best. After some time I was introduced to much close labor, and when way opened, I began with saying, I desire to be of the number who quietly wait and patiently hope for the salvation of God, and who have no confidence in the flesh, but who walk in the spirit, and pray with the Spirit, for we know not what to pray for as we ought, but the spirit itself helpeth our infirmities. We have need to attend carefully thereto, and with all diligence to make our calling and election sure. God, who at sundry times and divers manners, spoke to the fathers by the prophets, hath in these last days spoken to us by His Son, whom He hath appointed heir of all things. We ought to attend to His instruction, for Moses said unto the fathers, a prophet shall the Lord, your God, raise up unto you of your brethren, like unto me. Him shall ye hear in all things, whatsoever He shall say unto you; and whosoever will not hear that prophet shall be cut off from among the people; and that prophet, which is Christ the Lord, declared, the hour cometh and now is when they who worship the Father must worship Him in spirit and in truth, for such the Father seeketh to worship Him. But we must serve Him faithfully, we must believe that He is, and that He is a rewarder of all them that diligently seek Him; we must have faith, for the apostle expressly saith, that without faith it is impossible to please God; but faith without works is dead, and works without faith are dead also. After much had been said, and the minds of the people were weightily impressed, they were referred to their own situation at that time; too negligent, too forgetful and inattentive. The meeting concluded solemnly, with an appeal to all to be faithful, both the professors of religion, and those who made no profession. For when these are called to an account, will they then say, 'Lord I did not pretend nor profess to serve thee; I intended to gratify myself and to indulge in those things which I thought would delight my inclination. I have made

no pretensions to religion?' What will these excuses do, when these know that they have felt remorse and condemnation in themselves for doing wrong, have felt the reproofs of instruction therefor? Can these believe that they will be acquitted? After recommending them to God, and the word of His grace, which is able to build them up, and to give them an inheritance among the sanctified, I bid them farewell."

Under date of the 19th, John Heald makes the following entry in his journal. "I think I shall feel best satisfied to observe respecting a custom I have met with a few times at meals, to sit silent from 15 minutes to an hour. Wherever I have met with this, it has uniformly appeared to me to be performed under the appearance of a sanctified show, and without any real religion in it—a mere pretension. I have seen no manner of use in these long silent opportunities at meals; but a pause, wherein we may feel thankful, grateful sensations to arise in our minds, is I think commendable and right; but to continue it to such a length is an excess which I wish to be done away. On sitting down to meals, an individual may feel a necessity to speak to encourage to faithfulness, or to supplicate for favor, or to praise the Giver of all good; but the practice before alluded to appears to me to be an empty, dry, formal performance without life."

Some weeks after this, John Heald describes a particular instance of the practice he reproaches, which may properly be inserted here, though out of the order of the time. He says: "In the course of the evening, a little past 7 o'clock, we were asked to supper. We went and sat down; and though after sitting awhile still and silent, I and my companion moved to show that we were ready and willing to go to eating, yet the man sat still. After sometime my companion signified that if any one had anything to say, it would be well to say it, and let the silence be discontinued; but still the sitting continued, until, about 20 minutes past 9, the clock standing in the room, my companion spoke again saying he wished to be excused from sitting any longer in that trying situation, and he thought it was so with some of the rest. I thereupon arose and said, I hoped I should be excused, and walked out of doors. I was by this time very cold, so I walked to the fire, and stood some time and warmed, and then sat down, and at length they, without one sentence of religious communication, prepared to eat. I was asked to go to the table, but I told them I wished to be excused. My companion went, and when they were done, I soon after asked to go to bed, and being not so well as common, and withal tired, I soon went to sleep."

(To be continued.)

*London Milk.*—Sixty-two samples of this article, which were obtained from as many dairies and milkshops in Marylebone district, had been carefully analyzed; and of these Dr. Whitmore found twenty-two to be genuine, fifteen deteriorated, and twenty-five adulterated. Of the genuine samples some were exceedingly rich in all nutritive constituents; others were not so, and these he termed "poor milk." Deteriorated milk was of that quality which had been deprived of its nutritive properties to some extent in one or two ways—either by allowing it to remain for some time in shallow vessels and then skimming off a

portion of its cream, or by drawing off what in the trade is called "toppings"—a process which is effected in the following manner:—Tall cans, holding from eight to ten gallons, are filled with milk as it comes from the cow, and these are allowed to remain undisturbed from two to three hours, or probably longer, during which time the cream and a portion of the curd are gradually rising to the surface, thus rendering the upper half much richer than the lower. This upper half is then drawn off by means of a tap fixed in the middle of the can, and sold to the public as "nursery milk" at an increased price, while the milk left in the can is vended as ordinary new milk, free from adulteration, no doubt, but fraudulently and most dishonestly deteriorated in quality. Of the adulterated samples examined by Dr. Whitmore, none contained such matter as chalk, anatto, tragacanth, or starch; the only thing employed was water, and this had been added in various quantities. In one or two of the worst cases, however, it was found that the water amounted to 75 per cent.—that is to every quart of milk, at least a pint and a half of water had been added.—*Leisure Hour.*

*Preferring Christ to Ornaments.*—In a letter from A. Judson, a christian missionary in Burmah, addressed to American females, is the following anecdote:

A Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the gospel, and appealed to her own consciousness of vanity. I then read to her the apostle's prohibition. (1 Tim. ii. 9.) She looked again and again at her handsome necklace, and then, with an air of modest decision that would adorn beyond all ornaments any of my sisters whom I have the honor of addressing, she took it off, saying, "I love Christ more than this."

*Impurity of Drinking-Water.*—Set a pitcher of iced water in a room inhabited, says a writer in *To-day*, and in a few hours it will have absorbed nearly all the perspired gases of the room, the air of which will have become purer, but the water utterly filthy. This depends on the fact that water has the faculty of condensing and thereby absorbing nearly all the gases, which it does without increasing its own bulk. The colder the water is, the greater its capacity to contain these gases. At ordinary temperature, a pint of water will contain a pint of carbonic acid gas, and several pints of ammonia. The capacity is nearly doubled by reducing the temperature to that of ice. Hence water kept in the room awhile is always unfit for use, and should be often removed, whether it has become warm or not. And for the same reason water in a pump should all be pumped out in the morning before any is used. That which has stood in a pitcher over night is not fit for coffee water in the morning. Impure water is more injurious to health than impure air, and every person should provide the means of obtaining fresh and pure water for all domestic use.

Truth is truth though all men forsake it— it still remains unchanged the same, and its own excellence will recommend it, even though the conduct of its professors does not.

#### BE STILL IN GOD.

Be still in God! Who rests on Him  
Enduring peace shall know,  
And with a spirit fresh and free  
Through life shall cheerily go.

Be still in faith! Forbear to seek  
Where seeking naught avails,  
Unfold thy soul to that pure light  
From heaven, which never fails.

Be still in love! Be like the dew  
That, falling from the skies,  
On meadows green, in thousand cups,  
At morning twinkling lies!

Be still in conduct, striving not  
For honor, wealth, or might!  
Who in contentment breaks his bread  
Finds favor in God's sight.

Be still in sorrow! "As God wills!"  
Let that thy motto be.  
Submissive 'neath His strokes receive  
His image stamped on thee.

Be still in God! Who rests on Him  
Enduring peace shall know,  
And with a spirit glad and free  
Through night and grief shall go.

#### WASTED FOUNTAINS.

Though the transient springs have fail'd thee,  
Though the founts of youth are dried,  
Wilt thou among the mouldering stones  
In weariness abide?

Wilt thou sit among the ruins,  
With all words of cheer unspoken,  
Till the silver cord is loosen'd,  
And the golden bowl is broken?

Up and onward! Toward the east,  
Green oases thou shalt find,—  
Streams that rise from higher sources  
Than the pools thou leavest behind.

Life has import more inspiring  
Than the fancies of thy youth:  
It has hopes as high as heaven;  
It has labor, it has truth;

It has wrongs that may be righted,  
Noble deeds that may be done,  
Its great battles are unfought,  
Its great triumphs are unwon.

Anne C. Lynch.

For "The Friend."

#### Did They Enter the Promised Land?

The children of Israel were brought out of Egypt and from the dominion of Pharaoh and his cruel task-masters with a high hand and an stretched-out arm, and with great judgments—with many miracles and evidences of Omnipotent Power; but did they enter the promised land?

It is written for our instruction, that "God led the people about through the way of the wilderness of the Red Sea;" going "before them by day in a pillar of cloud," "and by night in a pillar of fire;" "he took not away the pillar of cloud by day, nor the pillar of fire by night from before the people:" But did they enter the promised land?

By commandment—perhaps to make His marvellous mercy more manifest—they encamped between Migdol and the sea, over against Baal Zephon. And when Pharaoh, whose hardened heart led him, with his host, to pursue after them, drew nigh, the children of Israel, being sore afraid, cried unto the Lord; who said unto them, "Fear ye not, stand still, and see the salvation of the Lord, which he will show you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for

Selected.

you and ye shall hold your peace." But notwithstanding all this; did they get to the promised land?

"And the Lord said unto Moses," "speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thy hand over the sea, and divide it," &c. And so it was that the children of Israel walked upon dry land in "the midst of the sea; and the waters were a wall unto them on their right hand and on their left:" but "the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh (for they pursued after them into the depths of the sea): there remained not so much as one of them." Thus the Lord in miraculous providence and with almighty power again rescued Israel! Who "saw that great work which the Lord did upon the Egyptians; and it is added, the people feared the Lord, and believed the Lord, and his servant Moses. Yet for all this they did not inherit the inheritance promised them if faithful.

After this is the record, "Then sang Moses and the children of Israel this song—not all given here—unto the Lord:" "I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him." "Thy right hand, O Lord, is become glorious in power." "Thou in thy mercy hast led forth the people which thou hast redeemed." "Thou shalt bring them in, and plant them in the mountain of thy inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever."

Surely after such marvellous displays of Heavenly condescension and mercy; after having been delivered from their cruel enemies, been brought up from the depths of the sea, and a new song put into their mouths this people might have some ground to hope and believe that their Lord's grace and help would not fail, but be continued to them unchanged to the end of the race! That

"He who had kept them hitherto,  
Would keep them all their journey through."

But the Lord's ways are not as our ways. Though merciful and gracious, long-suffering and abundant in goodness and truth; forgiving iniquity and transgression and sin, He will by no means clear the guilty; but demonstrating, in the case of this people, the apostolic scripture: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." May it never be forgotten that, now as then, it is "the willing and obedient" who shall eat of the good of the land; that it is those who take the Saviour's yoke upon them, and *learn of Him* meekness and lowliness of heart, that He will make His yoke easy to and His burden light; that it is not those who cry "Lord, Lord," but such as *do the will of His Father* who is in heaven, that shall enter and dwell there. "The carnal mind is *enmity* against God;" and such were those Israelites. The Psalmist thus describes them: "They lusted exceedingly in the wilderness, and tempted God in the desert." "They forgot God their Saviour, which had done great things in Egypt." "Wherefore," says He in the words of the apostle, "I was grieved with that generation, and said, They do always err in their

heart; and they have not known my ways. So I swear in my wrath, They shall not enter my rest."

After this the children of Israel cried unto the Lord, because they could not drink of the waters of Mara, for they were bitter. And the Lord showed Moses a tree, which when he had cast into the waters, they were made sweet. At which time their Heavenly Father proved them," and said, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of those diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." The next murmuring of this people was for want of bread; which was supplied by "the quails," and by "the dew." The Lord spake unto Moses, saying, I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." This bread was the manna, which would not keep, but had to be daily gathered, which the children of Israel did eat forty years; and of which the Lord commanded a portion to be kept for succeeding generations; "that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt." After this, at Rephidim, water was brought out of the rock, at the command of the Lord, for the people to drink. Here it was that Moses, the chosen leader of His people, did not duly magnify the Lord God of Israel; for which offence he was forbidden to enter Canaan, though in condescension, he had Pisgah view of that blessed temporal inheritance granted him. Next Amalek was overcome by Joshua, through the holding up of Moses' hands. But notwithstanding all these deliverances, miracles and mercies, which had never before been done to any people, Israel was not permitted to enter the rich land of promise.

Upon leaving Rephidim, the children of Israel next came into the desert of Sinai, and here camped before the mount. Here Moses was commanded of the Lord to speak thus unto them: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation." Here also the Lord God descended upon the mountain in fire, in the sight of all the people; and the whole mount quaked greatly. Here too, the ten commandments were given; and here was proclaimed, "In all places where I record my name, I will come unto thee, and I will bless thee. And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar," &c. It was in Sinai likewise that these requisitions, promises and blessings were made: "The first of the first fruits of thy land thou shalt bring into the house of the Lord thy God." "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your

transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then will I be an enemy unto thy enemies, and an adversary unto thine adversaries." But despite Sinai's thunder and Sinai's proffered mercies, with the promise especially of the Angel of the Lord's presence to go before them, the children of Israel would not obey His voice, but made a golden calf and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." They corrupted themselves, and were rebellious and stiff-necked, and made covenants with the original possessors of the land; and suffered the salt of the covenant of their God to be lacking in their offerings; so that the anger of the Lord was kindled against them. Hence, notwithstanding they were urged by the two faithful spies, Joshua and Caleb, to go up and possess the "exceeding good land," "a land which floweth with milk and honey," they were too obstinate and contumacious, and thence never entered therein.

After this Nadab and Abihu, the sons of Aaron, offered strange fire before the Lord, or which he commanded them not: and they for this died before the Lord. Which gave rise to the saying from Moses to Aaron, "This is that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." The command also followed from the Lord unto Moses, "Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark, that he die not." And in offering his bullock of the sin-offering, Aaron was first to make an atonement for himself, and for his household, and then for all the congregation of Israel. Lastly, for time would fail to sum up all the striking points in the history of this interesting yet backsliding people, they were thus solemnly charged by Moses from the mouth of the Lord, suggestive as having application for all time:—"I am the Lord your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances. Ye shall do my judgments, and keep mine ordinances, to walk therein: I am the Lord your God. Ye shall therefore keep my statutes and my judgments; which, if a man do, he shall live in them: I am the Lord."

After all the warnings, the judgments, the promises, the deliverances, the loving-kindnesses of the I Am of this people to them, how sorrowful and solemn is the reflection that, save two, none of all those who came out of Egypt were permitted to enter the promised land. These were Joshua, the son of Nun, a young man, who departed not out of the tabernacle; and Caleb, the son of Jephunneh, of whom his Lord said, "My servant Caleb will I bring into the land, who hath followed me faithfully."

Well, does not this painful reminiscence contain a grave admonition to us and to our children to flee from the wrath to come; and to not be satisfied with saying with some formerly, "We have eaten and drunk in thy presence, and thou hast taught in our streets;" or presumptuously, "When saw we Thee an hungered, or athirst, or a stranger, &c., and did not minister unto Thee." Deep and earnest is the call to "Watch unto prayer with all perseverance;" to fear, lest by any means as

the serpent beguiled Eve through his subtlety, so our minds should be corrupted from the simplicity that is in Christ. He who has manifested himself to us by His light, called us by His grace, pleaded with us by His Spirit, is a God of justice as well as of mercy, and will by no means spare the guilty. After all that has been done for us—for whom the Saviour suffered and bled—let us take heed to have the lamps trimmed and the loins girded, lest through tardiness, unwatchfulness, or the want of whole-heartedness, we enter not the prepared and holy rest. "I verily believe," says one who joined this Society by conviction, "that if we attain true christianity, we must not relax from earnestly aspiring and striving after a far more holy state, than what is commonly accounted (even by high professors) a safe one." Israel had her time, her calls, her covenants, her privileges, her opportunities! So hast thou,—more and greater,—even line upon line and precept upon precept—instrumentally from those anointed and qualified, and immediately from the Living Fountain of exhaustless grace. Most of them fell short of the promised inheritance: see to it that thou miss not the prize of salvation. It is no light thing to perish. "I am the Lord that healeth thee."

#### Curiosities of Tree Planting.

A proverb of northwest India declares that three things make a man to be truly a man—to have a son born to him, to dig a well and to plant a tree. It is impossible for the untravelled Englishman to realize the misery of a treeless country. Europe has no natural deficiency of trees; hence bridge-building took the place of the old Aryan tree-planting as an act of piety to God and of duty to the future in the counsels of the early Christian teachers of the European nations. Both in the east and west trees were no doubt the first temples, and the planting of groves was the primitive form of church building. Abraham, we are told, planted a grove in Beersheba to commemorate his solemn covenant; but amongst his descendants it became in time the mark of a pious ruler to "cut down the groves," as the seats of pagan worship, the mark of a careless ruler to leave them untouched, and the mark of an impious ruler to plant and dedicate new groves. It is not hard to find reasons why the grove naturally became the first temple. Men were no doubt impressed with the hoary age of trees compared with the short life of man. A tree was often the centre around which each succeeding generation deposited its traditions—a visible bond uniting the departed with the living, and the living with the unborn. The cool, grateful shade of trees was a natural type of the graciousness the worshippers sought for from the power they worshipped, especially in Eastern lands, where shadow is so precious and so exceptional. The yearly new birth and death of their foliage was a national symbol of human life. The darkness and density of the grove we must add, hid the obscenities and cruelties which belonged to the darker developments of heathen worship.

When an Englishman who has been long absent from his fatherland again catches his first glimpse of its roadsides and fields through the windows of a railway carriage, perhaps nothing strikes him so forcibly as the picturesqueness and the sparseness of the trees. He has seen trees in level lands stretching for

miles like a thin diaphanous wall in dull uniformity; now he sees them merely dotted here and there upon the landscape, but each tree is more or less of a picture in itself. Or he has seen in mountain lands every spot of available earth seized upon to supply life to a cherry tree, a walnut tree, a pear tree; he has seen fruit trees everywhere lining the roads and fields, instead of hedges, and probably wondered if English lads could pass to and fro every day under luscious cherries or pears and leave them untasted; now he sees nothing but solitary trees or scattered groups, which look as if they had planted themselves out of whim or playfulness just where they pleased, not one of which can bring any money to its proprietor except by its destruction. Give a German or Swiss Bauer the tenancy of an English farm, and he would at once begin to arrange himself an orchard out of the mere unused corners and slices of land he would almost certainly find in its fields and along its boundary lines. I must leave it to adepts to determine whether he would show himself a good or a bad agriculturist by his activity.

Tree-planting has, in fact, retained in Germany longer than elsewhere something of its occult character, binding together religion, nation and family. In the Vosgesen the old German farmers were not allowed to marry until they had done something for the future good of the tribe by planting a certain number of walnut-trees. When the amiable and liberal Oberlin was pastor of Waldbach, in the Steinthal, he set forward this old custom of tree-planting as a Christian duty.

Tree-planting is as necessary a part in many German rejoicings as it has been of French rejoicings during each revolution epoch. The Trees of Liberty, however, were often planted to die—actually as well as metaphorically. I have seen trees of this kind, stripped of all but a crown of leaves, planted in German Switzerland to mark a local festival. The poor people of the village of Cleversulzback gathered together on the 10th of November, 1859, round the grave of Schiller's mother, and marked the birthday of her son by planting a lime-tree "in the soil that covers the heart that loved him best."—*Chambers' Journal*.

For "The Friend."

The following letter written by John Newton in 1796, to a friend then on a visit to Rome, will probably interest, as well as be instructive to some of the readers of "The Friend."

"The true Christian, in strict propriety of speech, has no home here; he is, and must be, a stranger and pilgrim upon earth: his citizenship, treasure, and real home are in a better world; and every step he takes, whether to the east or to the west, is a step nearer to his Father's house. On the other hand, when in the path of duty, he is always at home; for the whole earth is the Lord's; and as we see the same sun in England or Italy, in Europe or Asia; so wherever he is, he equally sets the Lord always before him; and finds himself equally near the Throne of Grace, at all times and in all places. God is everywhere; and, by faith in the great Mediator, he dwells in God, and God in him. To him, that line of Horace may be applied in the best sense:

*'Cælum, non animam mutant, qui transmare current.'*

"I trust, that you will carry out, and bring home with you, a determination similar to

that of the patriarch Jacob, who vowed a vow, saying: 'If God will be with me, and will keep me in the way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God!' May the Lord himself write it on your heart!

"You are now at Rome, the centre of the fine arts; a place abounding with every thing to gratify a person of your taste. Athens had the pre-eminence in the apostle Paul's time, and I think it highly probable, from many passages in his writings, that he likewise had a taste capable of admiring and relishing the beauties of painting, sculpture, and architecture, which he could not but observe during his abode in that city; but then he had a higher, a spiritual, a divine taste, which was greatly shocked and grieved by the ignorance, idolatry, and wickedness which surrounded him, insomuch that he could attend to nothing else. This state, which cannot be acquired by any effort or study of ours, but is freely bestowed on all who sincerely ask it of the Lord, divests the vanities which the world admires of their glare; and enables us to judge of the most splendid and specious works of man who knew not God, according to the declaration of the prophet: 'They hatch cockatrice's eggs, and weave the spider's web.' Much ingenuity is displayed in the weaving of a cobweb: but, when finished, it is worthless and useless. Incubation requires close diligence and attention; if the hen be too long from her nest, the egg is spoiled; but why should she sit at all upon the egg and watch it, and warm it night and day, if it only produces a cockatrice at last?

"Thus vanity or mischief are the chief rulers of unsanctified genius: the artists spin webs; and the philosophers, by their learned speculations, hatch cockatrices, to poison themselves and their fellow-creatures: few of either sort have one serious thought of that awful eternity, upon the brink of which they stand for a while, and into the depth of which they successively fall.

"A part of the sentence denounced against the city which once stood upon seven hills, is so pointed and graphical, that I must transcribe it; '*And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the light of a candle shall no more be seen in thee.*' Now, I am informed, that, upon certain occasions, the whole eupola of St. Peter's is covered with lamps, and affords a very magnificent spectacle: if I saw it, it would remind me of that time when there will not be the shining of a single candle in the city; for the sentence must be executed, and the hour may be approaching—

*'Sic transit gloria mundi.'*

"You kindly inquire after my health; myself and family are, through the divine favor, perfectly well; yet healthy as I am, I labor under a growing disorder, for which there is no cure; I mean old age. I am not sorry it is a mortal disease, from which no one recovers; for who would live always in such a world as this, who has a scriptural hope of an inheritance in the world of light? I am now in my seventy-second year, and seemed to have lived long enough for myself. I have known something of the evil of life, and have had a large share of the good. I know

what the world *can* do, and what it *cannot* do: it can neither give nor take away that *peace of God which passeth all understanding*; it cannot soothe a wounded conscience, nor enable us to meet death with comfort. *Tha* you, my dear sir, may have an abiding an abounding experience that the Gospel is catholic, adapted to all our wants and all our feelings, and a suitable help when ever other help fails, is the sincere and ardent prayer of your affectionate friend,

"JOHN NEWTON."

For "The Friend."

### Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 5th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answer to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; *and their receipt should always be promptly acknowledged.*

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,

CHARLES RHODES,

ANTHONY M. KIMBER,

Committee of Correspondence.

Philada., Tenth mo. 1873.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are then belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

For "The Friend."

Extracts from a sermon preached at Grace Church St., London, 1687, on "Saving Faith" by Stephen Crisp:

"The faith that falls short of sanctification and redemption from sin, is such a faith: God never gave his people, it came some other way into the world, and it bath captivate

## THE FRIEND.

TENTH MONTH 11, 1873.

most of the sons and daughters of men; and they have expelled the true faith (as much as them lies), that saving faith that purifies and cleanses men from sin, and gives them victory over the world, and have got another (th in the room of it, and they live in their sins, and in their lusts and concupiscence, and under the bondage of their corruptions, and still remain in captivity.

"We know there is no eating of the tree of life until we do overcome, nor entering into God's kingdom until we be cleansed. Some find an impossibility in our way which made many to mourn. What, must we never be cleansed? Must this crooked heart and perverse will always remain? Must I be a sinner and a believer? A sinner and call myself a child of God? How can these things hang together?"

"Now that faith which belongs to a purified soul is called a shield, a believer keeps in the exercise of his faith, and considers his salvation is nearer than when he first believed; the people that believe are not presently saved, the work of salvation is to be wrought over they believe, for *without faith it is impossible to please God, nevertheless the foundation of God standeth sure*, it is founded upon the work of God: when a man believeth the work is begun. Although some foolish professors tell us the work is done, and will tell the day and month their conversion was wrought, but they know not what they say. A man may know about the time when God communicated with him, but he must know after he is a believer, then begins the work of salvation, the believer is to be saved from this or the other enemy, he is not presently saved from all, there must be a warfare, a *fighting the good fight of faith* before these enemies of salvation be overcome! the devil will not give over because I am a believer, and because Christ promised to break his head. The seed of the woman shall break the serpent's head. I am not now putting on my armor, the battle is not fought, I have not yet gone through the peril of the fight, I am now buckling on my armor. When the fight comes, if I have not my shield and my armor, I may be slain for all this; *some have made shipwreck of faith*, they have not held it, nor kept the faith, but given it away; but saith the apostle, I have fought the good fight, I have kept the faith, I have gotten the victory. So people, after they cease believing, must wait to have their faith strengthened by renewed manifestations of the same power on which it first stood, they must wait upon the Lord and he will renew the strength of their faith, zeal and courage, and as temptations are renewed, they have new courage, and strength and ability, all by his divine spiritual and christian exercise: they every day come to see the work they believed for, that which their faith tended to, see the work in some measure wrought, they see some enemies of their souls brought down and slain, and they see their souls brought into a little more dominion than they had before, therefore he waits on the Lord for the accomplishment of the work, to believe to the saving of his soul."

There is no alteration in the Christian life; it is a continual warfare, but with the spiritual weapons of burning and fuel of fire, which, if patiently submitted to, would purify and prepare us for an incorruptible and never-fading inheritance.—*Daniel Wheeler.*

"Are Friends careful to bring up those under their direction in plainness of speech, behavior and apparel," &c.

There are few, if any of the Queries put to the subordinate meetings, the answers to which, sent up year by year, indicate more weakness or more disregard for a christian testimony, among a large portion of the members, than the above; which constitutes part of the third. The love of the world and conformity to its manners and fashions have received great encouragement, and obtained much license for their gratification by the opinion inculcated of latter time and widely disseminated throughout the Society, that the plain dress worn by Friends has little or nothing to do with religion, and therefore that there is no obligation to retain its use among us. It is true that "the life is more than meat and the body than raiment," and it is also true, that abstractly there is no religion in dress, but, as is not uncommon, Satan has employed the sophistry built on these truths, as a most successful device to draw multitudes away from the strait and narrow way of a christian life, to do homage to him as the prince of the power of the air.

Probably there never was a time when the arbitrary commands of Fashion inflicted compliance with modes of dress more absurdly disfiguring, more immodest and health endangering, or more extravagantly expensive, than the present; and the plain, consistent dress heretofore known as that of a Friend, having been discarded by many who profess to be fitted to hold influential stations in the Society, and to advocate its principles, very many of the members—male and female—encouraged by their example to comply with their carnal inclination, act in accordance with the supposition that there is now no criterion for plainness of attire; and having thrown off the usual appearance of a Friend themselves, allow, if they do not encourage their children, or others under their direction, to run into the demoralizing folly of gaiety and fashion.

As one departure from the path of rectitude opens the way for another, and the disregard of one testimony of Truth betrays into unwillingness to support another nearly allied, so the language soon corresponds with the garb; self-denial becomes more and more irksome, and the door being thrown open, the temptations to mingle in the corrupting society and amusements of the world acquire increased force, and are affectingly successful.

When Friends were first brought out from among the various religious professors of that day by the blessed Head of the church, to stand as witnesses for the simplicity, the strictness and the spirituality of his religion, they found themselves required to strip all ornamentation from the garb they wore, and to bear an unflinching testimony against the changeable fashions of the world; varying from time to time in dress, as in other things ministering to the lust of the eye and the pride of life. They also saw in that light which could not deceive, that they were required to refrain from giving any flattering titles, and to keep to the scriptural language of *thou* and *thee*. As parents, or guardians who felt they were in large measure account-

able for the right training of the children entrusted to their nurture and care in the wilderness of this wicked world, and as delegated shepherds over the flock of their fellow believers, they found it their religious duty to clothe their own offspring in, and to enjoin upon all the professors of the same pure cross-bearing religion, to adhere to the same plainness of apparel and speech, that they had been called on to adopt; not to swerve from it in order to conform with what might be the prevailing fashion of the day, nor admit of compliance with the needless changes, which were more calculated to please a wanton mind than to promote comfort and usefulness.

Thus they almost at once became a peculiar people, distinguished from others as well by their attire and language, as by their other christian characteristics; and people soon learned to know a Quaker by his or her appearance and conversation. As they thus made it generally known that the understanding given them of the gospel of Christ, required them to bear testimony against the corrupt practices and manners in both the so called church and in the world at large, they soon experienced the truth of the declaration, that "all that will live godly in Christ Jesus shall suffer persecution," and they became the butt of the scorner, the oppressed victims of the hypocritical professor, and the hated opponents of the worldling; all of whom felt their pride and selfishness rebuked by the silent but standing testimony of the easily recognized Quaker. Thus the "plainness of speech, behavior and apparel," indicative of a Friend, was the result of faithfulness to the convictions of Divine Grace, that simplicity and truth in all of them, and the maintenance of a continued testimony against the changeable fashions of those around them, was a christian duty; and thus they became a badge, understood by all, as denoting the profession of a more strict and self-denying acceptance of the religion of Christ, than that adopted by other professors. R. Barclay, speaking of these peculiarities says: "And because the nature of these things is such, that they do upon the very sight distinguish us, and make us known, so that we cannot hide ourselves from any, without *proving ourselves unfaithful to our testimony*, our trials and exercises have here-through proved the more numerous and difficult."

It is true that irreligious men might use the garb of a Friend as a cloak, to deceive; thus practically paying a corrupt tribute to the value of the profession and the reputation it has won in the world, by integrity and uprightness; but the abuse of a good is no argument against the good itself, and where this may have been abused by one, it probably has proved a reminder and an assistance to many a weak member, exposed to the manifold temptations in the world around them, by the reflection that the dress and speech of a Friend would be recognized immediately as altogether incompatible with any place of impurity, or with any act that violated the well-known principles of the Society, and call forth the contempt and condemnation of those who witnessed it. "But," observes Barclay, "this they say is but in policy to commend our heresy. But such policy it is, say I, as Christ and his apostles made use of, and all good christians ought to do; yea, so far has truth prevailed by the purity of its followers, that if one that is called a Quaker do but that which is common among them, as to laugh

and be wanton, speak at large and not keep his word punctually, or be overtaken with hastiness and anger, they presently say, O! this is against your profession."

That the "plainness of speech, behavior and apparel" which has distinguished Friends from others, was not and is not a mere form, unnecessarily connected with the simplicity and purity of the religion they profess, is shown by the indisputable fact, that where members who have gone out into the fashions and manners of the world, have been brought to submit to the requirements of Divine Grace manifested in the heart, making them willing to become the followers of a crucified Saviour, they have found they could make little progress in the way of holiness without submitting to strictly observe them; and when they took up the cross and yielded compliance, their reward was peace. As an example, John Barclay after recording the many deep religious conflicts and clear illuminations he had undergone, says: "The dress from which my forefathers have, without good reason and from improper motives departed, to that dress I must return:—that simple appearance, now become singular, which occasioned and still continues to occasion the professor of the truth suffering and contempt, the same must I also take up and submit to the consequences thereof." And so has it been with hundreds of others similarly situated. When men and women educated entirely different from Friends, have, through obedience to the visitations of the Day Spring from on high, been convinced of and embraced the principles of Friends, they also have found themselves required by the same Spirit that led them out of error, to adopt the attire, the language and the manners which proclaimed to others that they had cast in their lot with the despised Quakers. Numerous instances are recorded in "Piety Promoted" and "Youthful Piety," of persons, favored with repentance and conversion on a dying bed, who, in that "honest hour," under "the reproofs of instruction" bemoaned having been derelict in these very particulars, confessed that it was because of being ashamed of the cross, and earnestly entreated that others might take warning by their example. Could these things so be were the "plainness of speech, behavior and apparel" queried after, a mere dead form, a useless appendage to our holy religion; which may be observed or disregarded as may suit the member's taste?

It has been reserved for our day of latitudinarian liberty, and for those who have introduced into the Society, and others who have adopted, principles and practices widely differing from those of our forefathers, to have this testimony disparaged, held up to contempt, and practically set at naught, even by members who occupy the position of ministers, elders and other leaders of the flock; and never was the truth of the proverb more strikingly exemplified, than is mournfully witnessed among us as a people, "Whoso breaketh a hedge, a serpent shall bite him." How are very many of the young people set afloat on the stream of fashion, and drifting into folly of various kinds; while many of those older, are using their influence to obliterate other distinctive characteristics of Friends. Other testimonies must succumb, and as is well known are succumbing in many places. For the same spirit that makes a shamed to be recognized by dress, speech and manners as a self-denying Quaker, will lead into

further assimilation with other religious professors, in their modes of worship, their manner of living, and their amusements; and thus the close approximation will ultimately destroy all distinction. And all this is being effected, in many places, under the sanction of a religion more superficial and sensational, than that which Friends believe is in accordance with the simplicity and spirituality of the gospel.

But we are glad to believe there are many yet preserved in the Society, who are willing to contend for these testimonies of Truth, and suffer reproach therefor even among their own fellow professors; and we also have faith that, in his own time, the Lord will raise up others, even though it may be as of the stones of the street, who will be prepared by his transforming power, to support the Ark of the Testimony with clean hands, and knowing the inside of the cup and platter made clean, will make the outside clean also, and He will "turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

#### SUMMARY OF EVENTS.

FOREIGN.—Matters appear to be approaching a crisis in France. The Monarchists it is supposed have their arrangements for the proclamation and inauguration of a monarchy nearly complete. A special dispatch from Paris to the London Observer says, that 350 deputies to the French Assembly have pledged themselves to support a motion for the restoration of the monarchy. The Republicans, headed by Thiers, are using every effort to defeat the scheme of the royalists for placing the Count de Chambord as Henry V, on the throne. It is expected that the Republicans and Imperialists will unite to ward off the threatened danger. The Count de Chambord, in a letter to his supporters in France, says his object is the union of parties in France and the restoration of her glory, greatness and prosperity. He repudiates any intention of introducing extreme reactive measures, or of attacking Italy. The Paris Journal, a monarchial newspaper, says a proposal for the restoration of the monarchy on the basis of the charter of 1814, in a modified form, will be presented in the Assembly on the opening day of the session. The trial of Marshal Bazaine for the surrender of Metz, commenced before a Court Martial at Versailles the 6th inst. Many witnesses are to be examined, and the trial will probably be a very long one.

The prospect in Spain is more favorable for the cause of the Republican government. Better discipline has been established in the army, and the Spanish forces opposed to the Carlist invasion in the north have been reinforced with 6000 men. Dissensions in the ranks of the Carlists are increasing, and many deserters are surrendering to the Republican troops with the hope of receiving amnesty. Cartagena is still held by the insurgents. Numerous desertions take place daily, and it is stated that a majority of the insurgents wish to surrender, but they are overawed by the liberated convicts and other desperate communists. A Madrid dispatch of the 2d says: Dispatches from all sections of the country represent that a much better feeling prevails. The re-establishment of discipline in the army has served to restore confidence in the ability of the government to suppress all insurrections.

The Spanish Minister of the Colonies will soon visit Cuba and Porto Rico. He has received special instructions for the settlement of the political difficulties in those islands.

General agencies to promote emigration have been prohibited by the German government on account of the great drain of population in many parts of Germany. In consequence of this prohibition and other repressive measures, the number of German emigrants is said to be diminishing.

It is reported that deficient crops have caused a famine in some parts of Hungary.

Late advices from Paraguay show that the privations of the English colonists continue, and there is great dissatisfaction.

A special to the Daily Telegraph from Balkan, central Asia, reports a severe defeat of the Afghans by the Persians. Two Europeans, named Picquet and Rivas, supposed to be Swiss travellers, have been murdered

by the natives in central Asia. There is reason to believe that the Afghans design the conquest and annexation of Bokhara. A rebellion has broken out in Kokan.

A dispute has arisen between the governments of Russia and Japan, on the question of proprietorship of a portion of Saghalien Island.

Advices from Africa announce the capture of a white man by the natives while proceeding westward on the Congo river. From the description of the man it is believed he is Dr. Livingstone, the African explorer.

The British Parliament has been again prorogued until the 16th of Twelfth month.

Many accidents on British railways have occurred recently, most of which have been attended with loss of life. A chimney 220 feet in height, in the village of Northfleet, fell on the 3d inst., killing and maiming number of persons.

London, 10th mo. 6th.—Consols 92½. U. S. Bond 1865, 95½; new fives, 91½. The bank rate of interest 5 per cent, but the discount for three months bills in the open market is below that of the Bank of England.

Liverpool.—Uplands cotton, 9d. a 9½d.; Orleans 9½d. a 9¾d. Sales of the day 25,000 bales. Breadstuf quiet.

UNITED STATES.—The Public Debt statement on the first inst., shows a reduction during the Ninth month of \$1,901,467. The total debt, less cash in the Treasury was \$2,138,793,989. The currency balance was \$3,280,032, and the coin balance \$80,246,757.

The interments in Philadelphia last week numbered 237, including 81 children under two years of age. There were 38 deaths of consumption, 16 marasms at 7 old age.

The mean temperature of the Ninth month, by the Pennsylvania Hospital record, was 68.67 deg., the highest during the month having been 90 deg., and the lowest 48 deg. The amount of rain during the month was 4.04 inches. The average of the mean temperature of the Ninth month for the past 84 years, is stated at 66.30 deg. The highest mean during that entire period was in 1865, 72.68 deg., and the lowest 60 deg., occurred in 1840. The rainfall in nine months the present year has amounted to 45.60 inches.

Mortality in New York last week 507. There were received at New York last week 2,953,122 bushels wheat.

Captain Biddington and his associates of the Polar crew, arrived at New York the 4th inst., and took passage for Washington in a United States vessel.

The Treasury Department is now paying persons who were employed in taking the United States census in the Southern States in 1860, just previous to the breaking out of the rebellion, and who were deprived of the money on that account.

The sugar crop of Louisiana this year will probably be an average yield. The rice crop is much the largest ever grown, amounting to about 17,000 tons.

The Markets, &c.—The following were the quotations on the 6th inst. New York.—American gold, 110 U. S. sixes, 1881, 114½; ditto, 5-20, 1862, 108½; ditto 10-40, 5 per cents, 109½. Superfine State flour, \$5.25 a \$6; State extra, \$6.60 a \$7; finer brands, \$7.50 a \$10.00. White Michigan wheat, \$1.75; amber wester \$1.65; red, \$1.55 a \$1.60; No. 1 Chicago spring, \$1.40 No. 2 do., \$1.39 a \$1.40. Western barley, \$1.45. Oat 48 a 59 cts. State rye, 98 cts. Western mixed corn 65 cts.; yellow, 66½ a 67½ cts. Philadelphia.—Upland and New Orleans cotton, 18½ a 19½ cts. Crude petroleum, 11 cts.; standard white, for export, 16 cts. Superfine flour, \$4 a \$4.75; extras, \$4.75 a \$6.25; finer brands, \$6.50 a \$10. White wheat, \$1.70 a \$1.80 amber, \$1.60 a \$1.68; red, \$1.50 a \$1.58. Yellow corn 68 a 70 cts.; mixed, 68 cts. Oats, 49 a 53 cts. Smoke hams, 14 a 16 cts. Lard, 8½ a 8¾ cts. About 3200 head of cattle sold at the Avenue Drove-yard, common at 4 5½ cts. per lb. gross, and fair to choice at 6 a 7½ cts. Sales of 9,000 sheep at 4 a 5 cts. per lb. gross, for fair prime. Hogs, \$7 a \$7.25 per 100 lb. net for corn feed. Receipts 5,000 head. Chicago.—Spring extra flour \$5.50 a \$6. No. 1 spring wheat, \$1.10; No. 2, \$1.08; No. 3 do., \$1.02. No. 2 mixed corn, 40½ cts. No. 1 oats, 33 cts. Rye, 65 cts. Barley, \$1.30. Lard, 7½ a 7¾ cts. Milwaukee.—No. 1 wheat, \$1.14; No. 2 do \$1.11. No. 2 corn, 44 cts. No. 2 oats, 31 cts. Rye 65 cts. Barley, \$1.30. St. Louis.—No. 2 winter wheat, \$1.50; No. 3 fall red, \$1.35. No. 2 mixed corn 44½ cts. No. 2 oats, 36 cts. Rye, 66 a 68 cts.

A Stated Annual Meeting of the Haverford School Association will be held at the Committee-room (Arch St. Meeting-house, in Philadelphia, on Second day, 10th mo. 13th, 1873, at 3 o'clock, p. m.

PHILIP C. GARRETT, Secretary.

# THE FRIEND.

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For "The Friend"

John Heald.

(Continued from page 59.)

1st mo. 19th, 1817. "We attended Eno Meeting. It was small and the house open, the weather cold. I expressed some sentences, beginning with, what shall we eat and what shall we drink and wherewithal shall we be clothed. The Divine Master said, take no thought for these things, for after all these things do the Gentiles seek, but His followers were not to give up their minds to go after the world or to love it, for the apostle saith, if any man love the world or the things of the world, the love of the Father is not in him. I have felt, as I believed, my mind sweetly drawn to a tried, travelling seed, who are, I fear, discouraged from various causes; and perhaps not the least of these discouragements, the inconsistent conduct of professors of Christianity. Oh! I wish these to be encouraged to walk in the high and holy way cast up for the redeemed and ransomed to walk in. Thus as way opened I communicated, but the people became so cold that I believe it was not as favored a meeting as it could have been if the people had sat more comfortably—the body and mind being nearly connected, and when the body suffers the mind is generally unsettled. I think this meeting suffered loss on this account, and so of many more, for we have not seen a fire in any meeting house since we crossed James' River, nor any place to make a fire in, and nearly all of them very open.

20th. Set out for Spring Meeting. When we came to Haw River, it was frozen over, but we rode it at a ripple, where it was open, but very stony and rough. We got well over, and soon came to Nathaniel Newlin's, where we were received and entertained kindly. 21st. Attended the meeting, which was large and exceedingly trying. I felt much for the true but deeply tried seed, but no way opened for labor, until I supposed it was near time for the meeting to close, when I arose to remark, that I intended not to offer any thing as an excuse for not speaking in that meeting, only that I had not found a time that I believed I could have offered anything to that meeting without being in danger of having in the secret of my own mind the sentence: 'Who

bath required this at thy hand?' and I supposed none there would desire that I should come under condemnation in myself to please them; that I had not come to do my own will nor the will of other men, nor to gain their applause. After this I went on to hold out encouragement to the secretly tried ones; and said that such for whom the encouragement was designed might consider themselves unworthy, and those who were too forward and active might gather it up to strengthen themselves; but these might remember that they would not help the good cause but hinder it, and instead of advancing themselves, they would retard their own progress in a religious course. It was a Preparative Meeting, and the clerk when at the table said he was too cold to read, but the business was soon done. We went to John Newlin's and staid the night, and next morning went to South Fork Meeting. It was not large." J. H. here revived the declaration of the apostle: "Such as ye sow, such shall ye reap. If ye sow to the flesh, ye shall of the flesh reap corruption, and made these comments on it. Sowing to the flesh is to fulfil the lusts thereof. The delights, the amusements, the gratifications, and the vanities of the world are sowing to the flesh. We none of us want a crop of corruption, but the apostle adds: 'If ye sow to the spirit, ye shall reap life and peace. After saying much to the people in general, I appealed feelingly to the youth in particular, and concluded with: Be not overcome of evil, but overcome evil with good.

24th. At Rocky River. The meeting collected and became exercising. After sometime I said: Enter into my vineyard and labor, and whatsoever is right ye shall receive. Ye may pray the Father that he would send forth more laborers into his vineyard. There are some who are desirous that more laborers should be sent into the labor, but they hold themselves excused. They would have others to be engaged while they indulge in the delights of the world. These want gratifications and to live at ease. Is there not a danger of missing the much desired happiness of the righteous by indulging in ease? Will it then be a comfort that it was not lost for some gross crime or deed? Is not this state of ease the way to spend the time without labor, and shall we receive pay for doing nothing? Oh! this place of fatal security, how dangerous to the peace and happiness of mankind! The vocal exercise was lengthy, and ended with a recommendation to give due attention to the duty of worship, and to beware of letting the mind go after pleasant pictures, which divert and amuse the mind; for I believed there were some preparing to bear the glad tidings of the Gospel to the people, if they are engaged faithfully to labor in the vineyard.

25th. Attended a meeting near Nathan Dixon's. I had trying exercise and but little vocal labor. In the early part, in a few words,

I advised the people to labor for themselves, each one to enter into an examination of their concerns and of their own works. After this I sat nearly an hour and a half, when I again in a few words recommended their attention to individual labor as a profitable way to obtain instruction.

26th. Being First-day, we were at Holly Spring Meeting. It was large and favored. I began with: Work while it is day, for the night cometh wherein no man can work. I endeavored to impress on their minds the necessity of an early attention to that work which may be put off too long, and often has been to the sorrow of many when repentance has been sought with tears, and there is reason to fear some have not found it. I mentioned the case of Saul, the first anointed king of Israel; that he did not complain of the Lord's forsaking him, until he became disobedient, and then he had cause to lament, that the Lord no more answered him, either by prophets, or by vision, or by dream. So he lamented himself in the time of his distress, though before he could force himself to offer a sacrifice, which Samuel called foolish. Saul, before this, had been commanded to go and destroy Amalek together with the sheep and oxen; but when he saw the goodly sheep and oxen, he thought that these would make excellent burnt-offerings, therefore he would save that which he was commanded to destroy. This gave occasion to Samuel to say: obedience is better than sacrifice, and to hearken than the fat of rams. In the present day I believe that disobedience will also produce distress. Then I turned to the case of Jonab to show what distress was inflicted on him for disobedience, and referred to the awful situation of some of recent times who had neglected to yield obedience while they had time and opportunity."

28th. At a meeting near Samuel Hill's, John Heald endeavored to press on his audience the importance of a steady attention to Divine things, by an illustration drawn from the study of common literature. If the scholar devotes himself to the pursuit of learning, and perseveres in a continuous application to his studies, he usually makes rapid progress, but if he is being continually drawn away after other concerns or amusements, and his mind is much occupied with them, little improvement is witnessed, and frequently much that has been learned is lost. So it is in the school of Christ. Amusements and pleasures of a transitory nature often draw away the mind and heart of those who have begun to learn a little Heavenly Wisdom, so that they run after these things. After a time, when these are brought to reflection, they find that they have lost the little that they had before acquired, and that these indulgences have tended to their loss. He says: "It was a solid, good meeting, and I hope the labor will not be lost."

29th. "Attended Back Creek Meeting, which was large. Soon after sitting down my

mind was loaded with exercise, and the people seemed scarcely gathered, when the impression on my mind induced me to think it was time to stand up. I thought it was like being forward, but believing that the impression was right, I began to speak and several came in afterwards. I first said: Children, obey your parents in the Lord, for this is right. Parents provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Great are the obligations of children to parents, and great is the responsibility of parents; but what can parents do to accomplish this work unless they come to experience it in themselves; or how will they instruct their dear children in the way they know not themselves. These have need to apply as Solomon did for wisdom. It was well-pleasing to the Lord that he asked for wisdom rather than riches or long life; and I do believe it would be acceptable to the Lord, and that He would be graciously pleased to answer the honest request of these. I treated largely on this subject, and it was a very humiliating labor to me, and attended with impressive weight. The meeting concluded in supplication for preservation in the way of allotted duty, and that He who is Almighty would be graciously pleased to remember in mercy the people the world over, to draw them with the cords of His love unto Himself, and in particular the dear youth.

(To be continued.)

For "The Friend."

### Collecting India-Rubber.

(Concluded from page 58.)

"February 27th.—The rains continued to increase in violence, and the river had risen greatly, notwithstanding that this was the dry season. For many days I was unable to tap the india-rubber trees, and Ramon was laid up with what is called 'a game leg,' and most of the other people were suffering more or less from calentura; consequently, I took very little ciringa.

"March 1st.—Heavy rains were incessant, chiefly at night: the Orinoco was very much swollen. Merced Gil was swamped out of his work at Caricia, his ciringa trees and rancho being under water. This week we killed three of the larger kind of wild hog called *barguiro*; they appeared to me identical with the javiti of Central America: an immense herd of them wandered about the exterior of the rancho, and Merced came down to join in the shooting. After we had secured several, we stowed them away in the canoe. Benacio and the boy Narciso did not appear with the one entrusted to them, though we could hear them whistling at no great distance, and called to them repeatedly. I suppose they were overelated at the prospect of their favorite meat for a feast; for though I summoned them several times, still they loitered. Merced Gil was sitting in the curiara, and the sand-flies were in clouds: I could stand it no longer; so vacating the stern of the canoe, I jumped on shore, and advanced along the path to meet the truants. I suppose I did not look amiable, for no sooner did Benacio see me, than he dropped the end of the pole on which they were carrying the pig, and bolted into the bush. In the evening, as he did not return, I considered he had absconded altogether, although, from intimations I received from time to time from Merced's wife, (who was

staying at my place during her husband's absence at the Conueonumo,) herself an Indian of the pueblo Maroa, I was certain that he was hanging about the place, and was receiving food from the others. I never succeeded in catching him, though several times I rose in the night and went by a circuitous route to the men's quarters; but he was always too quick for me. Ramon admitted he had been there, and was living somewhere in the forest. He afterwards induced away the stupid boy Narciso, and I saw no more of them. Roja completed his month of service, and left for Maypures, which defection nearly deprived me of hands, as Ramon was sick, and able to do very little, and Mateo was with Merced Gil. The peons of this district are hard to procure as workers. They are almost all deeply in debt to the principal creoles of the pueblo, and when they are secured, they are fit for little, as they have all the vices of a reduced and selfish race.

"As soon as Ramon was on his legs, we tapped the trees, with a little better yield. The water, after having risen to within a few feet of the door of my rancho, subsided as rapidly, and we had dry weather for a short time, just as we had begun to despair of it.

"19th.—I was again troubled with much fever at mid-day, but the attack was not sufficiently severe to prevent my getting through the tapping of my trees.

"26th.—During the past week the weather had been very fine; but, owing no doubt to the stagnant water-pools, the forest now swarmed with the zancudos mosquitos, and whilst at work we literally led a life of torment. These zancudos were of a reddish color, unfamiliar to me, and they bit dreadfully in the shade of the woods during the daytime, and came out in full vigor on moonlight nights.

"I now sent Rogers down to San Fernando to seek advice of the padre of the pueblo, who enjoyed a local celebrity for physic. He went with Merced Gil. He had not been able to do one day's work in the forest for some time, and was in a very weak condition.

"April 3d.—This was the third week of fine weather; but I found the position I occupied would not be tenable much longer, as I had no more ammunition for my gun, and had, therefore, to rely entirely upon the fish-hook. In the night Ramon sometimes took a small species of cayman, called *bavia*. I did not dislike the flesh. It is best salted, but it had an unpleasant odor and taste of musk about it,—resembling the flesh of some large fish more than that of an animal.

"When it was fine I used to sleep on a rock on the bed of the Orinoco below, in order to avoid the zancudos.

"In the afternoon, after tapping the trees, I used to set Ramon and Manuel to work with hook and line; in the mean time, I paced up and down upon the dry slab of rock at the water's edge, in front of my rancho. It may be imagined that the line was watched with sufficient interest, as thereon depended supper and breakfast for the morrow. I did not lose the best hours of the morning, as they were given to the tapping process. We caught some very large tembladors (electric eels) in the pools of standing water in the forest. We used to spear them with long lances of sharpened saplings, as they lay concealed under the rotten logs which darkened the water. These pools also contained small fish of curious shapes. I was delighted at discovering that

the sand-flies, those inveterate plagues of man in these regions, are not without their own enemies. My attention was at first attracted to a small fly thickly settling on the blanket that was suspended over the entrance to my dark rancho; and when I watched them more closely, I observed that each held a sand-fly spitted on its proboscis, which it had evidently secured on the wing from amongst the dancing myriads before the door, returning to the blanket to consume the captives at leisure. A diminutive but active yellow wasp also disported itself on the surface of the blanket, pouncing upon any of the sand-flies that became momentarily entangled in the hairs, speedily devouring them. It is a misfortune that these exterminators are not more proportionate to their prey! Most of the native fishing-lines, and the best, are those made from the fibre of the young, still-folded leaf of a palm called *cumare*. Other palms, such as *manriche*, *milite*, *macanilla*, &c., make good cord, but do not equal the *cumare* for strength and the endurance of water. Our strongest water cord is not to be compared to it. The finest chinchoras (or hammocks) are also made from this palm, though the other three varieties supply material for an inferior article; but these fine chinchoras are the "grass hammocks" mentioned by the coast travellers.

"The rock at my rancho was a favorite resort for numbers of butterflies of different species, as all the rocks were that contained little puddles, alternately covered and uncovered by the rise and fall of the river. They settle in closely packed clusters of color, and, when disturbed, mount cloud-like into the air, but soon re-settle on the margin of the pool.

"17th.—Easter Sunday.—The long course of Caribee fish was at last broken. We took a *cahara*, a large fish, with an immense head: the flesh is substantial, and makes good salt provision. I very soon tired of the tembladors, though they were not bad, but of too gelatinous and viscous a consistency when cooked to be eaten constantly.

"The rain now seemed fairly to have set in: the river, after having fallen somewhat lower than before, rose rapidly to within a few feet of the rancho door. Many different kinds of ranos (tree frogs) and ground toads (*zapos*) croaked loudly from the shore in as many different voices. The forest atmosphere was heavy with the fragrance of orchids, and other plants of the same nature, unfolding their flowers to the increasing moisture that hung in the branches of the trees. Owing to the turbid current of the rising river, fish became very difficult to procure, and the rains rendered it impossible to work in the forest with success; lagoons of standing water crossed all the paths. At the end of the month I evacuated my position as no longer tenable."

Who Can Best be Spared?—Young men, this is the first question your employers ask themselves when business becomes slack and when it is thought necessary to economize in the matter of salaries. This question is answered in an American journal to our satisfaction. I answer the question who can best be spared this way: The barnacles, the shirks, the make shifts, somebody's nephews, somebody's proteges, somebody's good-for-nothings. Young man, please remember that these are not the ones who are called for when responsible positions are to be filled. Would you like to gauge your own fitness for a position of prominence



Would you like to know the probabilities of your getting such a position? Inquire within! What are you doing to make yourself valuable in the position you now occupy? If you are doing with your might what your hands find to do, the chances are ten to one that you will soon become so valuable to that position that you cannot be spared from it; and then, singular to relate, will be the very time when you will be sought out by promotion for a better place. Be content to grade among the men who can be spared, and you may rest assured that nothing will "spare" you so certainly and so easily as promotion.—*Late Paper.*

For "The Friend."

To Children and to Parents.

The following extract from an epistle issued by London Yearly Meeting in the year 1800, is worthy the deep consideration both of children and their parents in this day. That both may be found walking in the way of Christ Jesus unto the fulfilment of their respective obligations and duties; and, as responsible stewards, serving their generation according to the will of God.

"Dear Friends, we believe there are many of you, and especially of the youth, who, in a good degree, have given up, and are giving up your hearts to serve the Lord. May you submit with patience to all the repeated baptisms necessary for your refinement. The gospel hath its tribulations; but they are not like the sorrow of the world, which worketh death. They are intended to disturb the polluted rests in mere worldly enjoyments; they unite you to the living members of Christ's body, in whom the same things have been accomplished; and if they be accepted as tokens of his love, and abode under the proper time without repining, they will completely unite you to him, the holy head.

Wherefore, ye dearly beloved youth, our treasure, in whom we sometimes dare to delight, and to hope that you will one day succeed to the places of those faithful laborers, who have passed, and are passing from works to rewards; we entreat you, dear children,—with tender solicitude we press it upon you, flee from every thing which tends to despoil you of your innocence; and to render your minds less receptive of that holy influence, which your enlightened judgment demonstrates to be truth.

And ye parents, be ye solicitous to discharge your important and awful duty, with scrupulous attention. It is often too late to warn the youthful mind of danger, when your own negligence or indulgence hath suffered your offspring to deviate from that path of simplicity, in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavors, when further deviations at length arouse your attention; and how, having failed to rule your own house well, can you expect duly to 'take care of the church of God,' by performing that *too much neglected duty* of private admonition therein? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no warmer aspirations for them, than when he commends his tender offspring to the protection of their Lord. But see, Friends, that you encourage no propensities in them which prevent a union with him. Restrain them,

we beseech you, from associating with those whose influence and example lead away from his law; and be especially careful that you introduce not among them, publications, which are either wholly, or in part, repugnant to the faith, as it is in Jesus. Let it be your own daily care to endeavor after closer communion with him, and to walk in meek submission to his commands: so may you gain over the minds of the youth providentially placed under your care, that ascendancy, which arises from the united effects of sound judgment, truest love, and a good example.

Finally, Friends of every age, of every rank, we commend you to the protection of him who died for us, and 'who ever liveth to make intercession for us, who is able to save them to the uttermost that come unto God by him.'

Statistics of Intemperance.

Intemperance, with its train of attendant evils, is likely to become an increasingly interesting subject for moralists; and no phase of the subject will command more attention than its effect on the duration of life. No one will question the fact of its influence in this respect. Unhappily, nearly every one can recall some individual corroboration of it, while in the broader field of a community or nation, it is more strikingly apparent. A celebrated French physician, D. Everat, has furnished statistics showing that the mortality from this cause is annually 50,000 in England, 40,000 in Germany, 15,000 in Russia, 4,000 in Belgium, 3,000 in Spain, and 15,000 in France. Notwithstanding the universality of this vice among nearly all classes of society, few persons are aware of how materially human life is abbreviated by habits of intemperance. F. G. P. Neison, an actuary of London, from a series of careful observations, has deduced some valuable statistics regarding this subject, which prove that the average duration of life, after the commencement of intemperate habits, is as follows: Among beer drinkers, 21.7 years; among spirit drinkers, 16.7 years; among those who drink spirits indiscriminately, 16.1 years. The death rate among different drinkers, Neison found to be: Among beer drinkers, 4.597 per cent. yearly; among spirit drinkers, 5.996 per cent. yearly; among mixed drinkers, 6.194 per cent. yearly.

The annexed table of Neison contrasts the expectation of life between temperate and intemperate persons.

Expectation of life for temperate and intemperate persons.

Ages.	Temperate.	Intemperate.	Loss of Life.	Duration of Life of Intemp. comp. with Temperate.
20	44.2 years.	15.5 years.	28.7 years.	35 per cent.
30	36.5 "	13.8 "	22.7 "	38 "
40	28.8 "	11.6 "	17.2 "	40 "
50	21.2 "	10.9 "	10.3 "	51 "
60	14.3 "	8.9 "	5.4 "	63 "

The expectation of intemperate persons—from the time of becoming intemperate—varies with the vocation.

Among mechanics, working and laboring men,	18 y'rs.
Among traders, dealers and merchants,	17 "
Among professional men and gentlemen,	15 "
Among females,	14 "

It will be noticed that professional men, addicted to drunkenness, are shorter-lived than drunkards of other pursuits. In any particular pursuit, where intemperance prevailed to a great extent, and where it shortened life more than in others, the effect, like

that of unhealthy localities, would be to reduce considerably the average longevity of that vocation.

For "The Friend."

A Letter of John Harelay to Thomas Evans.

Corydon, Sixth month, 1835.

No sooner were my eyes opened to see the excellency there is in the Truth, now just twenty years ago, than I began to appreciate the blessed experience recorded by these worthies, (our early Friends;) who in the same line of testimony were counted worthy, as it were, afresh to cast up the way and revive the ancient simplicity of the gospel. Since that time, poor and feeble as I feel myself, and unworthy to bear the precious name by which we are called, in the midst of blushing at my own dwarfishness and abundant occasion of humiliation and of exercise,—I may say, that this feeling and love to the pure cause of Truth, as professed by our poor Society, has never slackened. How animating it is, and comforting to believe,—as I have done at this time, in the reading of thy letter, and observing your exercises and efforts [in America] on account of this most precious cause,—that the Lord hath not forsaken those, who desire to cleave to him, with full surrender of themselves; that He is still near to help in the needful time, to limit the power of the enemy, and lift up a standard against him, and to overrule all for the good of those that fear Him. O! how little do we know of the designs of His wisdom and goodness to his church: His people are permitted to be bowed down, afflicted, oppressed; He chastens them, and minishes them; and then (as the history of the church sets forth,) He raises them up by his own arm of power, beyond all expectation; He even works by poor, little, feeble instruments, and in unlikely ways; till he has effected, through suffering, the enlargement, strengthening, and glorifying of the house of his glory. Isaiah lx. lxi., &c.

It is remarkable, that there is a numerous body of scattered and hidden seekers, who have tried all other ways, and retired from them more or less; and who are sincerely looking to the spirituality of religion, and to us as holding up this view. By these the most primitive productions are increasingly sought and prized.

With regard to cutting down some of our Journals, &c., I have always looked upon this as a delicate or difficult matter to do unobjectionably. We are too apt, unconsciously to ourselves, to choose that which in our present state and turn of mind we are impressed with, or that which the present tendencies and exigencies of the times seem to us to call for; and possibly (for often it has been so) to the unequal upholding of divine truth, or a partial exhibition of the character and line of testimony, which a Friend in his lifetime maintained. This doubtless, can be much guarded against by a judicious hand, and under best direction: but still I have been afraid of paraphrasing upon, or extracting the experience of others; we may so readily give an aspect or coloring different from the original document. There has been, in my opinion, ever since the creeping in of degeneracy, a correspondent endeavor to refine upon, to remodel, and soften down the rugged, plain truths delivered by these ancients; and I think I see this in many of the publications that have of late years issued from the press. The more pure days

of the church yield me much the most interesting and impressive experience. O! how is the simplicity overborne even in dedicated minds, now-a-days; how refined, how self-indulgent, and full of reasonings are we! At what a low ebb in many places is our ministry; even strangers noticing the change, and the approach to their pulpit eloquence; Scripture words indeed there are, yet often attended with but little of that authority, weight, savor and life, which tends to baptize and bow down the spirits of all, and to humble the creature under the mighty hand of Him, who worketh all in all. Surely, among many causes, our being so much mixed up with all sorts of people, sometimes for purposes very good in themselves, has contributed to this state of things: "Strangers" to the life of Christ inwardly revealed, have "devoured our strength." Hosea vii. 9. I must conclude with saying, may the Lord by his power interpose, and show us whence we have fallen, and preserve us from falling still more generally and utterly!

Farewell! I shall be pleased to hear from thee, whenever thou hast occasion or liberty to address me; and sometimes, at least, think of me as one that longs to endure to the end, to hold fast faith and patience, till the Lord say, it is enough.

I remain a poor and weak brother,

J. B.

*Colorado Parks.*—The park itself is 9842 feet above the sea-level, or half as high again as Mount Washington. The surrounding rim is some two thousand feet higher, while in the distance, north, south, and west, may be seen the snowy summits, fourteen thousand feet high, of Gray's Peak, Pike's Peak, Mount Lincoln, and

Other Titans, without name or name.

The South Park is sixty miles long and thirty wide, with a surface like a rolling prairie, and contains hills, groves, lakes, and streams in beautiful variety. It formerly abounded with buffalo and other game, and was a favorite winter hunting-ground of the Indians and the white trappers, but since the great influx of miners the buffalo have mostly disappeared. Such, however, is the excellence of the pasture that great herds of cattle are driven up here to feed during the summer. Several towns and villages have sprung up around the mines in this vicinity, such as Hamilton, Fairplay, and Tarryall, to which a stage-coach runs three times a week from Denver.

In our old atlases, forty years ago, we used to see the Rocky Mountains laid down as a great central chain or backbone of the continent; but they are rather a congeries of groups scattered over an area of six hundred miles in width and a thousand miles long; among them are hundreds of these parks, from a few acres in extent to the size of the State of Massachusetts. These mountains differ so entirely from those usually described by travellers, the Alps, the Scottish Highlands, and the White Mountains, that one can scarcely believe that this warm air and rich vegetation exist ten thousand feet above the sea. In climate the Colorado mountains approach more nearly to the Andes, where the snow-line varies from fourteen thousand to seventeen thousand feet. Here snow begins at twelve thousand feet, and increases in quantity to the extreme height of the tallest peaks,

about fourteen thousand two hundred and fifty feet, though even these are often bare in August. In these parks the cattle live without shelter in winter, and the timber is large and plentiful at eleven thousand feet elevation. Glaciers are wanting, but instead we have the rich vegetation, the wide range of mountains, the pure, dry, and balmy atmosphere, and a variety, a depth and a softness of color which can hardly be equalled on earth.—From "Colorado and the South Park," in *Lippincott's Magazine*.

Selected.  
LEAVE THE THINGS WHICH ARE BEHIND.

Leave behind earth's empty pleasure,  
Fleeting hope, and changeful love;  
Leave its soon-corroding treasure:  
There are better things above.

Leave, ah, leave thy fond aspirings,  
Bid thy restless heart be still;  
Cease, oh, cease thy vain desirings,  
Only seek thy Father's will.

Leave behind thy faithless sorrow  
And thy every anxious care:  
He who only knows the morrow  
Can for thee its burden bear.

Selected.  
HERE AND THERE.

Here 'mid death and danger mournfully we stay,  
Every thing around us yielding to decay,  
But in the better country sin's dark triumph o'er,  
All things are enduring—life for ever-more.

Here with weary footsteps, in a desert waste,  
Strangers in a strange land, we pass through in haste;  
There our rest awaits us, our hearts are gone before,  
In that land of brightness—rest for ever-more.

Here our courage faileth in the storms of life,  
Our hearts are sad and anxious, ruffled in the strife,  
There the tempest endeth, the billows cease to roar,—  
All is calm and tranquil, peace for ever-more.

Here amid our sadness, silence often reigns,  
Or our voices mingle in low and plaintive strains,  
There no chord of sadness shall wake an echo more,  
Heaven itself resoundeth—song for ever-more!

Here amid our sorrow sighs are often heard,  
Fondest hearts are parted, sick with hope deferred;  
There no tear-drop falleth, hearts are never sore,  
All is joy and gladness—joy for ever-more!

Here 'mid deep'ning shadows wearily we roam,  
Looking for the day-star, the bright light of home,  
There the clouds shall vanish, the night of weeping o'er  
Where the sun ariseth—light for ever-more!

Only a little longer have we to trust and wait,  
Ere we reach the portals; pass the pearly gate,  
Hear the shout of welcome from loved ones gone before,  
In our Father's mansions—home for ever-more.

Anonymous.

*The Old Partridge and Her Young Ones.*—

This story of the partridge was sent to us by a dear little lame girl who is a lover of the *Laws of Life*, and she induced her mother to write it out for us, on purpose that we might give it to the children, and she says, "Tell them it is all a true story, too."

Hiram, our farmer, was out in our maple orchard to-day, repairing the fences, when he frightened from her nest a partridge brooding her wee ones. The birdlings were very young, probably not more than a few hours out of the shell. The old bird seeing her chicks in danger, gave a peculiar note of alarm, when all but one, still encumbered with a large portion of a shell, ran away and putting their little heads beneath some old leaves, lay perfectly motionless. Hiram secured the half-hatched bird, thinking to gratify the little and perhaps the big children with a peep at a young partridge. The mother bird

heard the distressful cry of the prisoner, and evidently determined to effect its release by directing the attention of its captor to herself, as being bigger game and more worthy of his care, she immediately fluttered at his feet as if unable to get away, she walked a little way like a lame fowl, she humped up her back and tried in vain to fly, having lost, apparently, the use of her wings and legs, all the time uttering the same low, peculiar note of warning which kept her little brown birds nestled among the brown leaves so closely that they could not be distinguished from the leaves by any sign of life. Our kind-hearted Hiram had often witnessed similar exhibitions of motherly tact, and fully comprehended the ruse of the bird, so he allowed her to lead him far away from her little flock, he all the while seeming to make attempts to catch her. When they were quite a distance off, she spread her wings as well as any partridge, and in a circuitous course reached the scene of her disturbance, no longer a disabled bird, but perfectly well able to call her family together again, and care for them, as Hiram witnessed from behind a tree. Upon the little one which Hiram caught, and afterward released, she seemed to bestow the larger share of her attention, picking off its shell, and urging it to run with the others, and giving it a double share of food. She soon gathered her family together, consisting of fifteen or twenty brownies, and off she went with them into the denser forest.—*Laws of Life*.

Selected for "The Friend."

The Work of Regeneration.

Eleventh month 19th, 1845.—The Monthly Meeting of the Western District was held to-day, which I was drawn to visit. The company was unusually large; and after a time of silent waiting, the stirring of the Lord's power was felt, under which I was gradually enabled to preach the gospel of salvation, through our Lord Jesus Christ; showing that the work of regeneration had its beginning in the heart, through obedience to the manifestations of his Spirit, in little things. Our Saviour thanked the Father that He had hid the things of his kingdom from the wise and prudent, and revealed them unto babes. To be brought into this blessed experience, we must become babes in Christ; and the only way to experience the new birth and change of heart unto righteousness, is by faithfulness to the requisitions of the Divine will, made known in us. Many things were brought forth out of the treasury, by Him who alone has the key and command of it; and through Divine mercy and condescension the baptizing and solemnizing power of Christ, went forth over the assembly, to the comfort and strength of the hungry, weary and exercised ones. Oh! that I may be enabled in humility and abasement of soul, to offer the tribute of thanksgiving and praise to Him who hath all power in his hand; and to walk before Him with increasing fear and reverence, for all his great condescension and unmerited compassion towards me, a poor creature, and towards his church and people.—*William Evans' Journal*.

A good swarm of bees will consist of about thirty thousand, the queen laying from two to three thousand eggs a day, the worker hatching out in about twenty-one days; so it is easily understood why a colony keeps itself up and throws off swarms.

For "The Friend."

## Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 5th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,  
CHARLES RHODES,  
ANTHONY M. KIMBER,  
Committee of Correspondence.

Philada., Tenth mo. 1873.

## QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

*The "Bad Lands" of Nebraska.*—On the right bank of the Missouri, and on the borders of the White River, in Nebraska, lies a dreary desert valley, some 80 feet deep, which the French expressively designate "Les Mauvaises Terres." It may be doubted whether the whole world offers a stranger or more impressive landscape. Here geology recognizes the vestiges of astonishing diluvian action, and it is difficult to proceed many steps without striking one's foot against the fossil remains of ancient animals.

It is a kind of world apart, says an American writer, a large valley which seems to have been excavated, in the first place, by an immense vertical out-throw, and then modelled by the prolonged and incessant action of denudating agents. With a mean breadth of 28 and a total length of 90 miles, it develops itself in a westerly direction, at the foot of

the sombre mountain chain, known as the *Black Hills*. On issuing from the immense, uniform and monotonous prairie, the traveller finds himself suddenly transported, after a descent of 100 to 200 feet, into a depression of the soil where rise a myriad of abrupt rocks, irregular or prismatic, or like columns dressed with enormous pyramids, and from 110 to 220 feet in height.

These natural towers are so multiplied over the surface of this extraordinary region, that the roads wind through them in narrow passages, and the labyrinth may be likened to the irregular streets and narrow alleys of some mediæval European city. Seen from afar, the interminable succession of rocks resembles the massive monuments of antiquity; nor are turrets wanting, nor flying buttresses, nor graceful arches, nor vaulted portals, groups of columns, façades, and taper spires. If at one place the eye lights upon the ruins of a feudal fortress, at another it surveys the graceful ensemble of a Saracenic mosque. Or you might almost say, in the distance, that it is a fantastic "city of the dead."—*Extract.*

Selected for "The Friend."

## The Great Work of Transformation.

O! how great is the work to be done in the heart of every individual, before it is fit for the reception of the Heavenly Guest, who only dwelleth in the temple of an undefiled heart! How many baptisms have we to pass through, in order to purify and prepare us for the knowledge of the "only true God, and Jesus Christ whom He hath sent" once in a body of flesh on the earth,—but who now appears by the eternal Spirit, in the heart of every man. We have great instruction from the narrative in holy writ, of the preparation which Elijah had to pass through on Mount Horeb, before he was in a situation to discern the "still small voice." He had first to witness "a great and strong wind to break in pieces the rocks,"—as a figure of that power, which alone can subdue and soften the rocky and obdurate nature in the human heart; "but the Lord was not in the wind." "And after the wind, an earthquake,"—another needful dispensation for the reduction of the creature, and the shaking and separating of the earthly part, and every thing in man that cannot abide the day of the Lord's coming, or stand when he appeareth. "But the Lord was not in the earthquake; and after the earthquake a fire;"—that searching, consuming, baptizing element—the fire of the Lord, that consumes *not only* that which is light and chaffy, but also the dross and tin and reprobate silver; that *nothing may remain*, but what can endure and abide the trial, as pure gold. "But the Lord was not in the fire: and after the fire, a still small voice." This ordeal *we must all* pass through, according to our measure: it is the great work of regeneration; and in order to hear this "still small voice," we must ourselves be still, as with our faces wrapt in a mantle. The prince of this world must be cast out, and his strongholds pulled down; all our imaginations and every high thing that exalteth itself against the knowledge of God must be cast down, and brought into captivity unto obedience, before we can know Christ to be in us, "the hope of glory." The silence of all flesh must be attained: the creature must cease from its own willings and runnings and strivings: the holy command must be obeyed,—"be still, and know that I am God:

I will be exalted among the heathen: I will be exalted in the earth." Blessed and happy are they, who thus seek, and thus find; and having found, to them the glorious day is come, when whatsoever they shall ask the Father in the name of the Son, He will do it. Before this day, how vain have been our petitions, because not in the name, not in the power of the Spirit of the Lord Jesus, but in our own strength, time and will.—*Daniel Wheeler.*

*The Fight at the Wood-pile.*—One night at a late hour Dr. Bently, well known among the clergy of olden time, was disturbed at his studies by a rattling sound among some wood which, sawed and split for his study fire, had been left by the teamsters the afternoon previous, too late to be properly housed. He rose, went cautiously to the window, and saw a woman filling her apron with wood, which she hastily carried away. He resumed his seat and recommenced his study. Shortly after the same noise occurred, and looking out a second time he saw a similar operation—the woman filling her apron to its utmost capacity. When she had gone he returned to his book, with a tender pity in his heart for a destitution which sought relief in this lonely, dreary, not to say sinful manner. By and by he was startled by a crash of falling wood, and hurrying to the window, beheld the poor woman casting the very dust of the wood from her apron. He remained motionless, his gentle heart filled with commiseration.

She swiftly departed, and soon returned heavily laden with wood, which she threw on the pile as if it were indeed "the accursed thing." The doctor's compassion and curiosity were now intensely excited. He followed her retreating figure till he discovered her residence, and thus ascertained who she was. What she was, was no mystery to him. The last hour had shown him her virtue's lofty height. He called early the next morning on Mr. B., the wood-dealer, and directed him to send a half cord of his best wood, sawed and split, to Mrs. —, but by no means to let her know from whom it came, which was readily promised. Mr. B.'s teamster, who happened to be within ear-shot, though out of sight, was not so bound, and when he tipped the wood into the poor widow's yard, replied to her eager inquiry who sent it, by relating the conversation he had overheard.

The conscience-stricken woman, feeling that her sin and her repentance in the lonely darkness of the midnight hour were known and understood by another heart besides her own, hastened without delay to the house of the benevolent man to express her gratitude and her sorrow, and with deep humility and bitterness told him the temptation, to which her extreme poverty had reduced her, of breaking the eighth commandment. "Sir," she said, "though my house was dark and cold, though my heart was wrung with anguish at the sight of my poor shivering little one, I could not keep it! I could not keep it! My conscience would not let me!" "Say no more, my dear madam," said the good man, "I saw it all—I saw you conquer the devil in two fair fights."—*Salem Register.*

And they that know thy name will put their trust in thee, for thou, Lord, hast not forsaken them that seek thee.

For "The Friend."

## Individual Faithfulness.

The following instructive incident, recorded by Thomas Scattergood, during his journey in North Carolina in 1792, seems worthy of being revived at this time, as an encouragement to individual faithfulness.

"11th mo. 15th. After a good opportunity in the family, we set off before the sun was up, and rode to Spring Meeting. As our friend John Carter and I rode together, he informed me, that in his young years, being visited by the Day-spring from on high, he sought much to find a place of rest to his soul, and joined the Baptists. After a time he grew dissatisfied with their mode of worship, not feeling that peace which he was in pursuit of; and one day after seeking the Lord with great earnestness, and begging of him to show him whether that was the people he was to join himself to, he went to their meeting with a determination that if he felt an evidence of the owning love of God to attend his mind, he would submit to go into the water to be baptized, or anything for peace sake: but on that day the preacher held forth such doctrine, that it turned him away from them in his mind, and led him more and more into a lonely seeking state. At this time the little company of Friends in the neighborhood had grown so weak as to neglect their meeting, and had given consent for the Baptists to hold meetings in their meeting-house. For some time his mind was impressed with an apprehension that it was required of him to go and sit down by himself in the meeting-house; but he put it off, being ashamed. At length he went by a private way, and sat down alone and was greatly refreshed; but he could not do it privately long, feeling a necessity to travel the road openly, for his friends and neighbors used to wonder where he went in private. One day in going to meeting he met with one of them, who asked him where he was going, and he told him honestly, 'I am going to meeting.' 'Strange,' says the other, 'what will you go there for!' He left him, however, by the way, and had peace in the meeting. Next time he went, seven of his neighbors hearing of his going, joined him: and in process of time he was united to the Society of Friends: zeal and religion revived amongst them, and there is now a large meeting, called Spring Meeting, which we were at to-day; and this Friend is a valuable minister amongst them. We had a favored meeting."

*Bees as Architects.*—A centre comb burdened with honey was seen by Huber and others to have broken away from its place, and to be leaning against the next so as to prevent the passage of the bees. As it was in October, and the bees could get no fresh material, they immediately gnawed away wax from the older structure, with which they made two horizontal bridges to keep the comb in its place, and then fastened it above and at the sides, with all sorts of irregular pillars, joists, and buttresses; after which they removed so much of the lower cells and honey, which blocked the way, as to leave the necessary thoroughfares to different part of the hive, showing design, sagacity, and resource. Huber mentions how they will find out a mistake in their work and remedy it. Certain pieces of wood had been fastened by him inside a glass hive, to receive the foundation of combs. These had been placed too close to allow of the cus-

tomary passages. The bees at first built on, not perceiving the defect, but soon changed their lines so as to give the proper distance, though they were obliged to curve the combs out of all usual form. Huber then tried the experiment another way. He glazed the floor as well as the roof of the hive. The bees cannot make their work adhere to glass, and they began to build horizontally from side to side; he interposed other plates of glass in different directions, and they curved their combs into the strangest shapes, in order to make them reach the wooden supports. He says that this proceeding denoted more than instinct, as glass was not a substance against which bees could be warned by Nature, and that they changed the direction of the work before reaching the glass, at the distance precisely suitable for making the necessary turns—enlarging the cells on the outer side greatly, and on the inner side diminishing them proportionately. As different insects were working on the different sides, there must have been some means of communicating the proportion to be observed; while the bottom being common to both sets of cells, the difficulty of thus regularly varying their dimensions must have been great indeed. The diameter of the cells also varies according to the grubs to be bred in them. Those for males have the same six sides, with three lozenges at bottom, as those for workers, and the angles are the same; but the diameter of the first is  $3\frac{1}{2}$  lines—that for the workers only  $2\frac{3}{4}$ . When changing from one size to another, they will make several rows of cells intermediate in size, gradually increasing or diminishing, as required. When there is great abundance of honey, they will increase both the diameter and the depth of their cells, which are found sometimes as much as an inch and a half in depth.—*Good Words.*

*The Dove and the Raven.*—The dove is an emblem of a gracious soul, which, finding no rest for its foot, no solid peace or satisfaction in this world, this deluged, defiling world, returns to Christ as to its Ark, as to its Noah. The carnal heart, like the raven, takes up with the world, and feeds on the carrion it finds there; but *return thou to thy rest, O my soul, to thy Noah, so the word is, Ps. cxvi. 7. O that I had wings like a dove, to flee to Him! Ps. lv. 6.* And as Noah put forth his hand, and took the dove, and pulled her in to him, into the ark, so Christ will graciously preserve, and help, and welcome, those that fly to Him for rest. The olive-branch, which was an emblem of peace, was brought, not by the raven, a bird of prey, nor by a gay and proud peacock, but by a mild, patient, humble dove. It is a dove-like disposition that brings into the soul earnestness of rest and joy. Some make these things an allegory. The law was first sent forth like the raven, but brought no tidings of the assuaging of the waters of God's wrath, with which the world of mankind was deluged; therefore, in the fulness of time, God sent forth His Gospel, as the dove, in the likeness of which the Holy Spirit descended, and this presents us with an olive-branch, and brings in a better hope.—*Matthew Henry.*

*Touching Anecdote of a Spider.*—"A fine old English gentleman," (Mr. Moggridge,) with abundant leisure for studies in natural history, has written a very entertaining book on in-

sects, in one chapter of which (as a critic asserts) he "elevates the character of the spider." It is pleasant, at any rate, to know that he has found out enough about the creature's feelings to elevate science in the direction of mercy. The story is briefly as follows: "Mr. Moggridge had been in the habit of immersing for preservation his different specimens of spiders and ants in bottles of alcohol. He saw that they struggled for a few minutes; but he thought that sensation was soon extinguished, and that they were soon free from suffering. On one occasion he wished to preserve a large female spider and twenty-four of her young ones, that he had captured. He put the mother into a bottle of alcohol and saw that, after a few moments, she folded her legs upon her body and was at rest. He then put into the bottle the young ones, who, of course, manifested acute pain. What was his surprise to see the mother rouse herself from her lethargy, dart around to and gather her young ones to her bosom, fold her arms over them, and again relapse into insensibility, until at length death came to her relief, and the limbs, no longer controlled by this maternal instinct, released their grasp and became dead! The effect of the exhibition upon him is a lesson to our common humanity. He has applied chloroform before immersion."

Judging from the above, the spider is certainly superior to the human animal, in the fact that alcohol does not destroy her natural affection.—*Late Paper.*

For "The Friend."

Will the Editors of "The Friend" give this extract a place in their paper? hoping "a word in season" may have its effect with some of our young people.

In early life our ancient friend, Moses Brown, had been a member of the Free Masons Lodge, but left it soon after he was brought under serious convictions, and felt bound to walk consistently with the Gospel of Christ Jesus. He says: "About five years after I left the attendance of the lodge, I became a member of the Society of Friends, whose discipline was and is against the members of our religious Society joining in the meetings or public entertainments of those called Free Masons."

"It has long been known that Friends have been opposed to all oaths, secret combinations, and public parades—well knowing that the vanity and exaltation of the human heart are to be subdued and checked."

*What Railway Dust is Composed of.*—Joseph Sidebotham has made a microscopical examination of dust blown into a railway carriage near Birmingham (England). He says: "I spread a paper on the seat of the carriage, near the open window, and collected the dust that fell upon it. A rough examination of this, with a two-thirds power, showed a large portion of fragments of iron, and, on applying a soft iron needle, I found that many of them were highly magnetic. They were mostly long, thin and straight, the largest being about 1-150th of an inch, and, under the power used, had the appearance of a quantity of old nails. I then, with a magnet, separated the iron from the other particles.

"The weight altogether of the dust collected was 5.7 grains, and the proportion of those particles composed wholly, or in part,

of iron was 2.9 grains, or more than one half. The iron thus separated consisted chiefly of fused particles of dross or burned iron, like linkers; many were more or less spherical, like those brought to our notice by — Daner, from the flue of a furnace, but none so smooth; they were all more or less covered with spikes and excrescences, some having long tails, like the old 'Prince Rupert's drops;' there were also many small, angular particles like cast iron, having crystalline structure.

"The other portion of the dust consisted largely of cinders, some very bright angular fragments of glass or quartz, a few bits of yellow metal, opaque, white, and spherical bodies, grains of sand, a few bits of coal, &c.

"After the examination of this dust, I could easily understand why it had produced such irritation; the number of angular, pointed, and spiked pieces of iron, and the scorie, or linkers, being quite sufficient to account for the unpleasant effect.

"I think it probable that the magnetic strips of iron are laminae from the rails and tires of the wheels, and the other iron particles, portions of fused metal, either from the rail or from the furnace bars. The large proportion of iron found in the dust is probably owing to the metal being heavier than the ordinary dust, and accumulating in cuttings such as those between the two stations named. "If I had to travel much by railway through that district, I should like to wear magnetic railway spectacles, and a magnetic respirator dry weather."—*Late Paper.*

Selected.

#### Four Steps that Lead to Peace.

Be desirous to do the will of another, rather than thine own.

Choose always to have less rather than more.

Wish always and pray, that the will of God may be wholly fulfilled in thee.

Seek always the lowest place, and to be inferior to every one.

#### NATURE'S LESSONS.

There is a lesson in each flower,  
A story in each stream and bower;  
On every herb o'er which we tread  
Are written words which, rightly read,  
Will lead us from earth's fragrant sod,  
To hope and holiness and God.

## THE FRIEND.

TENTH MONTH 18, 1873.

#### OHIO YEARLY MEETING.

The following account of the proceedings of this body has been furnished by a Friend who was in attendance:

Ohio Yearly Meeting convened on Sunday, 9th mo. 29th: the first sitting of the Meeting of Ministers and Elders having been held on Seventh-day previous. The Representatives were all present except one, who was prevented from attending by indisposition.

Minutes transmitted by the Select Meeting on behalf of Clarkon Sheppard, a minister, his companion Joseph Scattergood, and Isaac Morgan, a minister, members of Philadelphia Yearly Meeting, were read, and these Friends were recorded as acceptably in attendance. A proposition was offered by a Friend to appoint a committee to consider the subject of correspondence with other bodies,

and if way should open for it, prepare essays of Epistles to be laid before the Yearly Meeting at a future sitting. In the remarks upon this subject, particular reference was made to Philadelphia Yearly Meeting, but upon solidly considering the subject way did not open to take any step therein at present.

A minute of the Meeting for Sufferings was read, stating that by reason of death and other causes, the Yearly Meeting's representation in that body had become considerably reduced. The subject was referred to the Representatives to propose a suitable number of Friends to be added thereto, to a future sitting.

A committee was named to examine and settle the Treasurer's account, consider of a sum to be raised for the use of the meeting, and propose a Friend to serve as Treasurer the ensuing year.

Third-day, 9th mo. 30th. The Meeting of Ministers and Elders again assembled at 8 o'clock. The General Yearly Meeting met at 11 o'clock. Report was made on behalf of the Representatives that they were united in proposing Wilson Hall as Clerk, and Joseph Branson as assistant, who were approved and appointed. The Queries and answers, as far as the eighth, inclusive, were proceeded with, in the course of which a lively exercise prevailed in reference to several of the important subjects thus brought into notice, and much pertinent and instructive counsel was imparted. A minute expressive of the exercise of the meeting was directed to be prepared and produced at a future sitting.

Fourth-day, 10th mo. 1st. The meeting for worship was held in the morning. In the afternoon the Report of the Boarding School Committee was read: during the winter session this school had been attended by about 58 scholars, and during the summer, 16. The financial statement for the year showed a balance in favor of the school. A proposition was made by the committee that its numbers should be increased by the addition of a few Friends from Iowa, which was referred to the Representatives, to report to a future sitting. A minister from a distance opened a concern to visit the women's meeting, which was accomplished at this sitting.

A report from the Book Committee was read, stating that \$393 had been expended in the purchase of over 700 volumes and about 150 pamphlets relating to the doctrines and testimonies of the Society, for circulation among the members of the Yearly Meeting and others. A number of these had been sold, some gratuitously disposed of, and others loaned. The Committee proposed that an addition of \$150 should be made to the funds in their hands, which was approved. The report was satisfactory, and the Committee was continued and encouraged to prosecute its labors in the dissemination of the approved writings of Friends.

A report from the committee to examine the Treasurer's account was read, proposing that \$400 should be raised for the use of the meeting, the ensuing year.

Fifth-day, 10th mo. 2d. A minute expressing the concern of the meeting on several of the subjects brought before it by the answers to the Queries was read, bringing feelings of tenderness over the meeting, and earnest desires that through the blessing of the Head of the church, the fervent exercise which had been felt on these accounts might extend to the removal of the deficiencies referred to,

and the comfort of their absent members. The minute was directed to be inserted in the extracts to be printed for distribution among the subordinate meetings.

Report was made that most of the Representatives had met, and were united in proposing the addition of several Friends from Iowa upon the Boarding School Committee, who were appointed.

Several Friends were also proposed by the Representatives as an addition to the meeting's representation in the Meeting for Sufferings, who were approved and appointed to that service. The visit of a woman Friend to the men's meeting was performed at this sitting.

Reports from each of the Quarterly Meetings upon the subject of education, were read, showing a total number of 850 children of a suitable age to attend school. Of these 302 had attended Friends' schools exclusively; 390 the district schools exclusively; 91 had attended mixed schools, and 67 had not gone to school the past year. Friends were encouraged to maintain a lively interest in the important subject of the education of the youth in schools under the care of Friends.

The records sent up by the respective Quarterly Meetings, of the members of the Select Meeting deceased during the year, were read. On the conclusion of the business of the men's and women's meetings respectively, the shutters dividing the apartments were raised at the request of a ministering Friend, and after a religious opportunity, the meeting solemnly concluded.

At times during the transaction of its business, and when gathered for the solemn purpose of Divine worship, the overshadowing of Ancient Goodness was felt in a peculiar manner to be near the assembly, contriving, we believe, many hearts into feelings of gratitude for the renewal of the Lord's mercies, and afresh animating them to faithfulness in the support of our christian doctrines and testimonies.

#### SUMMARY OF EVENTS.

FOREIGN.—The London Times says the population of the British possessions beyond the seas, according to official statements, was 202,343,872 in 1871. British India had 190,663,623 inhabitants; Australia, including New Zealand and Tasmania, 1,978,748; Cape of Good Hope and other African settlements, 1,333,564; the West India Islands, 1,062,077; British North America 3,748,857; Mauritius, Hong Kong, Malta, British Guiana and other colonies 3,557,003; total, exclusive of the home population in the British Islands, 202,343,872.

Sir Samuel Baker, the distinguished African explorer, has returned with his wife to England.

A Dublin dispatch says the Irish Agricultural Laborer's Union, in the event of the government failing to settle the question of waste lands in Ireland, have decided to emigrate to the United States en masse.

John Bright has issued an address to his constituents, at Rochdale, proposing himself for re-election. He says the post he has accepted in the government will put it in his power to serve the principles which he has constantly maintained, better than if he remained only a member of Parliament. When unable longer to advance these principles, or perform the duties of the office, he will retire.

An open air demonstration at Cork on the 12th inst., in favor of Fenian amnesty, home rule, and the rights of labor, was attended by 20,000 persons. The proceedings were accompanied with much disorder.

Large shipments of specie from London to New York continued during the week ending the 11th inst.

London, 10th mo. 13th.—Consols 92½ a 92½. On the 13th, three hundred and five thousand pounds sterling in bullion, was withdrawn from the Bank of England for shipment to the U. States.

Liverpool.—Uplands cotton, 9½d. a 9¼d.; Orleans, 9¾d. a 9½d.

Twenty-seven members of the Municipal Council of Paris have published an address in which they declare that the Assembly has no right to alienate the national sovereignty; affirm that a majority of the people reject the claim of the Count de Chambord to the throne of France, and request the deputies from the Department of the Seine to declare frankly how they propose to vote when the question of a change in the government is brought up in the Assembly.

A committee of the monarchical members of the Assembly would meet on the 17th, to receive and consider Count Chambord's final reply, and communicate the result of the deliberations to the bureau of the Assembly.

Elections to fill vacant seats in the Assembly took place the 12th inst. in four departments. Partial returns indicate the success of the Republican candidates. Grey, formerly President of the Assembly, has declared himself in favor of the Republic.

A Paris telegram to the Times states that Thiers intends to advocate the prolongation of the term of MacMahon as President, thus depriving the monarchists of the support of the Left Centre, and probably precipitating the dissolution of the monarchical coalition.

It is reported that when the Assembly is asked to vote in favor of the restoration of the monarchy and the elevation of the Count de Chambord to the throne as King Henry V, Rouher will propose as a substitute that the monarchical principle be established, but that it be left to the country to decide which monarchy is preferred.

Great interest is manifested in the trial of Marshal Bazaine, at Versailles. The accusation charges him with the responsibility for the surrender of Metz, and the loss of the army which was the only hope of the nation. It is alleged that he neglected to give proper information of the situation so that precautions against scarcity of provisions might have been taken, that he failed to destroy the material of war left at Metz, while he was careful to destroy all correspondence which might compromise himself; for receiving in person visits of German officers, and manifesting undue haste to capitulate, having entered into negotiations with Prince Frederick Charles before making an effort to break his lines, &c.

The Republican deputies to the Assembly, on the 13th, waited on Thiers and tendered their congratulations on the result of the recent elections. He expressed his gratification also because it would strengthen the hands of the opponents of the monarchical schemes. The *Journal de Paris*, on the other hand, declares that these elections demonstrate the necessity for the restoration of the monarchy to prevent impending anarchy.

The German Ministers of Commerce and the Interior, have issued instructions to the district authorities to expel all emigration agents who are domiciled in Germany.

The Emperor of Austria will visit the Emperor of Russia at St. Petersburg, near the close of the year.

Madrid dispatches announce the defeat of a large body of Carlists in the province of Navarre. A column of 2000 insurgents made a desperate sortie from Cartagena on the 7th inst., but was driven back with heavy loss in killed and wounded.

A battalion of Greeks having tendered their services in defence of the Republic, President Castelar has addressed them a letter thanking them for their offer, but refusing to accept it.

The insurgent fleet of four war vessels attacked the government squadron, near Cartagena, on the 11th inst. The insurgent vessels were considerably injured and were compelled to return to Cartagena harbor. The inhabitants of the city have been notified that a general bombardment by sea and land will soon take place.

The Mexican Congress has decided on a separation of Church and State; no laws shall be made establishing or prohibiting any religion. Matrimony is to be a civil contract. Religious institutions cannot hold property. A simple promise to speak the truth, with penalties in case of violation, is substituted for the religious oath. The laws do not recognize monastic orders, or permit their establishment under any pretence. The Jesuits have been ordered to leave Mexico at the first opportunity afforded by American, English or French packets. The new constitution, and the reforms proposed by it, are bitterly denounced by the Catholic priesthood, and excommunication is threatened to all persons who recognized the innovations. The President of Mexico has issued a call commanding all officers and employes of the Republic, to affirm, without any reservation, and to guard and cause to be guarded, the additions to the constitution. These things they are required to do, or they cannot continue in their several

charges or employments. These important additions to the constitution were proclaimed on the 25th ult.

The great storm of 8th mo. 24th and 25th, off the coasts of Newfoundland and Nova Scotia, and in the Gulf of St. Lawrence, destroyed 1122 vessels, 435 of which were small fishing schooners. The estimated number of lives lost at sea and on land by this terrible storm, is about six hundred. The New England fishing interests have suffered heavy losses.

UNITED STATES.—The interments in Philadelphia last week numbered 263. There were 39 deaths of consumption, 19 debility, 13 convulsions, 11 apoplexy, 10 marasmus.

New York had 452 deaths last week.

Shreveport, Louisiana, has been almost depopulated by yellow fever. The disease is also making terrible ravages in Memphis, Tennessee.

According to a recent official statement, the debt of the city and county of New York amounts to \$136,208,961, with a sinking fund of \$23,238,612.

The question of annexation was voted on in Boston and the adjacent towns of Charlestown, Brighton and West Roxbury, last week, and it was decided that these suburban towns should be added to Boston, thus giving it a population of over 300,000.

The manufacture of beet sugar promises to be successful in California. It is stated that the factory in Sacramento will make this year 8000 barrels of sugar, valued at over \$200,000.

The exports of produce from New York have been heavy for several weeks past. In the week ending the 10th inst. they amounted to \$8,378,130, and in the two previous weeks about \$13,000,000.

The petroleum trade of this year shows a large increase over 1872. During the nine months ending 9th mo. 30th, 97,535,987 gallons were exported. The daily production is estimated at from 26,000 to 27,000 barrels.

The business of the Pennsylvania railroad during the Ninth month was unprecedentedly large. The number of cars which arrived at the Philadelphia depot was 65,310, requiring 114 daily freight trains. Forty-two passenger trains also arrived and left the depot every day, giving an aggregate of 156 daily trains. In 1872 only 77 daily freight trains were required for its business.

The valuation of the taxable property of St. Louis for the current year consists of real estate \$166,963,230, and personal \$33,548,260. The taxes amount to \$4,977,803.

The Markets, &c.—The following were the quotations on the 13th inst. *New York*.—American gold, 108½. U. S. sixes, 1881, 114¼; ditto, 1865, 110; ditto, 1862, 106½; 10-40, 5 per cents, 106½. Superfine flour, \$5.40 a \$6; State extra, \$6.35 a \$6.70; finer brands, \$7 a \$10.50. Red western wheat, \$1.54; No. 1 Chicago spring, \$1.40; No. 2 do., \$1.32 a \$1.35; No. 3 do., \$1.30. West Canada barley, \$1.75. Oats, 48 a 54 cts. Western mixed corn, 59 a 60 cts.; yellow, 62 a 62½ cts. *Philadelphia*.—Middings cotton, 18 a 19½ cts. for uplands and New Orleans. Superfine flour, \$4 a \$4.75; extras, \$5 a \$6.25; finer brands, \$7 a \$10. White wheat, \$1.70 a \$1.80; amber, \$1.65; red, \$1.50 a \$1.55. Rye, 95 cts. Yellow corn, 65 cts. Oats, 49 a 54 cts. Hams, 14 a 16 cts. Lard, 8½ a 8½ cts. Cloverseed, 9½ a 10 cts. Beef cattle dull. About 3900 head were sold at 6¾ a 7¼ cts. per lb. gross for extra, 5½ a 6½ cts. for fair to good and 4 a 5 cts. per lb. for common. About 12,000 sheep sold at 5 a 6½ cts. per lb. gross, and 8,000 hogs at \$7 a \$7.25 per 100 lb. net. *Chicago*.—No. 1 spring wheat, \$1.06½ a \$1.07; No. 2 do., \$1.01 a \$1.02; No. 3 do., 95 cts. No. 2 mixed corn, 36½ cts. Oats, 32 cts. Lard, 7½ a 7½ cts. *St. Louis*.—No. 2 winter red wheat, \$1.55; No. 3 fall red, \$1.33; No. 2 spring, 98½ cts. No. 2 mixed corn, 44 cts. Oats, 35 cts.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.

Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

#### NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North Tenth Street, on Fourth-day evening, the 29th inst., at 7½ o'clock.

A. M. KIMBER,

Philada. 10th mo. 10th, 1873.

Secretary.

#### WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of the Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to AARON SHARPLESS, SUP'T, Street Road P. O. Chester Co., Pa., or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

DIED, at the Presbyterian Hospital in New York, on the 14th of 6th month, 1873, AMOS W. FOSTER, of Westerly R. I., son of Thomas and Phebe Foster, age 31 years. Having undergone a surgical operation for aneurism, which proved unsuccessful, it was found necessary to amputate his leg. Long continued suffering having prostrated his strength and secondary hemorrhage coming on, he did not long survive. He had manifested great integrity from early life, and had of times evinced deep religious feeling. After the first operation, feeling that his recovery was doubtful, he became deeply concerned for the salvation of his soul expressing his regret that he had not been more faithful to the requirements of the Saviour as revealed by his Spirit in the heart, saying it would be but just if he was cast off forever. The conviction that he had sometimes shunned the cross in regard to dress and address brought much distress and conflict, and he remarked, "If I recover I must wear the plainest of clothes and use the plainest of language, and perhaps bear the scot of men." On one occasion he said to his wife, "I struggled last night for two or three hours beseeching the Lord Jesus that He would once more have pity on me not for health or even life; but for his invincible arm of power to be round about me. And how earnestly did I crave that my will might be broken, and that might be just what He would have me to be." After this, his deeply penitent soul found forgiveness, and he patiently waited for the Lord to direct the event. Another time he said, "It seems to me if the earth ever needed shaking it is at the present time. I have thought since lying here, how many pursue with eagerness their business or pleasure, with scarcely a thought of their salvation, or of their awfully responsible duty to God and their fellow creatures." Again he repeated, with much feeling "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." He sent messages of love to all his young friends at home, and expressed his concern for their spiritual welfare, but that he was fearful some of them would not bear the cross and despise the shame as becometh a christian. He was frequently engaged in prayer not only for himself but for his dear wife, encouraging her to frequent, fervent prayer for herself, and earnestly enjoying on her to bring up the son "strictly to fear the Lord," "begin early and teach him in a way that he will not think it is all outward make him feel that it is really inward, in his heart. He frequently spoke of his own dear home, and said he would have preferred to die there, but had no will of his own; adding, "if he felt an assurance of being accepted in the Beloved, it mattered not where or when. After the secondary hemorrhage commenced he ejaculated, "Lord Jesus receive my spirit." "I long to depart and be with Jesus." He passed away without struggle, and, as we reverently believe to the mansion of rest and peace.

—, near Gordonsville, Va., 8th mo. 19th, 1873, SAMUEL W. SMEDLEY, a member of the Monthly Meeting of Friends of Philadelphia for the Northern District, in the 43d year of his age. Having, in his early life, been drawn from the path of self-denial, he passed through much suffering and distress of mind on account thereof. He was humbled and contrited under a sense of his transgressions, and as the end drew near, was earnestly concerned to know the work of regeneration to be accomplished: saying that he could not be satisfied with the doctrine of some who say: "Only believe and the work is done for us." His friends have a comforting belief, that through the mercy of God Christ Jesus, his sins were washed away, and an admittance granted among the redeemed of all generations.

—, on the 29th of Ninth month, 1873, BENJAMIN LOWRY, in the 64th year of his age, a member of the Monthly Meeting of Friends of Philadelphia. "Blessed are those servants whom the Lord, when He cometh shall find watching."

# THE FRIEND.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Ask for the Old Paths, and Walk Therein.

The following are extracts from Annual Epistles of London Yearly Meeting, at a period when the good old principles and testimonies of the Society were precious, and inculcated with care. Alas, for the change after that day! It almost makes one's heart sick to retrospect the more recent past, in view of the refining upon, and the remodeling of the ancient practices and doctrines which has obtained there, and which, as woe exceeds woe, is still lamentably going on. Ever since the creeping in of degeneracy—the beginning of the revolutionary wave—with such determinateness of purpose have some sought to throw overboard one testimony after another, that we feel almost safe in saying, that fewer steps remain than those already taken, to bring our Society there back to the bondage which our early Friends came out from.

Amid all this, it is gratifying to see that some in that Yearly Meeting are brought under painful apprehensions, with sorrow and offering on these accounts. May such in that land, with an afflicted remnant in this, seek to dwell near to the unfailling Source of everlasting strength, and with earnest, prayerful application of soul, beseech Him, who is still among this people and is mighty to deliver, that He would yet spare and pity; that He would again turn our captivity; that He would restore judges as at the first, and counsellors as at the beginning; and more and more magnify his name and kingdom in the earth.

1715. "There still remains a weighty concern upon us, for the whole church to labor and travail in deep humility, self-denial, and fervent supplication to the God and Father of all our mercies, that we be at peace among ourselves, and follow those things which make for peace and concord in all the churches of Christ; whereby we may enjoy consolation in Him, and the comfort of true love. For this we should be very watchful against the contrary spirit and work of division, that there may not be any breach, schism, or discord amongst us. The Lord is one; and his name, power and spirit one; and he hath called us to be one, in unity, in principle, and in practice. Let us

all, therefore, diligently follow and pursue the same, according to the degrees of that divine grace, wisdom and understanding given us of God, through the dear Son of his love, Jesus Christ, our only Mediator. And let us all diligently receive into our hearts, to us the divine light and spirit, wherein Satan (the adversary, the devil, the murderer and divider) hath no place; that the power of Christ Jesus, in whom the prince of the world hath nothing, may reign over all forever; to whose name and power every knee must bow, and tongue confess. We pray God that Friends every where may truly reverence his name and power, and be mindful of his kingdom and government over all."

"The sufferings of Friends, brought in this year from England and Wales, amount to four thousand nine hundred pounds and upwards for tithes, and these called church rates, &c. But chiefly on account of the former.

"We understand also, that although since last Yearly Meeting nine Friends have been discharged from imprisonment, there yet remain nine other prisoners in divers parts of England, mostly on account of tithes; and one Friend hath died a prisoner.\*

"A tender concern being upon the spirits of many brethren, for the keeping up *our ancient testimonies in the truth* against pride, and the vain fashions and customs of the world; it is desired and advised, that Friends in all places (in the wisdom of God) endeavor to train up their children in the fear of the Lord, and be good examples to them, in keeping to the cross of Christ, both in plainness of habit and speech; and that none do countenance or connive at them, in going from *the ancient simplicity* of the Truth, in which we have appeared as a people called of God, to hear testimony to his name; nor *make light of those testimonies*, which by our ancient Friends (who trod the way before us) were borne through great perils and dangers, to the hazarding the lives and estates of many; the weight of whose exercises remains fresh upon the minds of a remnant, to the stirring up of a godly zeal in them against all false liberty, and sinful ease in the flesh, which is *too apt* to grow up among some professing the same Truth with us, in this our day, for want of *due watchfulness and obedience to the light of Christ, and keeping low and humble before the Lord*; by reason whereof, many evils got in amongst us; viz: Pride of apparel; making of mixed marriages with persons of contrary judgment; bowing, and giving flattering titles to men; the saying of ye or you, to a single person; and calling the days of the week, and the months, by heathen names, to the declining of Truth's testimony, and giving occasion of stumbling to such as are seeking after the knowledge of the same, as it is in Jesus. *These things* are cause of

\* It will be seen by this—and similar records are not infrequent—that Friends in the early day suffered for *this christian testimony* even unto death.

sorrow of heart and trouble to the Israel of God; yea, cause of great mourning; and call for *humiliation and amendment* in the camp of God; that every evil and hurtful thing being cast out, *we may stand vigilantly* against all snares and temptations; that the blessing of God, in which there is no sorrow, may rest upon and abound in the whole church of Christ.

"And that our children may be preserved from the wiles of Satan, as much as in us lies, let a godly care and concern be upon the minds of all parents to *watch over them, with supplications to the Lord*, that they be not drawn away from the innocency, simplicity and plainness of the way of Truth; and labor, *in a sense of Truth*, to reach the witness in them, that they may feel in their own spirits a degree of fear and reverence towards God; and instruct them to follow his counsel, and obey his voice; as the tribes of Israel were required of God to teach his precepts diligently unto their children. Deut. vi. 7. So be you concerned to acquaint them how the Lord led you from one degree of faithfulness to another, in a denial of the world's corrupt ways, language and customs; which while we (in disobedience to him) walked in, we could not enjoy true peace: but as we bore the cross, and bowed to his will, we had an evidence of acceptance with him. And be careful that none of you, by a neglect herein, become examples unto them to depart from the Scripture language, wherein is true propriety of speech."

1728. "At this time, as at several other times in former years, it hath been the concern of this meeting to advise upon particular occasions, and in particular cases; which occasions could not offer themselves in this manner, if all Friends, who make profession of the holy Truth with us, did *duly regard* the teachings of the grace of God in themselves, and obey the advice of that wonderful Counsellor; because it is most certain, that all those who do or shall attend to the teachings and counsel of the Holy Spirit of God, will find cause to say, with the Psalmist, "Thy commandment is exceeding broad;" for by it all may be sufficiently instructed, and prepared to every good work.

Finally, dear Friends, *our beginning was in the Spirit*, and our comfortable fellowship is under the holy influences of it; therefore let all be diligent in waiting on God for *the renewings thereof*, and watching in it, whereby the snares of the evil one may be seen and avoided, and we *continue a people*, to the praise of His name, who hath called us out of darkness into his marvellous light, and *therein* shine, as his children before the world. And we earnestly pray the Father of all our mercies may keep you blameless unto the day of the coming of his Son, our Lord Jesus Christ; in the fellowship of whose Spirit we salute you, and remain your friends and brethren."

For "The Friend."

## The Isles of Shoals.

This small group of barren islands, off the coast of New Hampshire, which for several years past has been a place of much resort during the summer months on account of its singularly equable and bracing climate, is the subject of an historical sketch by J. S. Jenness, lately published, some portions of which seem of more than local interest. These rocky islets, now nearly uninhabited, are shown to have been at one time of considerable importance during the early settlement of New England. The following passages are extracted: "The islands are not, in themselves, more New England coast. They are <sup>but</sup> stacks of bulging granite, weather-bleached, tossed over with boulders of all sizes, ragged and torn on the edges where they confront the ocean, and everywhere of a broken, irregular surface. No smooth ground is upon them, except a few acres of mowing land on Haley's, and a few vegetable gardens upon Star. They are wholly destitute of trees, and even of shrubs, except huckleberry and bayberry bushes, woodbines, wildroses, and such like, wherever in the crevices of the rocks the shallow roots have found a handful of soil. Moreover, this dearth of vegetable life is naturally accompanied by a scarcity of animal life. Land animals are rarely seen; singing birds find little here to attract their stay. The stillness of the islands, in calm weather, is profound; their barrenness absolute.

"The reason of the preference these bare Islets have acquired as a 'watering place,' is not, however, far to seek. It is to be found chiefly in their climate.

"The easterly winds that sweep landward over New England, are caught in the north by the long coast of Acadia and Maine, and emptied into Casco Bay; while, on the south, the projecting arms of Cape Cod and Cape Ann gather them up and pour them into the 'Bay of the Massachusetts.' Thence come the cheerless fogs, and mists, and soaking rains, which visit so frequently the region of Boston and Portland, while, at the same time, the shores of New Hampshire, at an equal distance between these cities, rejoice in clear skies and gentle breezes. Impressed with the importance of this circumstance, we have taken pains to collate such meteorological observations at those three points as were accessible. The result show a wider discrepancy than we had suspected.

"According to the careful observations taken by the officers of the Medical department of the army, at Fort Preble in Portland Harbor, Fort Constitution at Newcastle, and Fort Independence at Boston, during the period from 1831 to 1843, it turns out, that while there are during the year, on the average, fifty-eight rainy days at Portland, and nearly fifty-eight at Boston, there are but twenty-five at the Piscataqua. The mean annual rain-fall at Portland is thirty-seven inches, at Boston forty-two inches, and at Portsmouth but thirty inches. On the other hand, while the average temperature of the summer months is at Portland 66° Fahr., and at Boston 68°, that of Portsmouth is but 63°. The mean annual range of temperature at Fort Preble is 100.66° Fahr., at Fort Independence in Boston 96.75°, at Portsmouth 92.20°; the bleak easterly winds blow on the

average at Portland 86 days in the year, at Boston 118 days, at Portsmouth but 81 days.

"The Isles of Shoals thus depend very largely upon the exceptional beauty of their summer climate for their charm. Seated within dim view of the mainland, the summer winds from all quarters are tempered and refreshed by the wide expanse of ocean around them; the thermometer is singularly steady; sudden changes are rare; the skies are clear; the sea is blue and bright; pleasant breezes cool the blood and brace the nerves, and sleep is relaxed and soothed by the perpetual splash of a slumberous ocean. Sometimes, indeed, the tempest rises in its wrath and awakes old ocean from its repose, and then, for a space, this fierce mood is not the habitual temper of the place during the summer months.

"The Isles of Shoals played a more important part in the early history of New England, than the general reader would probably imagine. Long before the landing of the Pilgrim Fathers, these barren rocks were visited and described by the French and English navigators, and were the annual resort of fishermen from Virginia and maritime Europe. Indeed, when we consider that during the entire sixteenth century, fleets of fishing vessels yearly visited our eastern waters, we are justified in conjecturing, that for many lustres of years anterior to the settlement of New England, the commodiousness of the Isles of Shoals for the prosecution of the fisheries must have, summer after summer, attracted thither the Doggers and Pinckes of the English; the clumsy Busses of Holland and Zealand, the light Fly-Boats of Flanders, the Biskiner, and the Portingal, and many another of those odd high-peaked vessels, whose models seem so quaint, and whose rig is so incomprehensible to us of the present day."

In 1614 these islands were visited and named by Captain John Smith, of early Virginia history, who "came out in command of two London ships upon a fishing and trading voyage;" "ranged the whole New England coast as far as Cape Cod, and trucked successfully with the natives for peltries."

Shortly after his arrival in England, he published his interesting account of our coast, which, by the leave of Prince Charles, he named New England. "Among the remarkable Isles and mountains for landmarks," writes Capt. Smith in his description of New England, "are Smith's Isles, a heape together, none neare them, against Accominticus."

In 1623 the group was described by a Capt. Levett, as follows: "The first place I set my foot upon in New England was the Isles of Shoals, being islands in the sea, about two leagues from the main.

"Upon these islands I neither could see one good timber tree, nor so much ground as to make a garden.

"The place is found to be a good fishing place for six ships, but more cannot well be there, for want of convenient stage room, as this year's experience hath proved.

"The harbor is but indifferent good. Upon these islands are no savages at all."

"Captain Levett's brief description of the Shoals illustrates the importance of that station, even so early as 1623. When we consider, that each of the six fishing vessels at the Islands, while he was there, carried at least fifty men, as he informs us was the custom, and that the shores were inconveniently

crowded with fishing stages, we perceive that even before the first settlement of the mainland, our group of Islets was already the scene of a busier activity, than any other spot in New England, north of New Plymouth.

"It was the usual course of the fishery, in those days, for about one-third of each crew to live ashore, and attend to the drying and curing of the catch, while the remainder, in their pinnae and shallops, cruised about the neighboring ocean in quest of mackerel or cod. Shelter for the large number of shoremen of these six ships would, of course, be essential, and numerous cabins, however rude, must have already been built for their accommodation.

"The 'fishing stages,' which Capt. Levett speaks of, were floating platforms, projecting from the margin of the Islands into the water of the harbor, and the rocks at the shore end were roofed over by an open shed, used for the splitting and salting of the fish, which were afterwards dried upon the flakes in the rear. These structures which are still used in Newfoundland, were somewhat expensive and convenient stage-rooms for their erection upon the generally steep shores of the Islands was difficult to obtain. For many years, on this account, the stage-room and fishing stage formed the most valued part of the islander property. The circumstance that the harbor was inconveniently crowded with stages at the time of Captain Levett's visit, conveys a lively idea of the extent of business already transacted there.

"In addition to all these advantages for the fisheries, the Isles of Shoals enjoyed in the climate a very marked advantage over other parts of the New England coast, in the curing of their fish for the market. The dryness and salubrity of their atmosphere, to which we have referred, enabled the fishermen to prepare by a process of alternate drying and sweating, without salt, the famous *dun* or *dumb* fish, which could not be rivalled elsewhere. The market price of these fish was three or four times that of the Poor John at Haberdine, made at Newfoundland. With the present century, we find the Labrador cod selling in our market at \$2.40 per quintal, while the Shoals-cured *dun* fish brought \$8.00 per quintal."

"Among those who visited the Shoals in this early period must not be forgotten the great name of Richard Mather, the founder and progenitor of that '*decemvirate*' of Mathers, who exercised such an important influence over the early history of New England.

"Richard Mather writes, in the diary of his voyage to New England, under date of August 14, 1635:—

"This evening by moonlight, about ten o'clock, we came to anchor at the Isles of Shoals, which are seven or eight islands at other great rocks, and there slept sweetly this night, until break of day."

"In the morning, however, one of the most terrible easterly storms broke on the sea that has ever been known in New England. 'Whereby,' continues Richard, 'we were as much danger as I think ever people were. For we lost in that morning three great anchors, and cables; of which cables, one, being cost £50, never had been in any way before; two were broken by the violence of the waves, and the third cut by the seam in extremity and distress, to save the ship and their and our lives. And when our cables



nd anchors were all lost, we had no outward means of deliverance, but by loosing sail, if so we might get to the sea from amongst the islands and rocks where we anchored. But the Lord let us see that our sails could not save us neither; no more than our cables and anchors. For, by the force of the wind and rain, the sails were rent in sunder and split in pieces, as if they had been but rotten rags, so that of the foresail and spritsail there was scarce left so much as a hand breadth that was not rent in pieces and blown away into the sea. So that at this time, all hope that we should be saved, in regard of any outward appearance, was utterly taken away; and rather because we seemed to drive with full force of wind and rain directly upon a mighty rock, standing out in sight above the water; so that we did but continually wait, when we should hear and feel the doleful rushing and crashing of the ship upon the rock. In this extremity and appearance of death, as distress and destruction would suffer us, we cried unto the Lord, and he was pleased to have compassion and pity upon us; for by his overruling Providence and his own immediate good hand, he guided the ship past the rock, assuaged the violence of the sea and of the winds and the rain, and gave us a little respite to fit the ship with other sails and sent us a fresh gale of wind, by which we went on that day toward Cape Ann. It was a day much to be remembered, because on that day the Lord granted us as wonderful a deliverance, as I think ever people had, out of as apparent danger, as I think ever people felt. I am sure our seamen confessed they never knew the like. The Lord so imprint the memory of it on our hearts, that we may be better for it, and be more careful to please him, and to walk uprightly before him, as long as we live; and I hope we shall not forget the passages of that morning until our dying day.

"The mighty rock," past which the immediate good hand of Providence guided the James of Bristol on this fearful morning was probably White Island, the westernmost of the Isles of Shoals.

"The three great anchors, which Mather's ship then lost, still lie, no doubt, beneath the waters of the Shoals harbor; most interesting relics, could they be recovered, of the first generation of our Puritan Fathers, and particularly of one of the greatest families among them.

"The tempest in which she was caught was, perhaps, the most furious that ever visited these exposed Islands. Nearly all the contemporaneous writers of New England describe its violence with dismay. Says Morton, who witnessed it at New Plymouth: 'It was such a mighty storm of wind and rain, as none now living in these parts, either English or Indian, had seen the like, being like unto those hurricanes or tuffins that writers mention to be in the Indies. It began in the morning a little before day, and grew not by degrees, but came with great violence in the beginning, to the great amazement of many; it blew down sundry houses and uncovered divers others; many vessels were lost at sea in it, and many more in extreme danger. It caused the sea to swell in some places to the southward of Plymouth, as that it rose to twenty feet right up and down, and made many of the Indians to climb into trees for safety. It blew down many hundred thousands of trees, turning up the stronger by the

roots, and breaking the high pine trees and such like in the midst, and the tall young oak and walnut trees of good bigness were wound as withes by it, very strange and fearful to behold; the marks of it will remain this many years in those parts where it was forest. The moon suffered a great eclipse two nights after it.'

"Winthrop adds, that such was the violence of the tempest at sea, that in Boston harbor there were two flood tides within two hours of each other."

The golden age of the Isles of Shoals, was the middle of the seventeenth century. "Their population was at that time larger than at any other point in the Eastern provinces; trade and commerce were extensive; the fisheries were pursued with activity; the little harbor was filled with shallops and pinnaces; the neighboring sea was dotted with sails, sweeping in and out; the rocks now so silent and deserted, resounded with clamor and bustled with business,—everywhere boisterous hilarity, animal enjoyment, exuberant spirits, cheerful and varied activity.

"It was a motly population, with all the reckless and improvident habits of sailors and fishermen, and with all their hardihood, courage and spirit of adventure—a dauntless race, accustomed to contend against the most tremendous and appalling forces of Nature, when to quail or to tremble was to be lost. Their 'fearful trade' taught them such lifelong lessons of self-reliance, as almost to obliterate from their minds the very sense of Divine protection and aid."

"Neither was the shifting, heterogeneous character of the population conducive to sobriety or stability. These barren rocks were the resort of the Letter of Marque, and the pirate, who in early days infested the gulf of Maine; of the whaler and seal hunter, and of many a refugee and runagate from the old world. Cavaliers, on the downfall of the royal cause, may have here found convenient hiding; and perhaps some ship of Prince Rupert's fleet, scattered and broken in West India waters, may have here, among sympathizing friends, found refuge and means to refit.

"It must needs have been a picturesque spot in those early times. In the sunny summer days, when the wind failed, great hulking fishermen, in red Monmouth caps, leathern jerkins and clumsy boots, lolling listlessly about the rocks, smoking Brazil tobacco, and waiting patiently for a breeze—fishwives garrulously mending nets in the sun—ragged urchins at their boisterous games up and down the lanes of the hamlet—groups of idlers hanging around the ordinaries and ale houses—long flakes spread with drying fish—the harbor dotted with ketches and pinnaces at anchor—the smoking cottage chimneys—the glittering sea—the distant coast line dozing in a blue haze.

"By-and-by the blue catspaws are seen on the ocean, the breeze freshens, and within a half hour the whole scene changes. Away to the east and north the vessels scatter and disappear. Hardly an able bodied man is left on the Islands. The settlements are left in guard of women. Silence settles down on the rocks, broken only by shrill voices, or the occasional yelp of some village cur. The Islands await in silence the fishermen's return.

"As the twilight comes on, the fishing boats, one by one, come winging home. The

wind has hauled out to the eastward, a fog rolls in behind them, the weather looks threatening. And now many a Bylander, caught creeping along the neighboring coasts, shallops, pinnaces, ketches and fleets of fishing craft of every kind, scud into the harbor for a night's refuge; and it is not long before the silent rocks resound with revelry."

"But now nothing except the tumbled walls of a ruined and abandoned hamlet, so rare to see in New England, remain to attest the former existence upon these celebrated Islets, of the busy and boisterous settlement we have pictured. With the decline of the fisheries, the population have departed, and the seamews, after an absence of two centuries, have returned to their ancient haunts.

"'A heape of rocks' was the first English description of the Isles of Shoals—'a heap of crags,' strangely enough, is also the last. In the fine language of Lowell:—

"A heap of bare and splintery crags,  
Tumbled about by lightning and frost,  
With rifts, and chasms, and storm-bleached jags,  
That wait and growl for a ship to be lost.  
No island; but rather the skeleton  
Of a wrecked and vengeance-smitten one."

For "The Friend."

In one of John Newton's autumnal excursions, he paid a visit to Hannah More, at her cottage at Cowslip Green; and on her recovery from a severe attack of illness in 1799, he addressed her the following letter:

Pottswold Green, Sept. 1799.

"My Dear Madam:—I wrote a few lines when you were at Clapham, to tell you that I sympathized with you in your illness, and prayed for your recovery. Many prayers were doubtless offered for you, and the Lord heard and answered them. But before I knew whether you were so far recovered as to bear a visit from me, I heard that you had removed to Fulham. Thus I missed the pleasure of seeing you, and shall probably see you no more in this world. For though I thank the Lord, my health and spirits are still good, I entered my seventy-fifth year almost a month ago; and I feel that the shadows of the evening are coming over me. However, I would be thankful that I ever saw you; and especially that I had the privilege of seeing you at Cowslip Green: I number that among the happiest days of my life. The recollection of it will be pleasant, while I retain my memory; and ere long I hope we shall meet before the throne, and join in unceasing songs of praise to Him who loved us. There our joys will be unclouded, without interruption, abatement, or end! *Opranclarum diem!*

"If old age gives me a prospect of death—sickness, like telescope, often presents a clearer view; whilst it is, as I hope, with you, as yet at a distance. Perhaps when you were ill you could perceive the objects within the veil, beyond this visible diurnal sphere, more distinctly than at other times. I have known but little of sickness of late years. I attempt to look through the telescope of faith, which gives reality and substance to things not seen, but the glasses are cloudy, and my hands shake, so that I can obtain but very imperfect and transient glances; but a glance into the heavenly state is worth all that can be seen here below in the course of a long life.

"If the Lord be with us (as He has promised that He will) in the approaching transition, we may go forward without fear. Guilt and ignorance have personified death; they repre-

sent him with frowns on his brow, and darts in his hand. But what is death to a believer in Jesus? It is simply a ceasing to breathe. If we are personified we may welcome it as a messenger sent to tell us that the days of our mourning are ended and to open to us the gate into everlasting life. The harbingers of death,—sickness, pain and conflict,—are frequently formidable to the flesh, but death itself is nothing else than a deliverance from them all.

"The apostle calls the body a tabernacle or tent; when a tent is taken down, the removal of the boards or curtains will let in light quite new and different from what was seen before. Mr. Walker has borrowed this thought

'The soul's dark cottage, battered and decayed,  
Lets in new light through chinks that time has made.'

We are surrounded with a great cloud of witnesses, and though we cannot see them, I believe they see us. Before the moment of death, great discoveries are often made, and both the pious and the profane have strong intimations where they are going, and with what company they will soon mingle. I have seen many instances of this; my dear Eliza was a remarkable one. Her animated language and joyful expectations could not be the result of long experience, for she was a child, and I believe her knowledge of the Lord and His salvation was not a year old; yet while the tent was taking down, she appeared to see invisibles, and to hear unutterables. She certainly had ideas which she could find no words to express. How wonderful will the moment after death be! how we shall see without eyes, hear without ears, and praise without a tongue, we cannot at present conceive. We now use the word *intuition*—then we shall know the meaning of it. But we are assured that they who love and trust the Saviour shall see Him as He is, and be like Him and with Him. And He has promised us dying strength for the dying hour. Let this suffice—faithful is He that has promised, who also will do it.

"We left London on the 19th of July—were one week at Reading, and have been here since the 19th. Our retreat has been very pleasant, with Friends whom we dearly love, and I am an enthusiast for the country. I have not, indeed, dear Cowper's discriminating eye to contemplate the miniature beauties, but I am much affected with the *tout ensemble*. Here we have hills and dales, woods, lawns, and rivers; the music of the winds whistling in the trees, and the birds singing in the bushes. All is delightful. My post at St. Mary's, in the midst of noise and smoke, is very different; but still it is my post, and I would not change it for any spot in the habitable globe.

"I pray the Lord to afford you a comfortable measure of health, to crown all your labors of love in His service with increasing success, and to bless you in your soul with abounding grace and peace.

"I am your affectionate and much obliged  
"JOHN NEWTON."

Whatever bustlings and trouble, tumults and outrages, quarrels and strife arise in the world, keep out of them all; concern not yourselves with them; but keep in the Lord's power, and peaceable truth, that is over all such things; in which power ye seek the peace and good of all men.—*George Fox.*

*Indian Roads and Canals.*—The material development of India has gone forward with great rapidity within the last quarter of a century, more especially since it came directly under the control of the home government. One of the first enterprises undertaken was the construction of public roads. As the military and civil power of the English became more extended, it was found necessary to have better modes of transportation, and the old East India Company undertook the construction of carriage roads over the country. The work was vigorously prosecuted and at great expense. The Grand Trunk Road extends from Calcutta to Peshawur, on the borders of Afghanistan, a distance of 1400 miles. These roads are no insignificant works. They are laid out by the best engineering skill, and executed in the most substantial manner. For more than a thousand miles from Calcutta northward, no grading was required, excepting in very short distances, but further north the work was heavy. From Labon to Peshawur, a distance of a little more than 250 miles, the road passes over 103 large bridges and 459 smaller ones, through six mountainous chains, and over immense embankments on the marshy borders of rivers. There are branch roads over the Seaulic range of the Himalayas, in Bengal and the Punjab, some of which are admirable specimens of engineering and grading, the surface being as smooth as the roads of England or of France. The soil itself furnishes the material for their construction. Through a great part of the plains of India, small nodules of limestone, called *kunku*, are found in large quantities a foot or two below the surface. It looks, when taken from the ground, as if it might have been broken up for making a Macadam road. When packed with the soil, and watered, it forms a concrete, making a hard road-bed as smooth as it is durable. There are several thousand miles of these Macadam roads, frequently shaded with trees on either side to protect travellers from the rays of the sun.

A work of still greater importance to India has been the opening of extensive canals, designed not so much for transportation as irrigation. The rains are very unequally distributed over the country; they are not altogether equal in amount from year to year, in the same locality, and the seasons are so uniformly divided into rainy and dry, that the crops frequently suffer, and the people in consequence, for the want of natural irrigation. Under the old Mogul emperors extensive canals were dug for the purpose of watering the plains, but the East India Company had been long established before any systematic attempt was made to supply the deficiency. In the mean time great scarcity of rain, and floods in other seasons, had brought on destructive famines, which more than decimated the population in large districts. The distress and loss of life were fearful. This suffering stimulated the government, though but too tardily, to provide against such calamities by an extensive system of irrigation. The Ganges Canal, the chief work of this nature, reaching from Hurdwar, near the sources of the river, to Cawnpore, where it re-enters 810 miles in length including its main branches, was an immense undertaking, but it has been a great benefit to the country. The main canal is 150 feet wide, is the channel of a rapid stream, and in its course crosses the Solani River by what is said to be the most magnificent aque-

duct in the world. This structure alone cost a million and a half of dollars. The Bari Doab Canal, between the Sutlej and the Ravi, nearly 500 miles in extent, cost the government more than seven millions of dollars. The Ganges Canal alone irrigates a million and a half of acres, and is not only a great public benefit, but a source of large profit to the government.—*Prime.*

#### THE LOWEST PLACE.

Selected.

Not that I may be chiefest, Lord,  
But that I may obey  
More closely Thy most sweet commands,  
Teach me to serve, I pray.

Not that I may be honored more  
Who am indeed the least,  
I would the lowest place like one  
Grace bidden to the feast;

But that Thy smile, my blessed Lord,  
Might reach that lowest place,  
And show me, though the last and least,  
The fulness of that grace.

#### TWILIGHT.

Selected.

Pale Memory's favored child thou art,  
And many dreams are thine;  
With their existence all the past  
Returning seems to twine.

Thou bringest to the souls bereaved  
The look and tone they miss;  
Thou callest from another world  
The best beloved of this.

Thou comest like a veiled nun,  
With footsteps sad and slow;  
Thou summonest the solemn prayer  
From heart and lips to flow.

Jane Worthington.

#### IMPERISHABLE.

Selected.

The pure, the bright, the beautiful,  
That stir'd our hearts in youth,  
The impulse to a wordless prayer,  
The dreams of love and truth,  
The longings after something lost,  
The spirit's yearning cry,  
The strivings after better hopes,—  
These things can never die.

The timid hand stretch'd forth to aid  
A brother in his need,  
The kindly word in grief's dark hour  
That proves the friend indeed,  
The plea for mercy, softly breathed,  
When justice threatens nigh,  
The sorrow of a contrite heart,—  
These things shall never die.

All the Year Round..

At a Meeting of the Executive Board of the Friends' Freedmen's Association, held in Philadelphia, 10th mo. 14th, 1873, it appeared from the Treasurer's report that the funds of the Association were entirely exhausted, and money is needed at once for the support of the 17 schools under their care.

It was therefore resolved, that those interested in the welfare of the Freedmen be informed immediately of the state of our Treasury, and be earnestly invited to forward contributions to our Treasurer, RICHARD CADBURY, care Provident Life and Trust Co., 108 South Fourth St., Philadelphia.

On behalf of the Board,

MARMADUKE C. COPE,  
BENJAMIN COATES.

Attest Jno. B. Wood, *Secretary.*

As a wise child maketh a happy father, so  
a wise father maketh a happy child.

Review of the Weather for Ninth month, 1873.

We have just passed the first autumn month, and an unusually pleasant one it has been; the rainfall, which amounted to 5.36 inches, was distributed in such a way as to keep the humidity and temperature of the air comparatively regular. The mean height of the barometer was 29.683 inches. The average temperature was 64.7°.

Westtown Boarding School, Ninth mo. 8th, 1873.

Table with columns: DAY OF MONTH, THERMOMETER (7 A.M., 2 P.M., 7 P.M., MEAN), HYGROMETER (7 A.M., 2 P.M., 7 P.M., MEAN), BAROMETER (7 A.M., 2 P.M., 7 P.M., MEAN), Depth of rain, WIND, CIRCUMSTANCES OF WEATHER. Rows 1-30.

For "The Friend."

Three Meek Men.

"The meek will be guide in judgment, and the meek will he teach his way."—Psalm xxv. 9.

Within the compass of Concord Quarterly Meeting, Pa., and cotemporary with each other, there dwelt three disciples of the Lord Jesus, whose lives were each of them types of the religion they professed, and in a remarkable degree productive of those fruits of the spirit of Christ, designated by Paul as love, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Joseph Rhoads, James Emlen, and Samuel Hilles, were all born near the close of the last century, and within what was then Chester Co., Penna. They occupied for many years the station of elder in the respective meetings to which they belonged, and were cordially united in christian labor and love in the Quarterly Meetings which brought them together our times in the year, as well as in the general assemblies of the church, or its representatives at other periods. Of the first named the writer had the most intimate means of testing his daily life and character; and truly it may be said that he attained to a christian experience and conduct but little short of that commanded Abraham in the language by the Almighty:—"Walk before me and be thou perfect." Those irritating incidents which rise to ruffle the current of most lives, and which so generally hurry the mind into a gust of ill temper or passion, were met by Joseph Rhoads with a spirit ready for the emergency, and potent to quench the barbed darts of envy or malice by the meekness of christian wisdom. An incident in his experience was once narrated to the writer by one engaged in the legal profession, which may serve to illustrate this feature of his mind.

He had invested a sum of money, as trustee for another, in a mortgage given by a man of notoriously tardy habits in paying interest. It finally became necessary to put this invest-

ment in process of collection by law. Through some accidental circumstances the usual delay of such proceedings was greatly protracted, so that months and years wore on before the consummation of the suit. This required many visits of inquiry to be made by J. R. to his counsel to learn the progress of the case, and, said the narrator in regard to his conduct in this connexion, "Such patience under provocation and disappointment as J. R. exhibited in this affair I never saw in any other man." He manufactured leather and scythe stones, and the sale of these commodities took him to Philadelphia mostly twice a week throughout the year, and brought him much into contact with merchants and business men. Here his conscientious style of dealing won for him a reputation and esteem for honesty that was quite peculiar. In packing a box of scythe stones for the market, he would trust no hand but his own, lest justice should not be done in the selection; and the top row was never suffered to excel the bottom in quality.

He was "not slothful in business, fervent in spirit, serving the Lord." No stress of weather or secular duties were allowed to interfere with the discharge of his religious engagements. Two days before his decease, and when at the age of 73, he set out, on a bleak winter day, to visit a member of his Monthly Meeting by its appointment. Pneumonia supervened that evening, and prostrated him very soon in its fatal embrace. His chastened spirit which dwelt so habitually in the secret place of the Most High, now abode quietly under the shadow of the Almighty; and in semi-audible accents supplicated from time to time for support through the dark valley: thus leaning on the arm of the Saviour, a few hours of bodily decline released his purified spirit from the shackles of mortality, which doubtless found admission through the pearl gates into the golden city.

James Emlen was a teacher at Westtown

School for several years, and the writer was one of his numerous pupils who can bear testimony to the unruffled serenity of his brow, even under the adverse air of a class of lively boys. They all recognized the reality of his Christianity. It was not put on at intervals for holyday wear, but was the constant clothing of his spirit. His patience and gentleness won their love and regard, whilst his dignified demeanor and impartial conduct secured the respect even of the unruly. It was considered rather a mean act, even among disorderly boys, to infringe the rules whilst in his room. There seemed an atmosphere of peace and holiness about him, that told forcibly of the influence which the sanctified disciple of Christ has upon those among whom he associates, and verified the saying that "one good man will shake the country for miles around him."

Samuel Hilles spent his earlier manhood as a teacher in the same Seminary, and subsequently established a boarding school of his own at Wilmington, Delaware. The writer of this had but little personal knowledge of him until a later period of his life, but enjoyed frequent opportunities of intercourse with him during the last few years. The readers of "The Friend," who have attended Philadelphia Yearly Meeting for the past twenty years, need no testimony to prove the gentleness and charity of Samuel Hilles. As assistant clerk of the Yearly Meeting, and a leading member of it during periods of divided councils and opposing sentiments, he won the blessing of a peacemaker, and rose above all partisan views in his efforts to harmonize and conciliate. The meekness and gentleness of christian love shone conspicuously in his daily walk, and endeared him to many of all classes. His humility and condescension towards others when engaged in committees or private society, was indeed instructive to his younger friends, and proved itself the fruit of a crucified will, under the power of Divine grace.

The object in these comments is not to glorify the men referred to, but by grouping their special Christian graces together, as pearls fairly set in one diadem, to illustrate what has appeared to the writer as a telling fact in support of the reality of the religion which these men professed. It was indeed no chimera or phantasm of distempered minds. No cunningly devised fable. They were practical working characters, who may be said in common parlance to have been the architects of their own fortunes. They all believed fully in the value of the testimonies and doctrines which characterize the Society of Friends, and practised them rigidly in their own conduct and conversation. Said J. R. to a young man who had been educated in the plain habits of the Society, but who was just about deserting them for the ways of the world; "for myself, I feel that there will be enough to account for in the end without burdening the mind with any doubtful change like this." They were lights in the world, and others seeing their good works have been led to glorify a compassionate heavenly Father therefor. It is such Christians as these that the world now stands sadly in need of. Men who have not only a name to live, but who show out of good conversation, their works with meekness and wisdom. If the young members of our Society, who have a birthright in it, would follow such examples as these, giving up their hearts un-

reservedly to the purifying operation of the grace of Christ, through living faith in Him, both as their justification and sanctification, we should stand in no need of new inventions to give an interest to our religious services, or stir up revivals in decaying congregations. No better type of practical Christian lives, except His who was without sin, can be found than they exhibited. For the mass of mankind, they set examples which the lowliest might imitate, the highest could scarcely excel, and all in following them, would cause the kingdoms of this world to become the kingdoms of our Lord and his Christ; righteousness would cover the earth as the waters cover the sea; wars would cease from the earth, and violence no more be heard in our land.

C. R.

For "The Friend."

### Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 5th of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to *all* the Queries, and of forwarding their report *seasonably* to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,  
CHARLES RHODES,  
ANTHONY M. KIMBER,  
Committee of Correspondence.

Philada., Tenth mo. 1873.

### QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

Watch ye, stand fast in the faith, quit you like men, be strong.

For "The Friend."

To THE EDITORS.—The following account of the last illness and death of William Thornton Comfort, a little boy of eleven years of age, in whom I had felt much interest for several years past, he being a child of remarkably sweet and gentle spirit, and who died in this city last Eighth month, was furnished me, at my request, by a near relative of the family; and thinking it might prove instructive, as well as interesting to the youthful readers of "The Friend," I offer it for insertion therein, if deemed desirable. He was the son of parents who were not members of the Society of Friends,—the father who had formerly been a Friend, having lost his right by marriage with a person not in membership. The children, William and his sister, both preferred attending Friends' meetings to going to other places of worship; appearing to understand and to love our silent meetings; and their father desiring that they should be brought up as Friends, they were admitted as pupils in Friends' Select School. William being blest with an amiable disposition and tender heart, possessing a fine flow of spirits and natural sociability, made himself many friends; was very active at home, always ready to lend a helping hand, imagining he could do a great many things beyond his reach. Thus though there was no want of proper interest in lawful things of this world, and he was a cheerful, lively boy; loved play, with his little friends, he had for several years past manifested a deep interest in serious things; was exemplary in his manner of sitting in meetings for worship; and when there was any preaching, always gave evidence of his attention thereto by his remembrance of the texts quoted. He very much enjoyed the family readings of Scripture, to which he gave close attention, often saying, with evident feeling, "I love Jesus my Saviour." His father, or aunt, were in the habit of reading aloud in the evening to the family, and religious works were mostly selected; at which times he was often very much affected, even to sobbing. When about nine years of age, on hearing the account read of C. E. Smelt's last sickness and expressions, his feelings were so overcome that he wept aloud, so that his father had to take him on his lap to comfort him. His spirit seemed troubled at the sin in the world. He remarked to one of his acquaintance, that "this was a very wicked world, and especially this city; that there were so many temptations to do wrong he did not want to live in it—he wanted to go home," as he generally called heaven. His last illness, which was of about three weeks duration, was very severe from the first. His physicians said, from the character of his disease his sufferings must have been intense, nearly, if not all the time; all which he endured with the fortitude of a mature christian. His uncomplaining patience throughout was truly remarkable. He was never once heard to murmur. When severe spasms came on, he would sometimes look up at his father and say, "Oh Pa!" but not a word indicating impatience. And notwithstanding the severity of the disease wasted his flesh until he was reduced to a mere skeleton in a short time, he never gave way to the least irritation, even though from the restlessness day and night, it seemed as if it must be nearly insupportable. From the first of his being taken sick, he expressed his belief that he should not recover; said, "no-

body but his Heavenly Father could do anything for him." And though his heart went out in strong affection to his relatives, and in special tenderness towards his only sister, with whom he lived in close, harmonious companionship, yet he seemed at once to give up the world and all that was in it, and to turn his thoughts heavenward, saying: he wanted to go home and be with his Saviour. He told his sister at one time that, "without it was the wish of his heavenly Father that he should recover, he did not desire to." It was often touching to see him clasp his parents round the neck and lavish his caresses upon them, with calmness and composure, never shedding a tear, though all were in tears around him. When it was made known to him that he could not live, he received the intelligence with calmness, saying: he "wanted to go home and be in Heaven." He very much loved to be quiet; and when pain permitted, seemed to be in deep thought. He loved to have the Scriptures read to him as long as he was able to bear it. As his aunt sat fanning him one day, he looked up at her with sweet innocence and said, "Aunty, I hope to meet thee in Heaven." At another time as his mother was waiting at his bedside, he said: "Ma, I am going home soon. The Lord is the good Shepherd, and I am his little lamb." Being able to sit up in bed one morning, a few days before his death, he asked for all his little keepsakes, and money box; having the latter broken open, he counted the contents, then divided all his treasures between his parents and sister, maintaining entire calmness throughout, though all present were bathed in tears. He gave his Bible to his mother, and requesting her to keep his best suit of clothes to remember him, desired the remainder to be given to poor children. It may be here stated, that it was his particular request, that no flowers should be placed about his body after his death. Being asked when near the close, whether he felt happy, he sweetly replied: "Very." He was favored with his mental faculties to the last; and although for some time deprived of speech nearly two hours before the close, whilst passing through the dark valley, his lips were in constant motion, and it seemed evident he was engaged in prayer or praise. "Oh Father!" addressed, without doubt, to his heavenly Father, was distinctly understood several times; and this continued as long as his lip had power to move.

So ended the life of dear little Willie: and so precious was the assurance felt that his sufferings were over, that his eternal happiness had begun, with the sense of calmness and peace that prevailed around us at the time there seemed left no room to mourn."

May we not believe from the account above given of W. T. Comfort, that the secret of his being such "a happy little boy," of his living in such unvarying harmony with his beloved sister, of the sweetness and gentleness of his spirit, &c., was, that he loved, and lived in the daily fear of offending that "Good Shepherd, the bountiful Giver of all his comforts and blessings, whose "little lamb" he told his mother he was. And that it was his child-like trust in Him, that He alone could help him, that enabled him to bear with such exemplary patience the severe suffering he was permitted to endure. Truly has it been felt to be exemplary, and instructive to his *old* friends. Associated with this feeling, is

peculiar sweetness in the remembrance of this dear innocent child, as he was occasionally seen among us while in health, and the belief that he was then indeed, as now, a child of the Lord. Doubtless his young school-mates remember him with affection. Should any of them read this notice, would it might prove instructive as well as interesting to them; and encourage them daily to seek to know their dear Saviour's will concerning them, as manifested to their souls, and to strive to do it; then will they feel, that the only source of true happiness will be found in endeavoring to obey and serve him.

For "The Friend"

### Friends' Freedmen's Association.

Of the resumption of the work at the South, our Superintendent, Alfred H. Jones, writes:

"Danville, Va., 10th mo. 13, 1873.

The people, colored and white, welcomed us back with apparent pleasure to our temporary home, which, after five years sojourn here, seems somewhat like a permanent one.

Since our arrival the weather has been delightful, precluding the use of fires, and affording a nice time for getting under way for business. Several of our schools opened this morning.

There has been an unusual amount of sickness and mortality among the children during the summer. The seats of many are vacant, and familiar faces are absent.

17th. I would suggest that an early supply of second-hand comfortables and blankets would be of excellent service, and prevent so much suffering among the destitute by night, in the early winter.

It is often late in the season, and after much of the cold is past, before a supply comes to hand; and this winter particularly, there will be a demand for clothing.

The chills and fever are prevailing to an alarming extent, reducing the blood to a consistency little above water, making the victims sensitive to the slightest changes of temperature. Hitherto Danville has been early free from chills. They work much like an epidemic. For the first time in thirty years, they were last year the scourge of Salem (N. C.). More than a thousand cases appeared in Charlotte one fall, and at other times they have been nearly exempt. In like manner, nearly all points in the miasmatic districts have been visited.

The present financial embarrassment, by stopping the banks from issuing currency, has compelled a large number of factories, in the height of their operations, to stop business, and others to run on partial payments, promising the balance when times change. Such a state of things in a manufacturing town is attended with the most unhappy results, turning hundreds of operatives out of employment. With cold winter approaching, the scene can be easily imagined.

ALFRED H. JONES.

## THE FRIEND.

TENTH MONTH 25, 1873.

After his vivid description of the character of George Fox, the religion he promulgated, and the principles of the gospel held by the early Friends, William Penn says, 'This being the testimony and example the man of God

before mentioned was sent to declare and leave amongst us, and we having embraced the same as the merciful visitation of God to us, the word of exhortation at this time is, that we continue to be found in the way of this testimony, with all zeal and integrity, and so much the more, by how much the day draweth near.'

Truly there is a high and noble trust committed to Friends; one which, as they rightly execute it, will tend to the advancement of the universal church, but which as they fail to maintain and fulfil it, must bring them under condemnation. Its importance, and the obligation to be faithful therein, are felt by those among the members who, by obedience to the Light of Christ manifested to the soul, have realized that Friends have seen more fully and clearly than other professors into the character and attributes of the glorious gospel of our Lord Jesus Christ; experiencing that as it separates them from the evil that is in the world, and weans their affections from its friendships and fashions, filling their hearts with the love that "breathes through Immanuel to the whole heritage of God," it is indeed "the power of God unto salvation." Such as these may find that the proportion of Christian professors who have been so fully enlightened as to comprehend the spirituality and strictness of the religion of Christ, is comparatively small; and that very many who are sincere and zealous in the faith they profess, yet hold it with a mixture of error, and an imperfect conception of the nature and need of complete regeneration and newness of life; substituting therefor reliance on a literal belief in the truths of Scripture, and depending unduly on ceremonial performances; but whenever and wherever they meet with any, the main bent of whose spirits is, to be found walking in the strait and narrow way of salvation, they will have a feeling of christian fellowship with them as being children of the same family, who can agree with and understand one another in the essentials of their heavenward pilgrimage.

But while rejoicing in the sincerity and integrity which others may manifest for the same blessed religion, so far as it has been unfolded to them, that has been more fully made known unto themselves, and embracing such as fellow heirs of the same heavenly kingdom, truly convinced and conscientious Friends will find themselves restrained by that Divine Grace, under the government of which they are striving to live day by day, from lowering the standard that has been given them to uphold before the world, so as to sanction or palliate the errors of others, and it will keep them bound to the truth as it has been revealed by its Author; with the hope that thus they may be made instrumental in more fully instructing and influencing for good those who are earnestly laboring for the attainment of eternal rest and joy, in that kingdom where nothing that is impure or unholy can ever enter. Difference in views in relation to many things connected with the Church, and the manners and habits of the community around them, may, and probably will interfere with such Friends mingling in close intimacy with other professors, lest thereby they might be unwarily drawn into some compromise of a truth or testimony they know belongs to the gospel of salvation; but in their ordinary or casual intercourse with their religious friends or neighbors not of their communion,

each will recognize in the other some of the distinctive features of Him of whom the whole family in heaven and earth is named, can greet each other in that love which is the common bond of the household of faith, and wish each other God speed in the high-way of holiness.

Unflinching firmness in practically upholding the religion we profess, evincing at the same time the meekness and gentleness of Christ, is far more noble and truly Christian, far more likely to obtain respect, than to hold it, as it were, on the lip and tongue, and to balk its designed effect by compliance with the spirit and opinions of other professors, who are unprepared or unwilling fully to adopt the spiritual, heart-searching principles of the gospel, as understood by Friends; requiring the bearing of the daily cross, and the thorough washing of regeneration. To this upright course we are all called, younger as well as older, and to it we may attain if, in the obedience of faith, we look unto Him who has promised to be strength in the weakness of his depending children, to supply Grace in every time of need, and who knoweth what is best for us before we ask him.

There may be many things relating to the Redeemer's kingdom which the young and inexperienced may not yet comprehend; for our Heavenly Father does not open all things to his true born babes at once, but as they are able to bear them. The more need is there, then, to hold fast the profession of our faith without wavering, keeping humbly at the feet of the Master, resting in the faith that all things will be unfolded which it becomes us to know; the faster and clearer as the necessary warfare is steadily maintained, and our daily abode is in Him, the true and living Vine. "Wherefore, O ye young men and women! look to the Rock of your fathers. There is no other God but him, no other light but his, no other grace but his, nor Spirit but his to convince you, quicken and comfort you; to lead and guide you to God's everlasting kingdom. So will you be possessors as well as professors of the truth, embracing it, not only by education but by judgment and conviction; from a sense begotten in your souls through the operation of the eternal Spirit and power of God; by which you may come to be the seed of Abraham, through faith and the circumcision not made with hands; and so heirs of the promise made to the fathers, of an incorruptible crown; that a generation ye may be to God, holding up the profession of the blessed truth in the life and power of it."

As an evidence of the great difference in principles and practice that has already taken place in different places among those claiming to be members of the Society of Friends, we give the following extract from a communication in the last number of the (London) Friend, advocating the introduction of the study of music in Friends' Public Schools. "The scruples Friends formerly held against music are now generally abandoned. So universally is it now expected in Friends' families, that our private schools find the necessity of including it in their course, in order to obtain and keep their pupils. This applies even to boy's schools, where music would not be expected in schools of the same class in other denominations."

Philadelphia Yearly Meeting at its last ses-

sion, directed its subordinate meetings to carry into effect, by affectionate labor, and if need be by disownment, its discipline against indulgence in music, or having musical instruments in its members' houses. Can two walk together unless they be agreed? Can the same fountain send forth bitter water and sweet?

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Master of this Institution are expected to be vacated at the close of the Winter session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

- NATHANIEL N. STOKES, Cinnaminson P. Office, Burlington Co., N. J. CHARLES EVANS, No. 702 Race Street, Philadelphia. DEBORAH RHOADS, Haddonfield, N. J. REBECCA S. ALLEN, No. 335 South Fifth Street, Philadelphia.

SUMMARY OF EVENTS.

FOREIGN.—The London Times has received a special dispatch reporting the substance of the agreement made between the Count de Chambord and the monarchical parties in the French Assembly, to be laid before that body at the opening of the session. It includes universal suffrage, the eligibility of all persons to civil employment, a reasonable liberty of the press, and the tricolor to be maintained as the flag of France. The dispatch also says the Assembly is called to meet not later than the 27th inst.

The Republicans are working with great activity and energy to counteract the designs of the monarchists. Eighteen deputies, from the Department of the Seine, have signed a manifesto protesting against the attempted royal restoration, and declaring that they will earnestly resist all such schemes. It is believed the Republicans will unite in proposing to the Assembly that the question of a restoration of royalty be referred to a commission which is charged to report on constitutional laws. The prolongation of MacMahon's tenure of office as President will also be proposed.

The trial of Marshal Bazaine, at Versailles, continues. The investigation thus far goes to sustain the charges. It appears the accused did not recognize the Paris government, and considered the Emperor his only legitimate superior. He made the surrender on his own responsibility, considering that there was, at that time, no legal government in France. The capitulation was he maintained, compulsory. He had resisted to the last, and only yielded when his provisions were exhausted. When interrogated in regard to some points, Bazaine hesitated in his answers and showed much embarrassment.

The insurgent squadron has left the port of Cartagena, and on the 20th was off the harbor of Valencia, followed and watched by several British, French and Italian war vessels. The insurgents captured three Spanish merchant ships at the entrance of the harbor, and threaten to seize or sink the gun-boat Lepanto, which is lying in the harbor. A bombardment of Valencia was threatened, if the fleet was not supplied with provisions and a certain sum of money. Spanish affairs have not materially changed. Admiral Lobos has been removed from the command of the fleet operating against the insurgents at Cartagena, and the Minister of Marine has himself assumed the command. The insurgents have lost one of their vessels, but have still a formidable fleet afloat. On the 17th the government squadron was at Gibraltar, having gone thither for coal.

A St. Petersburg dispatch of the 17th says, the river Neva has risen ten feet beyond the usual height, causing great damage in the city and the country through which it passes.

In Hungary the ravages of cholera continue. The deaths from that disease, previous to 9th mo. 1st, numbered 104,000. The disease is declining in Vienna, but increasing at St. Petersburg.

The Emperor William, of Germany, arrived at Vienna on the 17th, and was received with great en-

thusiasm by the people. The exhibition does not close until the 20th of next month.

The correspondence between the Pope and the German Emperor is officially published.

The Pope complains that the measures of the German government aim at the destruction of Catholicism; and reminds the emperor that measures injurious to the Christian religion also tend to undermine the throne.

The emperor, in his reply, deeply regrets that a portion of the Catholic priests in Germany have organized a party which is engaged in intrigue against the State, disturbing religious peace to the extent of open revolt against the existing laws, and declares that he must maintain order and law even against the servants of a church which, he supposed, acknowledged obedience to secular authority as a divine command. He expresses the hope that now the pope has been informed of the truth, he will use his authority to suppress the agitation which the emperor declares has no connection with religion or truth.

The shipments of gold from England to New York continue. The Bank of England has advanced its rate of interest to 6 per cent.

John Bright has been re-elected to Parliament there being no opposition to him.

The British government having officially represented to the Emperor of Brazil the sufferings of English emigrants to that country, free passage home has been given to 164 of the emigrants by the Brazilian government.

London, 10th mo. 20th.—U. S. six per cents, 1865, 93½. Five per cents, 91½.

Liverpool.—Uplands cotton, 9½d. a 9¼d.; Orleans, 9½d. a 9¼d.

Advices from South America report that the insurgents of Entre Rios have been signally defeated. A whole battalion mutinied against the rebel leader Lopez Jordan, and submitted to the Federal authorities. General Mitre's negotiations for a treaty to define the boundary line between Paraguay and the Argentine States have fallen through.

A dispatch from Rome says on the 20th that the General of the Society of Jesuits was to-day officially notified by the government that the order must immediately vacate the premises now occupied by them in that city.

On the same day the government took possession of six convents under the law for the abolition of religious corporations. The United States and Portuguese Consuls protested against the seizure of certain portions of the Franciscan convent, on the ground that they were the property of citizens of their respective countries.

UNITED STATES.—There were 288 interments in Philadelphia last week, including 83 children under two years. There were 60 deaths of consumption, 24 debility, and 11 disease of the heart.

The interments in New York last week numbered 543. During the last four weeks, the value of domestic produce exported from New York has been over \$29,000,000.

The exports from the United States have latterly increased so greatly in amount that it is estimated they will not be less than \$650,000,000 the present year. At the same time the imports have declined, and it is supposed will not exceed \$600,000,000.

The following table shows the immigration to all the ports of the United States from the countries named during the past two years, each ending 6th mo. 30th.

Table with 3 columns: Country, 1872, 1873. Rows: From England (69,764, 74,818), From Ireland (68,732, 77,344), From Scotland (13,916, 13,841), From Wales (1,214, 840).

Total from Great Britain, 153,626 166,843. From Germany, 141,109 149,671.

According to the census of 1870, there were 10,892,015 persons of foreign birth in the United States, including their descendants of the first generation. This class of persons formed about two-sevenths of the entire population.

The Western Union Telegraph Company owned and worked on the first of Seventh mo. last, 65,757 miles of line, 154,471 miles of wire, and 5,740 offices. There were 9,196 persons in the employ of the company. For the last year the receipts of the company were \$9,333,018, and the net earnings \$2,757,963.

The Markets, &c.—The following were the quotations on the 24th inst. New York.—American gold, 108½. U. S. sixes, 1881, 111¼; ditto, 1865, 107; 5 per cents, 105½. Superfine flour, \$5.10 a \$5.50; State extra, \$6.15 a \$6.50; finer brands, \$7 a \$10.50. Red western wheat, \$1.55; No. 2 Chicago spring, \$1.35 a \$1.36; No. 3 do., \$1.32. Oats, 49 a 53 cts. Western mixed corn, 58 cts.; yellow, 61 cts.; white, 65 a 67 cts. Philadelphia.—

Uplands and New Orleans cotton, 17 a 18 cts. Cube sugar, 7½ cts. Superfine flour, \$4 a \$4.75; extras, \$5 a \$6; finer brands, \$6.50 a \$10. White wheat, \$1.65 a \$1.80; amber, \$1.58 a \$1.63; Penna. red, \$1.57; western \$1.45 a \$1.50. Rye, 85 a 90 cts. Mixed corn, 61 cts. yellow, 62½ cts. Oats, 44½ a 50 cts. Smoked hams 14 a 15 cts. Lard, 8½ a 8¾ cts. Sales of about 3200 beef cattle at 6½ a 7 cts. per lb. gross for extra; 7¼ for a few choice; 5½ a 6½ cts. for fair to good, and 4 a 5 cts for common. About 12,000 sheep sold at 5 a 6 cts. per lb. gross, and 9,000 hogs at \$6.75 a \$7 per 100 lb. net. Chicago.—Spring extra flour, \$5 a \$6.50. No. 2 spring wheat, \$1.05 a \$1.06; No. 3 do., \$1. No. 2 mixed corn 38 cts. No. 2 oats, 32½ cts. Rye, 63 a 65 cts. Barley \$1.32 a \$1.33. Baltimore.—Choice amber wheat, \$1.70 a \$1.75; Penna., \$1.55 a \$1.57. Southern white corn 75 cts.; yellow, 65 cts.; western mixed, 62 cts. Oats 48 a 50 cts.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of the School will commence on Second-day the 3rd of Eleventh month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets of the Treasurer, No. 304 Arch St., or they can procure them at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 3rd and 4th of Eleventh month, to meet the trains that leave Philadelphia at 7.25 and 10 A. M., and 12.10 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibberd Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. The charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from all other railroad depots, if the checks are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-day and small packages for the pupils, if left at Friend's Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Six-days in the Twelfth month, and the expense charged their bills.

Tenth month 18th, 1873. The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 North Tenth Street, on Fourth-evening, the 29th inst., at 7½ o'clock. A. M. KIMBER, Secretary.

FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Application may be made to Ebenezer Worth, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce St., Philada. Aaron Sharpless, Street Road P. O., Chester Co., Pa. Thomas Wistar, Fox Chase P. O., Philada.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd of Eleventh month. Friends intending to send pupils to the Institution are requested to make early application to AARON SHARPLESS, SUP'T, Street Road P. O., Chester Co., Pa., or to CHARLES J. ALLEN, Treasurer, 304 Arch St., Philadelphia.

# THE FRIEND.

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## The Despotism of Fashion.

History furnishes many instances of nations that have been misgoverned by arbitrary kings and despotic emperors, inflicting untold sufferings upon the people. Even in our own age, we have not been without Napoleons, who from selfish motives would have sacrificed the true interests of great nations; but fortunately their unwise ambition resulted in their downfall and obscurity.

But, alas for the despot who rules the world! Her power stands unrivalled, and apparently almost unlimited. History fails to record an instance of such tyrannical and universal despotism as that of fashion. With an iron rod she rules the people of almost every race and time, and woe to the individual who refuses to bow to her behests.

And here let us inquire, What nation or people, has been the leader, or pattern, for our costume? Has it been one distinguished for the virtue, the high moral standard, or Christian nobility of its people? I blush with shame and deep sorrow of heart, as I reply, No! A corrupt city—the capital of a corrupt nation—has had most to do here. Paris has long been noted for its infidelity, its gross immorality, its profligate men, its lewd women; and yet to be decked in Parisian fashions has been, and still is, thought to be a great accomplishment, and a great honor. Nor do people pause to consider the terrible judgment, the bitter suffering, the woeful misery, which has been permitted to overtake that city of revels—that mother of abominations.

But Satan stands behind the old despot, fashion, and says, "Lead on the people to destruction—disguise my cloven feet!" And we march on, haughtily and thoughtlessly, walking and mincing as we go."

There was perhaps never a time when fashion was carried to such ridiculous and wicked excess as the present. Fashion is not now contented with certain forms of dress, and with frequent changes. But nothing short of the most reckless extravagance, the most gaudy and fantastic ornaments, can satisfy her demands. Multitudes of people spend no inconsiderable proportion of their precious time in preparing the most silly adorning for per-

sonal apparel, equipage for travelling, &c. A thoughtful person is almost ashamed of his species, when he sees men who have not independence enough to appear in company unless dressed in a fashionable suit. His boots must have heels so high that his toe nails are grown into his toes, or his feet crippled in some shape; while the toes of his boots or shoes must be either square and very wide, or come to a point, according to the caprice of fashion—being careful to have no regard to comfort or health. His pants must fit very tight, so that he cannot safely stoop, or be so large that he could jump into one leg. His coat must reach below his knees at one time, and at another it is made too short to call anything more than a jacket. The hat is either almost without crown or brim, or varied to some other shape, so that one cannot tell a man from a boy by his chapeau.

But I cannot spend more time in describing a man's dress, or how could I ever think of finding space to speak of the endless variety of women's attire—the enormous load of superfluities which they carry? Their skirts, whether of the most costly silk, or of the purest white, are used to sweep the dusty sidewalks and muddy crossings; while children from three to twelve years of age have scarcely any skirt at all; so that they are not only dressed immodestly, but their health endangered, that fashion may be regarded. Who can have patience to mention the waste of time which the present fashion in female attire demands—the flounces and overskirts, with their trimmings—the immodest hump on the back—the hitch-ups and catch-ups—the gaudy ribbons, and superabundance of trimming. And the head dress is often a shame to the sex. Bonnets are now discarded. A little strip of trimming across the head is enough, leaving the forepart of the head bare, even in the coolest weather. I have seen children sent eight or ten miles to ride, with only a little, thin hat to protect their heads, with the thermometer not much above zero. And on the back of the head, whether the weather is hot or cold, must be placed an enormous bundle of bark or false hair.

Health is so far disregarded, that thousands die annually only to pay their vows to the shrine of fashion. Beauty, convenience, comfort, and modesty, are at all times sacrificed in the same interest. And, alas! even morality and religion become subject to its overwhelming power, and thus the most essential and important duties of life are disregarded, that fashion may have the homage which she asks for.

The public press is nearly all committed to the same cause—and one can but wonder how entirely it is controlled by this despotism. Do you talk of free press, and free speech, and of independence of thought and action? It is idle talk—yea, false. There are rare exceptions. Now and then some self-denying child of God, dressed in accordance with Christian

simplicity, pleads with others to use a little common sense in the matter of dress, and allow conscience to speak in the premises. But amid the din, and roar, and bustle, and commotion of the extravagant, sweeping, rushing world, these refreshing and noble exceptions are lost, or overwhelmed. The newspapers and magazines assist the tyrant, as he continues his arrogant sway of wickedness, drawing in the young and unwary, until they are fully committed to the same cause, and finally confused and lost in fashion's vortex.

Does any reader say, This is imaginary, and over-wrought? I deny it. Show me your young men and young women, (or even the older class,) who have the independence to disregard the modes of fashion prevailing, and dress prudently, neatly, modestly, and plainly—in accordance with common sense, and the principles of Christianity. Where are they? Even the various denominations of professed Christians have no voice to lift against this constant change of dress, and the extravagance which it induces. It was not always so. Not only the Society of Friends, but other denominations, formerly regarded, in some degree at least, Christian simplicity. But now even the formerly self-denying Quakers are aping the fashionable world to a shameful extent. Where, then, shall we look for a determined protest against this awful sin? Nothing seems able to confront the tyrant. He goes on, conquering and to conquer, until even now the woe which was formerly pronounced by the prophet against the pride of that day, seems to belong to, and is perhaps impending over, this age. It would appear that the haughty daughters of Zion were then loaded with foolish ornaments. Read the judgments which God then pronounced against them for this cause—Isaiah iii. 16, to end of chapter. And if, under the old covenant, this wantonness and pride were to be condemned and punished, how much greater must be the condemnation to us who live under the Christian dispensation, and profess to be of the new Israel of God—humble, self-denying followers of the lowly Jesus!

But, in a newspaper article, I have not space, had I time and ability, to portray in true colors the abundant and multiform evils resulting from fashion. The slavery which it causes our women in such constant sewing, to make and remake the tremendous costume now prevailing—the severe and constant labor and engrossing care thus forced upon their husbands, to procure funds with which to indulge their wives and daughters in keeping up with their neighbors in the race of fashion. Not a few men have been led into crime, that they might have the ability to keep themselves and families in the extravagant style of the day. When you, young wives or daughters, survey with such pride and self-complacency your gaudy attire, pause for a moment to consider whether your shameful extrava-

gance does not cause your father or husband to toil late and early, in the work shop or counting house, perhaps until his health is impaired; and whether you are not loading him with debts, which may yet make you homeless, or defraud honest creditors, and thus perhaps break down, by constant anxiety, the health of your loved ones, and make their lives an early sacrifice to this mammon of fashion. Let us consider ourselves as rational beings, and as possessed of immortal souls; and how can we spend so large a proportion of our precious time in decking these mortal bodies? How contradictory the conduct and profession of nominal Christians! Instead of *self-denial*, *self-indulgence*, *pride*, *extravagance*, and much wickedness, are patent to all not blinded by custom. And even the professed ministers of the Gospel dare not come out boldly in condemnation of such folly; but suffer themselves and their families to fall into the same disgraceful fashions. And why is it so? Dare we not brave a corrupt public opinion? Of whom are we afraid? "Who art thou, that thou shouldst be afraid of man, that shall die, and of the son of man, who shall be made as grass; and forgettest the Lord, thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? I am the Lord thy God, that divided the sea, whose waves roared, the Lord of Hosts is his name." REFORMER.

#### Great Discoveries by Accident.

The great discovery that made Charles Goodyear famous was an accident. For ten years he gave all his time to ascertain how india-rubber could be treated so that it would neither stiffen by cold nor melt by heat. As everybody knows he succeeded, but it was after a thousand mistakes, and at a time when he was not experimenting. Gesticulating earnestly as he stood arguing near a bar-room stove one winter's day, he let fall on the heated surface a piece of india-rubber and sulphur, which he had been rolling together in his hand. Upon recovering it, he found that a portion of the little ball had become more elastic than before, and, by subsequent trials, that the same portion was affected neither by heat nor cold. In fact, the interior portion of the ball had been vulcanized by chance, and from this trivial matter, which occurred in a country tavern thirty-four years ago, has grown up in this and other countries a business that employs a capital of many millions of dollars, and more than one hundred thousand workmen.

Again, during the process of vulcanizing large quantities of india-rubber, a residuum of hard black coal is continually being deposited. For several years this residuum was regarded as useless, and was got rid of by shooting cart-loads of it into holes or sinking it in the sea. Observing an Irish girl one day in Woburn, Massachusetts, cleaning cutlery upon what looked to be a black stone, Goodyear had the curiosity to examine it. To his surprise, he found the seeming stone to be india-rubber coal—not a mineral at all, but a vegetable. Seeing that the upper surface of this novel knife-scourer had not only been worn smooth by use, but had taken a brilliant polish, the thought occurred to him that the material might answer as a substitute for ivory, bone

and horn. Upon trial, he found that it was so, and he immediately took out in the United States, England and countries on the continent, many patents of application; that is, patents not for the discovery of the material, but for the discovery of the uses of the material. Manufacturers saw the advantages of the substitute and seized upon it eagerly. And now it is used the world over for handles to knives and surgical instruments; for laboratory tools; for harness trimmings and house ornaments; for buckles and locks; parlor furniture and study conveniences; combs and backs of hair-brushes; door-knobs and walking canes; caskets, bracelets and necklaces; finger-rings and the settings of precious stones, and a thousand other purposes.

The operation of whitening sugar was discovered by accident. All sugar is dark until washed. Pack some brown sugar in a funnel; how is it to be washed? Clearly not by pouring water upon it; which would dissolve the crystals, but by letting it drain dry. Such used to be the process. Ten thousand loaves of sugar, in funnels, would sometimes be draining at once in a Cuban sugar-house. It happened at a plantation, early one morning, that old "mammy," after feeding the poultry, left the gate of their yard open. There had been a shower, and the feet of the fowl were sticky with clay; yet they nevertheless crossed over to the sugar-house, and entering at the door, went picking into the funnels and depositing moist clay on their contents. Nobody knew till then that moist clay gives off water so sparingly, that it will purify sugar without dissolving it. The hint was taken, experiments were made, and the fact clearly ascertained. It was one of the most curious and useful of chance discoveries. To this day yellow and brown sugar in the West Indies is whitened by spreading moist clay over the surface. This is called "claying the sugar."

The metal called cadmium, which when crystallized into white octahedrons is so beautiful, and which is also so useful in the arts, was discovered by a very odd chance. It is a custom in Germany that the government every now and then examines druggists' medicines to see if they are pure. The chemical inquisitors whom it employs went into an apothecary's shop in Berlin some years ago, and, among other articles, tested some zinc. It was mixed with sulphur, and yet turned yellow. They were horrified. The druggist was arrested, his shop closed, a large fine was imposed upon him, and he was forbidden to trade. Why? Because zinc combined with sulphur is white, while arsenic combined with sulphur is yellow; and the experts reported our poor druggist for having arsenic in his zinc. He knew it could not be so, however; and he employed Professor Stromeyer to analyze it, who discovered the new metal, cadmium, to be the cause of the yellow. This white, brilliant, tin-resembling metal, from which cadmium yellow comes, is now regularly extracted from ores of zinc.

There is a color made and used at the famous Gobelin manufactory at Paris, called the Gobelin red dye. It was at one time in so great repute that the populace thought it must have been obtained from the evil one. It was accidentally discovered by that odd Dutch philosopher, Cornelius Van Drebbel, who professed to have been the inventor of almost everything, from a mousetrap to a machine which should move perpetually. Ho

was probably the first constructor of a thermometer, and he improved the telescope and microscope. About 260 years ago, when engaged one day in filling a glass tube with a decoction of cochineal, his dog sprang playfully upon him, causing him to spill a few drops. There was a solution of tin in a vessel on the table. Into this the decoction of cochineal fell, when, lo! what has since been known as the Gobelin red dye was produced.

Steam engines in their early use had no self-acting valves. A workman at stated time had to turn on and to turn off a tap. As the work was light, and attention only was required, boys were usually employed as tap-turners. It so happened, while this was the custom, that a young fellow—lazy, perhaps, but possessing brains—got tired of running hither and thither, and perpetually doing the same thing. Getting hold of a strong cord, he contrived a connection between the beam at one end and the tap at the other end, and tied both together. It answered perfectly. The movement of the beam turned off the tap at the proper moment, and at the next proper moment turned it on. The engineer saw it, and though he discharged the boy for laziness, he took out a patent for the invention. From that time all steam engines have been built with self-acting valves.—*Our Young Folks.*

For "The Friend."

John Heald.

(Continued from page 66.)

1st mo. 30th, 1817. "We attended Marlborough Meeting. My mind soon became silently quiet, and enjoyed a peaceful serenity, and in a while I was engaged to encourage those present to labor for a like quiet habitation. It was a comfortable meeting, in which some of the dangers of neglecting to labor were pointed out, but the weather had become cold, the house was open, the wind blew and we became chilly, and I thought our comfortable feelings passed off sooner on that account than they would have done, if the house had been comfortable.

31st. At Centre Meeting. I began with: Give not that which is holy to dogs, neither cast your pearls before swine. When I first felt this impression, I felt startled at bringing these ideas into view before a large assembly; but finding the impression to be of a humiliating kind, such as I had heretofore commended, I did not think it safe to hesitate; so I went on and way opened in a trying humiliating way to myself, and I am induced to think it had a good effect on the minds of the bearers. Though this [advice] might be considered to apply solely to ministers, being addressed by our Lord to His disciples, I had an idea that it applied to each class of society for each one had a precious gift bestowed. They have the reproofs of instruction which are the way to life, and if they cast these behind their back, what better is it than to give that which is holy to dogs, or casting their pearls before swine? Is it not a prostituting those precious things to the swine's nature? I went on from one sentence to another, and the power seemed to attend. Though I had no prospect of much to say, the way still opening, and weight and humility continuing and increasing, I proceeded and delivered a long testimony. In the latter part I endeavored to show that though there were tribulations to be met with in the way leading from death to life, yet that these were not harder, if so



ward, as were often met with in the way of usual gratification, or in following on to obtain the delights and vanities of the world.

2d mo. 2d. Attended Salem Meeting, which was large. I began with: 'I beseech you to let the gospel have free course among you.' This is a loving request of the apostle, and we may find in the sacred writings another invitation: 'Seek the Lord while he may be found, call upon him while he is near.' I think it may fairly be inferred that there is a time when he may be found, and that the time may come when if we call he will not hear; if the proper time for attention is neglected. I went on, in the opening that attended, to show that where a living ministry was exercised, if those who are favored with it are unfaithful and go counter to clear conviction, they are in a worse condition than if they had not been favored with it; they become hardened. It is no matter whether it was immediately or instrumentally conveyed, here the gospel has not free course, here the loving invitation is not attended to, but another way is devised to please the natural inclination, and then condemnation is experienced to attend the minds of those who are casting the reproofs of instruction behind them. These are laying a foundation for sorrow of heart. This I was enabled to set forth in such a manner, that many were tendered and I believe humbled, and the meeting ended, after an humble supplication for preservation from the trials that are in the world; and for support and strength to do our several duties with acceptance to our great and gracious Benefactor, that by His holy aid we may be enabled to go on in the highway to happiness, and be safely landed on the eternal shore where no sorrow can come, but where we may praise the God of our salvation who is worthy for evermore.

In the evening, at William Dennis', several friends being there, besides a large family. I remarked in regard to ministry, that those who are exercised therein should be content to attend closely to their gifts, and endeavor to do what is required, and not to exceed. If only a little is required, be faithful in the little and despise not the day of small things. Watch against high-mindedness and indulge it not even in secret. Those who are thus engaged are likely to be entrusted with more, and to be preserved.

3rd. At Providence, I remarked that some, when they had the company of strangers, gave up their own concern, to sit idle till the stranger should communicate something. Thus much precious time may be lost. If the important concerns of religion are a favorite subject of contemplation, the mind in its silent retirement will go to its favorite object, and seek to know what it must do, in order that the necessary work may be accomplished. I had to show that the work was a progressive one; that in the beginning God created such and such things on the first day, and others on the following days, each in order progressively. Thus the works of God were accomplished, and last of all he made man. The work that is required of us is to be done progressively, and not all at once. Some of us know that we were once young, and that there was a time when we first felt our minds impressed with a desire to be prepared to die; that we then discovered that to gain Divine favor we must forsake evil. If we did so, we felt peace; if not, we felt condemnation, and had no assurance of being happy. When we have been

deeply impressed with a sense of our situation we have been induced to supplicate for mercy; and when we have yielded obedience to our duty we have had to learn the practice of one thing after another. Some duty to be performed would be presented to the mind, and as this was faithfully attended to, then something else, and so on. Thus we may see it is a progressive work, and the growing is from stature to stature, and not all at once. Pressing the attention of those present to their duty, as the only way to gain the favor of Heaven, I thought the minds of many were tender and solemn.

6th. Attended meeting at Caincreek. It was small and we sat a considerable time before I found my way open to communicate. I began with: 'We will eat our own bread and wear our own apparel, only let us be called by thy name to take away our reproach.' I do not doubt but that many, with me, have lamented that there were so many who were satisfying themselves with the appearance, the form or show, of religion, without the reality, without the substance. Many have earnestly desired to feel or know the ownings of the Heavenly Father's love, but after they have been favored with a measure of it they have consulted fleshly ease, or have been unfaithful to known or required duty, and have lost the place of favor, and are contenting themselves with an outside resemblance, like eating their own bread and wearing their own apparel; esteemed religious, honest in their dealings, and perhaps punctual to their engagements too.

In younger years, when the mind is turned towards the close of life, a desire prevails to be prepared to end well. Then it is seen what must be parted with in order to obtain Divine favor, and as such have been faithful and have denied themselves, they have felt peace in a secret satisfaction. Then something else is presented to the mind, and if faithfulness is abode in, and the cross borne, they become prepared to do some little service, which, if honestly done, tends to peace; then the heart does not condemn such, and if our heart does not condemn, then have we hope towards God. How easy! how plain and simple is the way! To yield obedience attentively is the way to have this hope, and it is a comfortable hope. How necessary it is to be in readiness. Some have been taken out of time as in a moment, without so much as time to lift up their eyes and hands to Heaven for mercy. How unsafe to pass away the time without this hope, or in eating our own bread, and wearing our own apparel, and only having a name, without a well-grounded hope.

Some have been so desirous of enjoying gaiety, and the delights of sense, that they have been very eager to obtain them; but conviction has covered their minds, and has rendered the enjoyment less comfortable. If they continue in this course, they are laying a foundation for lasting misery; but if they would deny themselves these gratifications, and take up their daily cross and follow the dear Redeemer, they would have peace of mind.

8th. We were at the Quarterly Meeting composed of the meetings we have attended since we left Neuse. In the time spent on the state of Society, I encouraged those present to attend their religious meetings, wishing them to be so devoted thereto, that they might know a being set free from the concerns of

the world so far as to feel at liberty to leave them without anxious care. There is a time in which our minds may be properly employed in attending to necessary cares, but I believe such times should not be long, or else we are in danger of being drawn into a love of them. We must learn to attend to them, and to leave them in the right time."

(To be continued.)

### Spectrum Analysis.

The study of the spectra of the fixed stars, a matter of extreme difficulty, has been most patiently and carefully prosecuted by Dr. Huggins. It must be borne in mind that, owing to their vast distance, the stars, even when viewed with the most powerful telescope, never appear otherwise than as points of light, all that the telescopes can do being to intensify that light. Now a telescopic image of the luminous point has to be kept steady upon the slit of the spectroscopic, whose aperture is not above 1.300th of an inch in breadth; and this can only be accomplished when the telescope is so hung as to be free from tremor, and is so accurately moved by clockwork that the earth's motion is effectively neutralized. Moreover, in our climate, it is only on a few of those nights on which the stars appear to the naked eye to shine brilliantly that the air is steady enough to prevent the flickering and confusion of the spectra which is fatal to these very delicate observations. Now, as had originally been pointed out by Fraunhofer, the spectrum of the several fixed stars differ very greatly from that of the sun and from each other; and in order to determine the component parts of their luminous atmospheres it is necessary to be able to bring into comparison with the spectrum of each star the spectra of various incandescent metals and gases.

This is accomplished by a very ingenious but simple arrangement, which Dr. Huggins has attached to his telescopic spectroscopic, by which, on pressing a button, the observer can combine, in the same view, the spectrum of a star and the spectrum of any chemical object—such as hydrogen, magnesium, or iron—which he may wish to compare with it. In this manner it is easy to determine with certainty whether a particular set of bright or dark lines seen in the spectrum of the star is or is not coincident with the characteristic spectrum of any substance already known to him. As Sirius is by far the brightest of the fixed stars, Dr. Huggins early devoted great attention to its spectrum, which he found to be a continuous one, crossed by great numbers of dark lines, which are disposed at pretty regular intervals through the whole length. Its series of colors so far corresponds with that of the solar spectrum that the combination of the whole gives white light.

The spectrum of Sirius further corresponds with that of the sun in presenting four strong dark lines, which correspond (though with certain differences) with the three principal Fraunhofer lines, C, F, G, and the fourth near H, that indicate hydrogen; and the peculiarity of its line F has led, as will be presently shown, to a most remarkable discovery in regard to the proper motion of this conspicuous star. But the very multiplicity of its lines, taken in connection with the circumstance that Sirius never rises high enough in our sky to be out of the range of the strongly disturbing influence of our own atmosphere, has made the

determination of the elementary substances whose presence those lines indicate more difficult than those of certain other stars, to which Dr. Huggins has accordingly given a preferential attention. The spectra of all the stars yet examined, except two, show the presence of hydrogen, which we have seen to be one of the most important constituents of the sun. Sodium, magnesium, calcium and iron are very frequently recognized, and in Aldebaran there have been observed, in addition, bismuth (which has been found in the sun), antimony, mercury and tellurium—the last being a metal which is very rare in the earth (though named from it), and which has not been recognized in the sun.—*Good Words*.

Selected for "The Friend."

### Vanity.

Vanity is exceedingly misplaced, when ranked, as she commonly is, in the catalogue of small faults. It is under her character of harmlessness that she does all her mischief. She is, indeed, often found in the society of great virtues. She does not follow in the train, but mixes herself with the company, and by mixing, mars it. The use our spiritual enemy makes of her, is a masterstroke. When he cannot prevent us from doing right actions, he can accomplish his purpose almost as well "by making us vain of them." When he cannot deprive the public of our benevolence, he can defeat the effect to ourselves, by poisoning the principle. When he cannot rob others of the good effect of the deed, he can gain his point by robbing the doer of his reward.—*Hannah More*.

*The Trailing Pine of Siberia*.—The curious tree or bush known to the Russians as "ked-revnik," and rendered in the English translation of Vrangell's Travels as "trailing cedar," is one of the most singular productions of Siberia. I hardly know whether to call it a tree, a bush, or a vine, for it partakes more or less of the characteristics of all three, and yet does not look much like any of them. It resembles as much as anything a dwarf pine tree, with a remarkably gnarled, crooked, and contorted trunk, growing horizontally like a neglected vine along the ground, and sending up perpendicular bunches through the snow. It has the needles and cones of the common white pine, but it never stands erect like a tree, and grows in great patches from a few yards to several acres in extent. A man might walk over a dense growth of it in winter and yet see nothing but a few bunches of sharp green needles, sticking up here and there through the snow. It is found on the most desolate steppes, and upon the rockiest mountain sides from the Okhotsk Sea to the Arctic Ocean, and seems to grow most luxuriantly where the soil is most barren and the storms most severe. On great ocean-like plains, destitute of all other vegetation, this trailing pine lurks beneath the snow, and covers the ground in places with a perfect net-work of gnarled, twisted, and interlocking trunks. For some reason it always seems to die when it has attained a certain age, and wherever you find its green spring foliage, you will also find dry white trunks as inflammable as tinder. It furnishes almost the only fire-wood of the wandering Koraks and Chookchees, and without it many parts of northeastern Siberia would be absolutely uninhabitable by man. Scores of nights during our explorations in

Siberia, we should have been compelled to camp without fire, water, or warm food, had not nature provided everywhere an abundance of trailing pine, and stored it away under the snow for the use of travellers.—*Tent Life in Siberia*.

### THANKFULNESS.

Selected.

For beauty in this world of ours,  
For verdant grass and lovely flowers,  
For song of birds, for hum of bees,  
For the refreshing summer breeze,  
For hill and plain, for streams and wood,  
For the great ocean's mighty flood,—  
In every thing give thanks!

For the sweet sleep which comes with night,  
For the returning morning's light,  
For the bright sun that shines on high,  
For the stars glittering in the sky,—  
For these, and every thing we see,—  
O Lord! our hearts we lift to Thee.  
In every thing give thanks!

Selected.

### ODE TO WISDOM.

No more to fabled names confined,  
To Thee, supreme, all-perfect mind,  
My thoughts direct their flight:  
Wisdom, thy gift, and all her force  
From Thee derived, unchanging source  
Of intellectual light!

O send her sure, her steady ray  
To regulate my doubtful way  
Through life's perplexing road,  
The mists of error to control,  
And through its gloom direct my soul  
To happiness and good.

*Elizabeth Carter.*

Selected.

### RESIGNATION.

The air is full of farewells to the dying,  
And mournings for the dead;  
The heart of Rachel for her children crying,  
Will not be comforted!

Let us be patient! these severe afflictions  
Not from the ground arise,  
But oftentimes celestial benedictions  
Assume this dark disguise.

We see but dimly through the mists and vapors;  
Amid these earthly damps,  
What seem to us but dim funereal tapers,  
May be Heaven's distant lamps.

*Longfellow.*

For "The Friend."

### Scientific Notes.

A recent book on "Workshop Appliances," by C. P. B. Shelley, in the chapter on measuring instruments, gives a description of Whitworth's "Millionth Measuring Machine," an instrument so marvellously delicate that it enables us to detect the expansion of a one-inch bar produced by the touch of a finger. Another machine of the same kind, when proper precautions are taken, renders distinctly perceptible a difference of one 2,000,000 of an inch.

In some recent experiments on the effect of electricity on plants, a galvanic current was made to pass through certain portions of the Lady Slipper (*Balsamina impatiens*). This plant was selected partly because it was easily procured, and partly as being very sensitive to external agents. Its stem is impregnated with juices which afford a ready passage to electricity, and its delicate-tinted flowers indicate by their changes of color the influence of the current traversing them. After half an hour's passage of a feeble current there was no sensible effect, but the plant left to itself gave signs of enfeeblement, and the part above the point where the current entered

quite dried up. When a stronger current was used, the plant soon indicated disorder by the drooping of the leaves all along the stem, and, left to itself, soon withered. In these experiments the plant was killed by the decomposition produced by the electricity in the tissues. This was proved in the following manner: A branch of the Balsamina, with delicate rose-colored flowers, was exposed to the influence of an alkali, such as potash or ammonia, and the rose-tint was thus changed to blue. On placing another branch in the galvanic current, the same effect was produced in the flowers near the wire connected with the negative pole of the battery, showing that alkaline substances had accumulated there, which could only have been derived from the decomposition of the tissues of the plant. In the same manner, by reversing the conditions, and connecting violet-colored flowers with the positive pole, the presence of an acid was shown by the change of the blue tint of the violet color to red.

The experiments were extended to fruits and seeds. The current was applied for several minutes to an apple on a branch which bore several nearly ripe. After some days the apple fell off, seemed more matured than the others and soon decayed. Similar experiments were made on pears and peaches with the like results.

The current was next made to act on seeds which had been soaked in water to make them conductors of electricity. These seeds, and some through which the current had not been permitted to pass, were then sown in pots filled with good garden earth. The electrified seeds germinated sooner and at first showed a more rapid growth, but ere long were overtaken by the others.

The scientific expedition which wintered at Mossel Bay, Spitzbergen, report that during the night of winter, when walking between high and low water, every step leaves upon the snow a very intense luminous mark, bluish-white. This had before been observed by Arctic travellers, and attributed to the decomposition of animal substances; but it was found to be due to thousands of minute crustaceans, for which the snow, moistened with salt water, seems to be the favorite locality. These small animals were observed at a temperature of 18° below the freezing point of water. At this temperature, the human feet, as well as all bodies drawn upon the ice moistened with sea-water, leave an impression of a magical aspect.

The preparation of Linden bark for matting and other purposes, forms quite an important branch of Russian industry. A large amount is exported to England and Germany; and some of the inland uses to which the material is put are grain-sacks, box-covers, wagon-covers, carpets, sieves, sails for canal boats, and shoes. In the spring or early summer, when the flow of sap facilitates the separation of bark, the peasants repair, with wives and children to the forests. The lower part of the bark is generally prepared for roofing purposes, being heated and pressed into the form of plates. That of the upper stem and the branches is bound in bundles and put in water, where it is left for several months. Then it is dried in heat, divided into thin bands, and woven into mats of various strength. The strongest of them are sold at Nishni-Novgorod at about \$25 the hundred. The yearly production of mats is estimated at 14,-

00,000. For this no fewer than 1,000,000 inden trees are hewn annually.

Sea-water is disagreeable to take, but bread prepared with it, is said to be agreeable to the taste, and to keep longer than ordinary bread. It is very wholesome. During a passage of five months, from Havre to San Francisco, by a sailing ship, the *Louisianne*, having on board 160 passengers and 25 in crew, sea-water bread was exclusively used. There was not, during this long time, a single case of illness. It is said to be especially valuable in cases of dyspepsia, scrofula and goitre.

The Brighton Aquarium (England) has recently been enriched by the addition of a young seal, which was caught by some Yarmouth fishermen. It has a habit of sitting upright in the water with his head and houlders above the surface, looking inquisitively at every thing about him. When satisfied with the condition of things about him, he half closes his eyes and pats his stomach with his right flipper, or flaps both of them across his breast in a ludicrous manner, exactly as a abman warms the tips of his fingers on a winter day by swinging his arms vigorously across his chest and striking his hands against his body on either side. It is very well-behaved and takes food from the hand.

For "The Friend."

#### Memoirs and Letters of Sarah Hillman.

Our dear friend, Sarah Hillman, a minister of the Northern District Monthly Meeting, Philadelphia, who deceased the 11th of Ninth month, 1855, aged 61 years, left behind her letters and memoranda from which some selections are proposed for the pages of "The Friend."

She is still, by many, well remembered as faithful hand-maiden of her dear Lord; and hile prompt and diligent in His service, was nevertheless of delicate constitution and feeble bodily ability; being by her contemporary and worthy fellow-laborer in the gospel field, Thomas Kite, thus appropriately characterized: "A precious jewel in a very delicateasket."

Notwithstanding this, the gift committed, is recorded of her, was occupied with godly ear, and to the edification of the sincere-hearted; and though suffering from weakness and disease, she often endeavored to cheer her friends in that day of conflict and trial, to hold on their way without faltering, believing the Lamb and his followers would finally have the victory.

The Diary, as submitted to the hands of the compiler, commences about the 20th year of her age. Though thus early penned—for wisdom is the grey hair unto men—it is believed that by its solid perusal those of punger years may be encouraged by the faithful dedication and faithfulness of a heart sweetly warmed by the Saviour's love, to follow her as she followed Christ; those feeling the deep inward stirrings, the effectual livings, the purifying baptisms of the Holy Spirit preparatory to the solemn work of the ministry, may read and ponder how one of an earlier day was taught in the school of great self-reduction, and under the discipline of the cross of Christ gradually, and, as in the back-land of the desert, received that holy, qualifying power of the anointing to bear the messages of the Lord unto the people; and parents and teachers may hereby be incited to diligence in the imperative duty of watching over and right-

ly training their interesting and highly responsible charge, in the nurture and admonition of the Lord; who will require of them, as delegated shepherds, a strict account for the required care to promote the spiritual growth, in good-hiking before Him, of this precious portion of His heritage.

[Note.—It may be proper here to state, before proceeding with the diary, that the compiler in making slight verbal corrections that seemed to be needed, has been careful not to alter the sense of passages, neither to draw therefrom unwarrantable conclusions.]

"1814. 9th mo. 24th. Desiring that my life may be more consistent with my profession—that of following a crucified Saviour—I am induced to pen some of the occurrences of my daily life, in order that I may not (if I should stray) forget what I have experienced heretofore, though but a child—a child indeed in the work of salvation. Oh! that I might not lose what I have known, but that I might travel on from one degree of strength to another till I arrive at the stature of a perfect man in Christ. 'Mark the perfect man and behold the upright: for the end of that man is peace.'

The company of dear Asenath Hunt has been strengthening. Believing her to be a qualified instrument in thy hand, dearest Father, to labor for the restoration of Zion in its ancient purity, O! that she may so run as to receive the answer of peace; and continue to wear the inscription of, 'Holiness to the Lord.'

My mind has often been impressed with the belief that at a future day, or that at some time perhaps not so far distant as I am willing to think it, I shall, if obedient, be under the necessity of expressing myself to my brethren and sisters even in their solemn assemblies. O, that ere I embark on this sea of trial, thou, O gracious Father, would furnish me with convincing evidence, that it is a flame of thy own kindling, and touch my lips with a live coal from off thy holy altar, that I may not bring reproach on Thy name nor the religion which I profess. Be pleased, dearest Father, to bring me out of the spirit of the world, to stain the glory thereof in my view, and leave nothing for me to rely upon but thy holy arm, which alone is sufficient to save.

Considering the great want of attention in parents to the very important concern of rightly bringing up their children in the nurture and admonition of the Lord, as they are expressly commanded, my mind is at times clothed with desire that those under my care\* may be instructed by thee, dearest Father, to love thee, fear thee, and obey thee, that thus there may be a succession of instruments raised up to publish thy blessed truth, that it may spread from sea to sea, and from the rivers to the ends of the earth. Cause thy visitations of love to extend, dearest Father, to all ranks and classes of the people, that so they may join in ascribing to Thee thy due—praise forevermore. —

Ninth mo. 25th. Feeling feeble in health, and it being a very dull morning as to the state of the atmosphere, my mind seems to partake of the gloom; but I feel a hope it may disperse ere long, and a brighter prospect present to view. As we see in the outward, after a long season of rain the sun appears more beautiful, so after a season of poverty and

\* Sarah Hillman was engaged in that useful employ of teaching school during many years of her life.

gloom to be favored to witness the arising of the Sun of righteousness is indeed a source of the greatest consolation to a mind desirous of being enlightened and led thereby. This, I trust I may say, is my desire, however I may deviate from my intentions; indeed it is at times my most ardent wish; but at others, when overtaken by the love of pleasure, I am almost ready to forget on what I yesterday built my hopes—even heaven. O! that Thou, dearest Father, wouldst enable me to be more circumspect in my conduct and conversation among men, and in my going in and out before the children. Favor with thy light to direct their feet in the right path, that thy name may be exalted in the earth; and that thy servants may not labor in vain, but that their example may influence others to follow them as they are endeavoring to follow Thee.

26th. Yesterday was indeed a day of exercise to my mind which I trust will not be forgotten; neither will prove to my disadvantage though it amount to nothing more than silent travail. I have been made sensible this afternoon, that little intimations, if rightly attended to, always bring their reward. In thy fear, I trust, dearest Father, I was enabled to take a book in hand containing some salutary counsel to read to my scholars; when Thou wast pleased to awaken one of their minds to attend seriously thereto. For this, I hope, a degree of gratitude has ascended up to thy holy throne, and desires that thou would be pleased to enable me again to perform any little service of this kind when consistent with thy blessed will. Open the hearts of the children, that they may feel desirous of serving Thee. Make them to know that Thou alone art worthy to be feared, loved, and obeyed. Grant, dearest Father, that she whom thou hast been pleased this day to awaken, may still follow on to know Thee, and be enabled to ascribe the praise to Thee. And that those who have not yet felt the power of Thy love may feel it, so that they also may be made willing to follow Thee even in tribulation.\*

(To be continued.)

From the "London Atheneum."

#### The Story of William Barents.

Of all the adventurous voyages of the Dutch—it may almost be said of any nation—the most remarkable were the last of the three undertaken in 1594-1596, by the illustrious William Barents, to discover a northeast passage by the sea of Tartary (Siberia) to Cathay and China, as related by Gerrit de Veer, whose work was edited by Dr. Beke, for the Hakluyt Society, in 1853.

On this third voyage, after passing round the northeast end of Novaya Zemlya, Barents reached a bay, most suitably named by him Ice Haven, where, being unable to extricate his ship from the ice, he and his crew, seventeen in number, "were forced in great cold, poverty, misery and grief, to stay all the winter." Fortunately they found a large supply of drift wood, and with this material, eked out by planks from the fore-castle and poop of the

\* If upon reading these notes, there are Friends who have MSS., either letters or otherwise, concerning Sarah Hillman, suitable for publication, it would be kind in them early to place them where they may be accessible to the compiler, to be incorporated with these memoirs as they are now passing through the press. Such, if left at Friends' Book Store, 304 Arch street, might be so used; and when done with again left there, or returned to their respective owners.

ship, they built a house, into which they removed all their provisions and valuables. A chimney was fixed in the centre of the roof, a Dutch clock was set up and made to strike the hours, bedsteads were placed along the walls, and a wine cask was converted into a bath. The surgeon wisely prescribed bathing as a necessary preservation of health. Snow storms and gales of wind prevailed throughout the winter, which had the good effect of drifting snow round the house as high as the roof, and thus raising the temperature within. But their sufferings were intense; and it is touching to read of those poor fellows asking their skippers to let them make merry on Twelfth night, with a little sack and two pounds of meal.

In the following summer, Barents and the survivors of his crew (three or four having died during the winter) set out on their return voyage in two open boats, which they had built with the timbers of their ship, and they marvellously reached home in safety, with the exception of their able leader, who, having been long ill, sank under the fatigues of the voyage, and like Behrend, La Peyrouse, Franklin, and now Hall of the Polar, found a grave in the midst of his discoveries.

The voyage of Barents, though the first, remained the only one in which the northeast end of Novaya Zemlya had been rounded; so that the house in the Ice Haven remained unvisited for nearly three centuries. But the spell was broken in 1871, when the Norwegian, Elling Carlsen, the circumnavigator, both of Spitzbergen and Novaya Zemlya, reached the spot on September 9th of that year, and saw the house still standing at the head of the bay.

He found it 32 feet long by 20 broad, and the planks of which it was composed were 1½ inch thick by from 14 to 16 broad. The materials had evidently belonged to a ship, and among them were several oak beams. Round the house were several large puncheons standing, and there were also heaps of reindeer, seal, bear and walrus bones. The interior is described by Capt. Carlsen, exactly as represented in the curious old drawing in Gerrit de Veer's narrative, which was reproduced in the edition of the Hakluyt Society. The row of standing bed places along one side of the room, was exactly as shown in the drawing, and several of the articles represented in the drawing, the clock, the halberd and the muskets, were still in their old places.

Mr. Markham gives a list of the numerous articles, down to the minutest scrap, found and brought away by Capt. Carlsen, and he remarks: "The house in which Barents and his gallant crew had wintered, can never have been entered by any human foot during nearly three centuries that have since elapsed. There stood the cooking pans over the fire place, the old clock against the wall, as shown in the drawing, the arms and tools, the drinking vessels, the instruments, and the books that had beguiled the weary hours of that long night, two hundred and seventy-eight years ago. 'The history of China,' points to the goal which Barents sought, while 'the Manual of Navigation' indicates the knowledge which guided his efforts. Stranger evidence never told a more deeply interesting story."

The articles enumerated by Mr. Markham are, perhaps, the most valuable in an antiquarian point of view; but not the least interesting are the flute which will still give out a

few notes, and the small shoes of the poor little ship's boy, who died during the winter.

On Capt. Carlsen's return to Hammerfest, in Norway, Mr. Lister Kay, who happened to be there on his way to Lapland, purchased of him these remains of Barents, which he liberally ceded to the Dutch Government at the price he had paid for them, thereby securing to the native land of the great navigator, the precious relics, which are now safely deposited in a room in the Foreign Office at the Hague.

For "The Friend."

### The Influence of Wealth.

It must appear obvious, we think, even to the most indifferent observer, that the accumulation of wealth, or the influences attendant thereon, has had a prejudicial effect upon our religious growth as a people, dwarfing us in comparison with the high standard set up by our fathers, and leading far away from that simplicity which characterised the early and prosperous days of the Society.

The result is indeed most painfully apparent when we look abroad to our religious gatherings, dwindling in numbers and diminishing in life; so that we can scarcely fail to be reminded of those expressive words of our Saviour: "*An enemy has done this.*"

The world has indeed been too much with us; or we have not been sufficiently fortified against its attacks, and an advantage has been gained, detrimental to a growth and establishment in the ever blessed truth.

The apostle John declared, "if any man love the world the love of the Father is not in him." And whilst these truths have been proclaimed from our galleries as far back as my recollection goes, they have failed to produce any very apparent beneficial effect; and the seed thus sown, seems to have fallen on barren ground.

Many of the most favored ministers of our Society in former days, were men of small means in an outward sense; but as they placed their dependence in, and relied solely upon that which had qualified them for service in the Church, their influence became extensive, and their lives, even more than their words, with truth's power became eloquent.

Woolman, and Jordan, and Healy, and many others we might name, were all of them men whom the world could not seduce by its speciousness or even by its blandishments; and, while clothed upon with mortality, their eyes were fixed upon a better country, to which they were drawn by an irresistible attraction.

When the children of Israel were smitten before the enemies of the Lord, "it was the concern of Joshua to ascertain the cause, and after a time of much search, it was found that the Babylonish garment and golden wedge in Achan's tent had produced the result; and how often since that day has similar causes been attended with like effects; men of orderly lives, whose influence for good has been very much lessened, by an attachment to worldly possessions, and a steady engagement in the pursuit thereof.

"We brought nothing into the world, and it is certain we can carry nothing out," saith the apostle, and enjoins, having food and raiment, therewith to be content; and adds, "godliness with contentment is great gain."

"There is a sore evil," says Solomon, "which I have seen under the sun, namely; riches

kept for the owners thereof to their hurt; and how often have we witnessed wealth left to children which has proved a positive injury. Solomon himself was an example of this kind. The treasure left by his father (according to Josephus) was immense. The effect of which was to induce foreign nations to court him in favor, with whom he made affinity, even forming matrimonial alliance with their women; and, although highly favored with knowledge of the true and living God, yet sorrowful to relate, he became an idolater, and bowed to the God of his wives."

Horace, a heathen poet, has said, *Prescentur sequitur cara pecuniam*. An increase of wealth is followed by an increase of care. And Juvenal declared that, "wealth which is acquired by so much labor and so many privations, can be preserved only by greater anxiety and solicitude." As imitated by Dr. Johnson:

"Wealth heaped on wealth no peace nor safety buys,  
The dangers gather as the treasures rise."

What a lesson to the Christian does the language of these ancients, on whom the light of revelation never shone, convey; and how astonishing, that so many apparently considerate people, should be so eager to embark upon this troubled sea.

R.  
Haddonfield, 10th mo. 1873.

For "The Friend."

"Blessed are the pure in heart for they shall see God."—Matt. v.

It is our privilege to believe that Moses the great lawgiver, stood first among the pure in heart, and meek of his day; for it is said of him, "this man Moses was very meek, above all the men which were upon the face of the earth," choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; and refused to be called the son of Pharaoh's daughter, esteeming the reproaches of Christ, greater riches than all the treasures of Egypt. For years he kept his father's flock, in the bare parts of the desert, which prepared him for the important work of his after life; and when the angel of the Lord appeared in a flame of fire out of the midst of a bush, Moses turned aside to see this great sight, why the bush burned and was not consumed. When the Lord saw that he turned aside to see, God called to him out of the midst of the bush, "Moses, Moses! and he said, here am I," at which God said draw not nigh hither, put off thy shoes from off thy feet, for the place where thou standest is holy ground." No doubt, he obeyed this simple command in childlike faith and purity of heart, as we read in the sacred volume, Moses hid his face for he was afraid to look upon God. Again, when the Lord called him, and said unto him, "Come near and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt;" he queried with the Almighty "who am I, that I should go unto Pharaoh, and behold they will not hear me nor hearken unto my voice, for they will say the Lord hath not appeared unto thee?"

This was the second time the Lord had visited Moses, and it would seem in him not only a want of faith in the most High, but distrust of his almighty power; incomprehensible to some of the present day, that one whom it is said "the Lord spake face to face," should doubt, after the extraordinary revelations of his holy will, or hesitate to obey His

mandates; but we must observe in the lives of the most favored of the Lord's servants that human nature is the same in all. The third time Moses reasons with God, he leads his own unfitness: "Oh my Lord, I am not eloquent, neither heretofore nor since thou has spoken to thy servant, but I am of slow speech, and of a slow tongue! Mark the gracious reply of Him who made man's mouth! "I will be with thy mouth, and teach thee what thou shalt say." "I have made thee a god unto Pharaoh, and Aaron shall be thy prophet."

Notwithstanding this condescension, long-suffering and kindness vouchsafed to the great sinner, he still further provoked the Lord, saying: "Oh my Lord, send by the hand of whom thou wilt send!" and the anger of God was kindled against Moses.

We have no record wherein to find greater grace and confidence manifested to his creature, than in the life of Moses; and yet how often we find the same thorn in the flesh to afflict him; poor, weak human nature failing to do, what the spirit would gladly effect. The marvellous signs and wonders in Egypt, and the journey through the wilderness towards Canaan, afford material for an abler pen than the writer, who simply desires to call the attention of the young and inexperienced, to a practical knowledge of those great truths, which are given for our instruction.

After Moses had been forty days in the mount, where he received the tables of stone, written upon by the finger of God, the Lord said unto him, get thee down; and Moses trembled and went down, and when he beheld the great sin which Aaron and the children of Israel had committed, his anger waxed hot, and he cast the tablets out of his hands, and brake them beneath the mount, forgetting the Lord could reprove them in his own way and time. There is another striking circumstance in the life of this pure and holy man; when God commanded him to speak to the rock, he took the rod and smote it twice; disobeying the direct command of the Lord, for which act he was not permitted to enter the promised land. Num. xx. 11.

It is not the design of the writer, to mark the shortcomings of this eminent servant of the Lord, but to set forth the necessity of keeping on the watch, when faith and patience are sorely tried, and for the sake of those who are ready to fear they can not attain to such a state of perfection. Let us then hold forth the language of encouragement to some of the readers of the "Friend," who have already turned away after perusing the brief view of the lives of the three meek men of Chester county, saying: "We can never attain to such a perfect state." "Surely their trials are not as great as ours, or they of like passions." "My grace is sufficient for you;" the grace of our Lord Jesus Christ; it made them what they were, and is still able to smother all the fiery darts of the enemy, and remove mountains of difficulty out of the way.

James Emlen, Samuel Hilles and Joseph Roads were shining lights in their day; but each had their trials and peculiar characteristics. James Emlen's knowledge of human nature was profound, and with a discerning spirit he was admirably qualified to speak a word to the weary, and many, were they now living, could set their seals to this; and his memorable sermon in the women's Yearly

Meeting; his strong and persuasive appeal to mothers, for the right training and education of their children; and his touching and beautiful address to the children, put forth in the demonstration of the Spirit and with power, bearing witness in their hearts (with the still small voice which had spoken to them before), until there were many tearful eyes to be seen, and not a discordant sound to be heard; and as he closed, it would seem truly as if it was none other but the house of God, and this the gate of heaven: "they were, indeed, words fitly spoken, like apples of gold in pictures of silver." But space and time fail me to tell of all that might interest the weary traveller Zionward, or encourage the young to rely upon the grace of their Saviour; yes, time would fail to tell of Nathan Sharpless, Jesse Maris, Joseph and Joel Evans, and of many others of Chester county, who were meek and pure in heart and of the children of God, and who are now, we humbly trust, singing the song of Moses and the Lamb.

"The way which leads to life is wonderfully straight; oh, how little is the door, and how stripped must we be to pass thereby."

## THE FRIEND.

ELEVENTH MONTH 1, 1873.

Men naturally love ease and self-indulgence; they are unwilling that anything should stir up the nest in which they are reposing. In our spiritual as in our natural life, we are easily tempted to indulge in "a little more sleep, a little more slumber, a little folding of the hands to sleep." Most of us dislike that which will call forth opposition, and too many shrink from bold avowal and support of the truth if it must be attended with controversy. How many in our religious Society who once knew what was the right, and saw that it was in danger, to whom, if faithful, ability would have been given to have stood as watchmen and standard-bearers, have shrunk from a righteous defence of the truth, until their spiritual vision became dimmed; they lost the armor in which they once trusted, and in their journey from Jerusalem to Jericho they have fallen among thieves, who have stripped them and left them half dead.

Such as these not only lose their own standing in the Truth, but they are in a fearful degree responsible for ravages made on the flock, over which they stood as delegated shepherds, whose duty it is to guard and defend it from the wolves that come in sheep's clothing.

That is an instructive though an almost appalling account given by S. Fothergill in a meeting in England. He said that a Friend who, when young, was religiously concerned for his soul's salvation, and also for the welfare of the church, had a dream, in which he saw himself placed in a green field or pasture, walled round, and lambs feeding in it well-favored and in good order, and in the middle of the enclosure a clear spring for them to drink at. A sharp instrument was given to him with which he was to guard the well, that nothing should foul or muddy it. He was also directed to keep up the wall, and if any breaches were made in it he was to repair them. Samuel said that years after this Friend had had this dream, he met with him

in America. He had fallen away from the good condition he had once been in, and was plunged into darkness and distress. While in this state he had another dream, in which he again saw himself in the same field he had seen in his vision in early life, but it had lost its verdure, the lambs were distempered and scattered, the wall was much broken down, the water in the well or spring was fouled and muddy, and serpents in it hissed at him, and he found he could not destroy them because he had lost the weapon formerly given to him; and as he stood looking at the diseased and perishing lambs, he thought he heard a voice saying, *All these will I require at thy hands.*

What an awful warning! But those who are willing, in abasedness of self, to stand uprightly and firmly in defence of the Truth as it is in Jesus, not drawn aside by desire for popularity, nor turned back by the frowns, the misrepresentations or the contumely of false brethren, experience preservation through all the suffering and reproach they may have to endure; and they know their feet to be more and more firmly planted on the Rock of ages, and feel in themselves that it standeth sure, having this seal, the Lord knoweth them that are his.

May the number of these be multiplied, and may they labor, in the meekness of wisdom, to build up the wall that others have allowed to be thrown down, to keep the well-spring in the "garden enclosed," from mixing with the "muddy waters of Babylon," and to shield and feed the lambs by training them, as much as may be in their power, in the doctrines and testimonies of the gospel as held by Friends.

### SUMMARY OF EVENTS.

FOREIGN.—Paris dispatches say that the Monarchists have determined not to hasten the re-opening of the Assembly. The day will be left to the appointment of the Ministry. Strong opposition is manifested to the restoration of a monarchy under the Count de Chambord, and it is said the monarchists are less hopeful. Bonapartists and Republicans alike, protest against the proposed action of the monarchists. Bishop Dupanloup has charged the cures of his diocese to pray for the restoration of the monarchy. The *Memorial Diplomatique* says, the Count de Chambord has assured the foreign Powers that his policy will not be aggressive, and he will not attempt to reinstate the Pope in his temporal possessions. The prefect of Lyons has issued an order suspending the municipal council of that city from office for two months, and appointing a committee of forty citizens to administer the duties of the council in the interim. Elections for municipal officers were held in various places on the 26th ult., and resulted generally in the success of the Republican candidates. Republican petitions, although prohibited by the prefects, are being circulated throughout France, and being numerously signed by the most influential citizens.

On the 22d ult. John Bright addressed an assemblage estimated to number 16,000 persons, at Birmingham. He commended the Gladstone administration for its just legislation, with the exception of the Education act, which, he said, was framed in a hasty manner and needed amendment. He advocated the repeal of that clause by which denominational schools are allowed to receive payment from the public rates. Speaking of the war against the Ashantees, he expressed the belief that the interests and honor of the country would be best consulted by the absolute withdrawal of the British colonies from the Ashantee coast at no distant date. He then referred to the relations between Great Britain and the United States. Some Englishmen had spoken of the Treaty of Washington as humiliating to Great Britain. He on the contrary maintained that the conduct of the administration in reference to that treaty, and subsequent arbitration under its provisions, had added a nobler page to the history of England than had all the bloody battles recorded in its history.

Large shipments of specie from England to the U.

States continue. The bank rate of interest is now 7 per cent.

The Cunard Steamship Company have determined to withdraw their vessels from the West India service, at an early day, and establish a daily line between Liverpool and New York.

Nothing has been heard from the steamship Ismalia, which sailed from New York for Glasgow about a month ago, and it is feared the vessel has been lost.

London, 10th mo. 27th.—Consols, 92½. U. S. sixes, 1867, 96¾; do. 5 per cents, 91¼ a 91½.

Liverpool.—Uplands cotton, 9d. a 9¼d.; Orleans, 9¼d. a 9¾d.

The situation in Spain has not materially changed. The insurgents in the south maintain their ground obstinately, and have captured a number of Spanish vessels. The Carlists announce that their forces defeated the Republican troops near Puigcorda, recently. It is said that the government of Germany has sent two cavalry officers to accompany the Carlist head-quarters in its movements in Spain.

A dispatch from Central Asia brings intelligence of frightful scenes in Khiva upon the evacuation of the capital by the Russian troops. The Youmuds, soldiery of the khan, revolted and plundered the town, after which they destroyed it. In addition to these outrages the Uzbeks slaughtered 16,000 of the Persians who were emancipated from slavery. The Khan sent to General Kauffman asking assistance to enable him to restore order.

Baron Penedo, charged with the settlement of the conflict between the Church and State authorities in Brazil, has reached Rome and presented his credentials to the Pope.

Cardinal Petra is about to leave Rome for France on a mission from the Vatican to the French bishops. The Jesuits must quit their establishment in Rome the 2nd inst. The Father General of the Society will go to Belgium.

Bombay, by the last census, had 816,560 inhabitants, and Madras 427,770.

The Pall Mall Gazette publishes a table showing that 17,422 lives have been lost at sea on the coast of the United Kingdom, during the past twenty-three years.

The Baltic Gazette says the Russian government has been obliged to order arrests among the Roman Catholic clergy in the diocese of Chelm, a conspiracy having been discovered among them.

A Madrid dispatch of the 27th says, the insurgent vessels from Cartagena obtained \$2,500,000 in specie, by the plundering of merchant ships off Valencia. It is reported that the insurgents in Cartagena are completely demoralized, and their leaders disagreeing among themselves.

About 300 new vessels are being built on the Clyde, at Glasgow, Scotland.

The emigration in the quarter ending 6th mo. 30th last, from England to the United States was 79,966, British North America 14,905, Australia 4,813, and all other places 1223: total 100,907.

UNITED STATES.—The mortality in Philadelphia last week 263, including 72 children under two years. There were 39 deaths of consumption and 18 old age.

The deaths in New York last week were 514.

Memphis, Shreveport, and other cities in the southwest, are still suffering terribly from the ravages of yellow fever.

The earnings of the Pennsylvania Railroad from 1st mo. 1st, to 10th mo. 1st, 1873, were \$18,720,807, an increase of \$2,501,557 over the same period in 1872.

At the recent election for a Judge of the Supreme Court in Pennsylvania, 466,176 votes were polled, viz., for Gordon 240,235; Ludlow, 225,941. The election did not excite much interest and the vote was therefore far from a full one.

The amount of gold collected in California, between 1848 and 1873, is estimated at \$1,380,700,000, of which about 93,000,000 was mined in 1853.

The ship, Three Brothers has been loaded at San Francisco with 4600 tons of wheat, valued at \$199,000.

According to the reports received by the Department of Agriculture, at Washington, the corn crop of the present year will be below average. That of 1872 was estimated at 1,092,000,000 bushels, that of this year it is expected will fall about 250,000,000 bushels below the crop of last year.

The exports of domestic produce from New York have amounted in the past five weeks to \$37,000,000.

The Markets, &c.—The following were the quotations on the 27th ult. New York.—American gold, 108¾. U. S. sixes, 1881, 113; ditto, 1868, 113; ditto, 10-40 5 per cents, 107. Superfine flour, \$5.15 a \$5.65; State extra, \$6 a \$6.35; finer brands, \$6.50 a \$10.30. Red western wheat, \$1.50; No. 1 Milwaukee spring, \$1.40;

No. 2 Chicago spring, \$1.32. Oats, 46½ a 50 cts. Western mixed corn, 58 a 59 cts.; yellow, 60½ cts.; white, 70 cts. Philadelphia.—Uplands and New Orleans cotton, 16 a 16½ cts. Cuba sugar, 7½ cts. Standard white petroleum, 16 cts. Superfine flour, \$4.50 a \$5.25; extras, \$5.50 a \$6.25; finer brands, \$6.50 a \$10. Amber wheat, \$1.58 a \$1.63; red do., \$1.45 a \$1.50. Rye, 83 cts. Yellow corn, 62 a 63 cts.; western mixed, 61 a 62 cts. Oats, 44 a 50 cts. Smoked hams, 12 a 14 cts. Lard, 8½ a 8½ cts. Clover seed, 9½ a 10 cts. Timothy, \$2.50 per bushel. The cattle market was dull. About 3200 beef cattle sold at 63 a 7 cts. per lb. gross for extra; 5½ a 6 cts. for fair to good, and 3½ a 5 cts. for common. Sheep sold at 4 a 6 cts. per lb. gross: sales 12,000 head. About 9,000 hogs sold at \$6.50 a \$6.62 per 100 lb. net. Chicago.—Spring extra flour, \$5 a \$6. No. 1 spring wheat, \$1.07; No. 2 do., \$1.03; No. 3 do., 98 cts. No. 2 mixed corn, 37 cts. No. 2 oats, 30¾ cts. Rye, 62 a 63 cts. No. 2 barley, \$1.33. Lard, 7 a 7½ cts. Baltimore.—Choice amber wheat, \$1.65 a \$1.70; Ohio and Indiana red, \$1.35 a \$1.45. Western mixed corn, 64 cts.; yellow, 68 cts. Oats, 48 a 52 cts. Cincinnati.—Family flour, \$6.85 a \$7.10. Wheat, \$1.35 a \$1.37. Corn, 45 a 47 cts. Oats, 35 a 43 cts. St. Louis.—No. 2 winter red wheat, \$1.49 a \$1.50; No. 3 fall, \$1.25; No. 2 spring, \$1. No. 2 mixed corn, 41½ a 42 cts. Oats, 32 cts.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of the School will commence on Second-day the 3rd of Eleventh month.

Pupils who have been regularly entered and who go by the cars from Philadelphia, can obtain tickets of the Treasurer, No. 304 Arch St., or they can procure them at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 3rd and 4th of Eleventh month, to meet the trains that leave Philadelphia at 7.25 and 10 A. M., and 12.10 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Hibberd Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the checks are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-days; and small packages for the pupils, if left at Friends' Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth-days in the Twelfth month, and the expense charged in their bills.

Tenth month 18th, 1873.

BIBLE ASSOCIATION OF FRIENDS.

The Annual Meeting of "The Bible Association of Friends in America," will be held in the Committee-room of the Arch Street Meeting-house, Philadelphia, on the evening of Fourth-day, the 5th of Eleventh month, at 8 o'clock.

The members of the Philadelphia Auxiliary, both men and women, and Friends generally, are invited to attend. WILLIAM EVANS, Secretary.

A Stated meeting of the Female Society of Philadelphia for the Relief and Employment of the Poor, will be held at the House of Industry, No. 112 N. Seventh St., on Seventh-day, the 1st of 11th mo, at 3½ o'clock. JULIANNA RANDOLPH, Clerk.

RECEIPTS.

Received from Joseph Armfield, Agent, Englan £1. 10s., vol. 47, 3 copies, and for Samuel Alexandre Samuel J. Alexander, Joshua Ashby, William L. Belows, Samuel Braddurn, James Boorne, John Bottomole John Edw'd Baker, Robert Clark, Jno. Cheal, Willia Graham, Forster Green, Abraham Green, Anna Glove Susanna Grubb, Enoch Halden, John Hodgkin, Samu Hope, John Horniman, Henry Horsnail, Willia Irwin, Susanna Kirkham, James Kenway, Isaac Lloy John Finch Marsh, Thomas Marsden, Manchest Friends' Institute, Samuel Moorhouse, William I Nash, Daniel Pickard, Samuel Pickard, Rachel Ric man, Holman Shephard, Ann Swithenbank, Joh Sykes, Elizabeth Thwaite, Lucy W. Walker, Willia Wright, and Edward Watkins, 10 shillings each, ve 47; for Sarah Elcock, 10s., vol. 44; for John Bellow 13s., to No. 52, vol. 46, 2 copies; for William Richar son, £1, vols. 46 and 47; for William James Le Ta 15s., to No. 52, vol. 47, and for William Bingham, £ 10s., vol. 47, 3 copies.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION will open on the 3rd Eleventh month. Friends intending to send pupils the Institution are requested to make early applicati to AARON SHARPLESS, SUP'T, Street Road P. ( Chester Co., Pa., or to CHARLES J. ALLEN, Treasur 304 Arch St., Philadelphia.

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of th Institution are expected to be vacated at the close of t Winter Session, in the 4th month next, Friends w may feel drawn to undertake the duties attached thein, are requested to communicate thereon with eith of the following named members of the Committee.

- Nathaniel N. Stokes, Cinnaminson Post-offi Burlington Co., N. J.
- Charles Evans, No. 702 Race St., Philadelphi
- Deborah Rhoads, Haddonfield, N. J.
- Rebecca S. Allen, No. 335 S. Fifth St., Philae

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

MARRIED, at Friends' Meeting, on Arch St., Phil delphia, on the 9th ult., C. CANBY BALDERSTON, Westtown, Pa., and MARY ANNA BROWN, daughter Nathaniel H. Brown, of Philadelphia.

—, at Friends' Meeting, Fallowfield, Chest Co., on the 23rd ult., CHARLES M. TATNALL, of W mington, Del., to REBECCA L. GIBBONS, daughter Abraham Gibbons, of Coatesville, Penna.

DIED, on the 24th of Sixth month, 1873, ANN CLE son, widow of James Clemson, aged 75 years, a member of Sandy Spring Monthly meeting, Ohio. She h been afflicted for many years, and bore her sufferi with christian patience. She discharged the duties life becoming a true woman; and though she stay with us more than three score years and ten, we loth to part with her.

—, on the 5th of Ninth month, 1873, FRANCES wife of Thomas C. Garrett, a member of Germanto Preparative and Frankford Monthly Meetings, Phi delphia. Endowed with an unusually sympathetic a winning nature, it was in the home circle that her i fluence and her virtues were chiefly felt, flowing th in almost hidden channels to soothe and gladden t poor, the solitary and the afflicted. Humble in t estimate of her religious attainment, and keenly sen tive to the evil that doth so easily beset, she looked her Saviour not only for forgiveness, but for the da and hourly strength needed to overcome. A strong w was moulded and subdued as her Christian life matur. Though she was not wont to express much respecti her spiritual experiences, the whole tenor of life, as w as conversation, showed that her thoughts and affectio were more and more fixed on the unseen and etern so that in seeing the removal of this beloved one aft weary months of suffering, we feel the truth of the la gage, "Our light affliction, which is but for a momen worketh for us a far more exceeding and eternal weig of glory; while we look not at the things which a seen, but at the things which are not seen;" and co solingly rejoice in believing that the song of the 1 deamed, begun on earth, is now evermore hers, "St vation to our God which sitteth upon the throne, a unto the Lamb."

# THE FRIEND.

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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

John Heald.

(Continued from page 83.)

2nd mo. 12th, 1817. "We went to the meeting at Springfield. After sitting nearly an hour, I said, Friends, maintain the watch. The enemy, I apprehend, is near, watching to catch the unwary. Take care, for he will use every crafty and subtle device to obtain an advantage over the careless. If he can deprive any one of any portion of happiness, he will do it. Well-intentioned people are sometimes beguiled and deprived of real comfort by unwatchfulness. We went home with Nathan Hunt, and in the course of the evening he said he did not know that he was ever better satisfied with a meeting, or the service of it.

13th. Attended Deep River Meeting. Here we saw the first stove since we crossed James' River. There was a large collection of people. It began with: A just weight, and a just measure and balance in outward affairs are essential, and are not more necessary in that sense, than in an inward and spiritual view. It is possible to acquire something and call it by the name of religion, and put it on as a garment and wear it for a while, and then take it off and lay it away, as not having present use for it; and then occasionally put it on again, with a specious outside appearance. Does not this require a just weight to weigh by? A name, a show, an outside appearance—are these weight? The Lord seeth not as man seeth, He looks at the heart; no fallacious appearance deceives Him.

Many things were mentioned and brought forth to view, to be tried; and those present were invited to weigh things with attention, which are of eternal moment.

14th. We attended Pine Wood's Meeting, of large and slow in gathering, and to me rather heavy and dull, but at length I stood up and said, Where much is given, much will be required, and where little is given, there little will be required. Those who have received none of the Lord's mercies, if any such can be found, may hold themselves excused and make no return; but if there be none such on the face of the earth, then have we all received somewhat. We who are here are

all blessed with life, and many with health, and we have food and raiment sufficient for us, and some are earnestly craving more, who have felt little or no gratitude for the many favors they have received. These are partakers of the Lord's gifts and graces without a suitable return being made. Is not this a mark of ingratitude? If we have been receivers of His blessings, and not grateful for the past, what can we reasonably expect will be our situation when we stand in need?

These ideas, some may be disposed to think, will suit such and such, and would allow them to take and improve by them, and thus as it were, hand away to others what they should use to improve by themselves."

J. H. then extended a caution against giving way to a censorious disposition, which would expel love, and bring into the heart envy, hatred and malice. He adds: "My mind seemed raised into light, and heavenly power attended, and out of weakness I was made strong. Soon after the testimony was delivered, I felt my mind bowed in supplication, and then the meeting concluded in prayer for more of the Divine favor, and a return of blessing and praise for that already received.

16th. We again attended Springfield Meeting. Notice had been spreading since we were here before, and a large number of Friends and others collected, and I was deeply concerned and felt myself very weak to have so great a charge on me. In secret I breathed to the Helper of His people for strength and support to bear me through, while the meeting was gathering. Before they had quite all come, I said, Obedience is wanting. This sentiment has fixed on my mind during the time this meeting has been collecting. Manifest knowledge is a great blessing, a great favor, one among the greatest bestowed upon man, yet how we neglect to yield obedience! We cannot be in favor with our Maker, while we are unfaithful in yielding obedience to what is known to be required. Such are led from the paths of piety and virtue into byways and crooked paths, and forsake living mercies for lying vanities, walking in the paths of folly and dissipation. In all this course what do we enjoy? A little portion of that which, if it be somewhat sweet when partaken of, leaves bitterness behind! Instead of the reward of obedience, those who go into the paths of folly often partake of a bitter cup, which makes their pleasure less than it appears to be. After a time of dissipation, when all is still, as in the night when retired to rest, what sadness of heart, what distress in secret—the sure reward of disobedience; when, if obedience had been yielded to there would have been peace of mind, a secret satisfaction without condemnation, with a hope of obtaining mercy. The holy apostle has said, that if our heart condemn us, God is greater and knows all things; but if our heart condemn us not, then have we hope toward God. I reminded them of the closing period of life in

a feeling manner. Many felt the force of it with tenderness of heart, as I recited a case I was a witness of, where neglected obedience brought very trying distress, followed by severe repentance. How could any expect that it should be said to them, 'Well done, good and faithful servant, enter thou into the joy of thy Lord, (nor indeed would such a sentence be true) while disobedience was lived in.' I then endeavored to set forth the situation of the obedient, when on the point of leaving this world, rejoicing at the prospect of going into mansions of joy and delight, there to remain forever.

19th. We attended the meeting at Hunting Creek, which in a hilly, thinly settled part, might be called large, though many of the people appeared to me very ignorant of genuine religion. After sitting some time, I addressed them with, 'Whosoever loveth father or mother more than me is not worthy of me, and whosoever loveth wife or children more than me is not worthy of me,' &c. This appeared to me to be a criterion whereby we might try our love. Another saying of our dear Lord seems to lead almost to the same thing, which is, Lay not up for yourselves treasures on earth, but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal—adding, Where your treasure is, there will your hearts be also. That which we most love will be our treasure, there our hearts and minds will go. This was a time of hard labor though I thought something was gained."

In the course of John Heald's testimony at Deep Creek on the 20th, he mentioned an affecting case, in which he had been called to visit a man, apparently near the end of life, who felt that he was not fit to die, and had little of that hope which is an anchor to the soul to bear up his mind in that time of trial. The man recovered from his sickness, but instead of taking warning from the experience of his bed of disease, again plunged into the paths of folly and dissipation, choosing to cleave to the evil and refuse the good. The warning to be derived from this sad instance of the perversity of the human heart was held up to view; and in an affectionate appeal made to those present, J. H. said: "I feel a measure of that love that wishes well to all the human family. I wish well to every society, to every class of my fellow-creatures. I wish they would all refuse the evil and choose the good. I wish the sincere, the honest-hearted to be encouraged, though they may feel impoverished and go mourning on their way, to keep as near the good as they may be favored to do, and to beware of formality. How dangerous it is to get into this, to have nothing but an outside sanctified show, while the mind in secret is running after the delights or gratifications of the world. Beware of this, for the All-seeing Eye will behold it. Instead of worshipping Him in Spirit and in truth, some-

thing else is adored." He adds: "The minds of the people were solemn for the time, and I hope it will be for their profit."

The incident above mentioned by J. H. tends to confirm the remark that has been made by persons who have had large opportunities for observation, that but little reliance is to be placed on what are called death-bed repentances. A recent writer in *The Lutheran Observer*, quotes the remark of a pious English physician, that he had known many sick persons who, soon expecting to die, had been led, as they supposed, to repentance of their sins and saving faith in Christ; and who had eventually been restored to health again. Soon after their recovery, nearly all of them plunged again into the follies and vices of the world. He refers also to the experience of an American physician, whose piety led him to attend not only to people's bodies, but their souls, who stated, "That he had known a hundred or more instances, in his practice, of persons who in the prospect of death had been hopefully converted, but had subsequently been restored to health. Out of them all he did not know of more than *three* who devoted themselves to the service of Christ after their recovery, or gave any evidence of genuine conversion."

(To be continued.)

#### A Remarkable Murder Case.

Leonard Sargeant, of Manchester, Vt., formerly active in politics, and once Lieutenant Governor of that State, has published a pamphlet containing a narrative of and the evidence in a famous murder case which occurred early in the present century. L. Sargeant was one of the counsel for the defence, and his account of the incidents, which covered a period of eight years, is very interesting. The pamphlet is printed for the purpose of giving to lawyers the points in a case which has often been quoted; but additional importance is attached to it from the prominent part taken by the newspapers even at that early day in public affairs.

In 1812 there lived in Manchester a man named Barney Boorn, who had two sons, Stephen and Jesse, and a son-in-law named Russel Colvin, all living with him. Colvin was an eccentric man, supposed to be insane at times, and frequently absented himself for days without notice and without giving any account of his adventures. At last he was missing so long that people began to make inquiries, and suspicions of foul play were aroused. Months and years passed, and yet there was no explanation of Colvin's absence. Some of the neighbors remembered that the Boorn brothers, very shortly after his disappearance, had declared that Colvin was dead, and that they had "put him where potatoes would not freeze." They had not been on good terms with him, and this added to the prejudice against them.

Singularly enough, other circumstances began to accumulate against the brothers. Some children found a dilapidated hat, which was recognized as the one Colvin wore at the time of his disappearance. Search was made for the bones of the supposed murdered man. Soon afterward a dog uncovered some bones beneath an old stump, which at first were pronounced to be human bones, but subsequently were found not to be. An uncle of the boys had a dream in which Colvin came to his bed-side and told him that he had been

murdered. A barn in the neighborhood was mysteriously burned, and it was at once conjectured that the murdered man had been buried under it, and that the fire was intended to destroy all traces of the crime. All these circumstances added to the excitement against the Boorns. Stephen was then out of the State, but Jesse was arrested. He confessed that his brother Stephen had told him a short time previously that he and Colvin had quarrelled, and that he had killed Colvin by a blow on the head. The people of the neighborhood and for miles around spent the next few days in another search for Colvin's bones, but none were found.

Stephen Boorn was brought home. He denied the statement of Jesse and asserted his innocence. The brothers were imprisoned to await the meeting of the Grand Jury. The principal witness before that body was a forger, who had been confined in jail with the Boorns. He reported in detail a confession of the murder by Jesse Boorn, and both the boys were indicted. This was in September, 1819, more than seven years after the disappearance of Colvin. In November the trial took place. Meanwhile Stephen was induced by the remarks upon the hopelessness of their case to confess the crime, in the expectation of mercy from the Court.

This confession was the chief evidence against them. Notwithstanding that it was drawn out by hope of obtaining a more favorable verdict, and that no body had been found as proof of the murder, or even that Colvin was dead, the brothers were convicted and sentenced to be hanged on the 28th of January, 1820. The character of the evidence upon which they were convicted will attract the attention of lawyers at this time as showing what remarkable changes have taken place in criminal jurisprudence. So decisive did the testimony against them appear to be that the mother of the convicts was expelled from the Baptist church, and the father was held as a prisoner for a time, upon suspicion that they must have been accessory to the murder.

A few of the citizens who were disposed to be merciful, signed a petition for the commutation of the sentence against the Boorns. The Legislature voted to change the sentence of Jesse to imprisonment for life, but refused to interfere with that of Stephen. It occurred to Stephen in an interview with his counsel, that it would be a good plan to advertise for Colvin in the newspapers. Up to that point his counsel had believed him guilty, but he assured them that his confession was untrue and he was innocent. The following notice was therefore printed in the *Rutland Herald*:

"Murder.—Printers of newspapers throughout the United States are desired to publish that Stephen Boorn, of Manchester, in Vermont, is sentenced to be executed for the murder of Russell Colvin, who has been absent about seven years. Any person who can give information of said Colvin may save the life of the innocent by making immediate communication. Colvin is about five feet five inches high, light complexion, light-colored hair, blue eyes, about forty years of age."

"Manchester, Vt., November 26th, 1819." Newspapers travelled slowly then, and Stephen's friends had but little hope that this would save him even if his story was true. Three days afterward, says Mr. Sargeant's pamphlet, the *New York Evening Post* copied it, and "the next day it happened that the

notice was read aloud in one of the hotels in New York. Another man standing near, named Whelpley, said he had formerly lived in Manchester, and was well acquainted with Colvin, and related many anecdotes and peculiarities concerning him. Tabor Chadwick, of Shrewsbury, N. J., was also standing near and listened to the conversation, which made a deep impression upon his mind. On thinking the matter over after his return home, it occurred to him that a man then living with his brother-in-law, William Polhemus, of Dover, New Jersey, answered exactly the description of Colvin as given by Whelpley." Finally, he wrote a letter to the *Evening Post*, giving his conclusions. Whelpley saw it, went to Dover, identified Colvin, and, after great effort, induced him to visit Manchester. There was great rejoicing in the town, and Stephen Boorn was brought from the prison to fire the cannon that celebrated his deliverance.

The author truly remarks that this case is without a parallel. To the newspaper alone was due the discovery of the unconscious cause of the trial and conviction of his brother-in-law and the prevention of an unjust execution. It needs no extraordinary vision to see how difficult it would be for such a case so long to remain a mystery in these days, when everybody is a daily newspaper reader. A few points in the Kelsey case, now undergoing investigation at Oyster Bay, may remind the reader of the Colvin case; but if Kelsey is still alive, as some maintain, it is not likely that he can remain undiscovered by his pursuers and unconscious of what is going on behind him for eight years.

For "The Friend."

A letter to a female friend, in the 10th year after John Newton lost his wife, presents a most interesting picture of the vividness of his feelings and recollections, even after that lapse of time; but not less so of the glowing thankfulness and quiet rest, which "the hope of the gospel" had shed over his mind.

Pottswood Green, 1800.

"My Dear Madam: Though through mercy my wounds are well healed, and I am satisfied the Lord has done all things well with me and mine, yet this place revives some old sensations more than any other spot on the globe could do. Here my Eliza Cunningham and very dear Mary languished long, and this was the last house they were both in till they returned to Coleman street, to go out no more till removed in the hearse. There is a wood at a little distance, to which I often resorted, and still resort. If you were there, and the trees could speak, they might tell you much of the exercise of my mind, to which they were witnesses. I call it my Bethel. There in my distress I sought the Lord, and He heard me. There I have since performed, or at least acknowledged the vows I made in the time of my trouble. As my dear Mary was not a young woman, and we had lived together more than forty years, some people have thought I made too much ado, when called to resign her. I pity those who can not feel as I do! They do not know that a union of hearts in the married state, when the Lord affords His blessing, is strengthened daily by a series of reciprocal endearments and obligations in the course of forty years; and that as passion in time abates, friendship is proportionately strengthened and heightened, so that perhaps the flesh feels more at parting at the



end of forty years, than at the end of four. He must have a steady hand, who can draw the exact line between over valuing and undervaluing our creature comforts. The latter was not my fault. Alas! I was an idolater, and I suffered for it. Now all is over, I can be thankful for the years 1789 and 1790. But I would not live them over again for the wealth of the Indies. Yet nothing in the singular history of my life is more wonderful to myself than the manner in which the Lord supported me through the trying scene, and at the close of it. Scarcely in any other way could I have known so much of the power and faithfulness of His promise to give strength according to the day, and of His all-sufficiency; for I had no more of what are called sensible comforts than usual; but still was supported! I know not how, but I well know, that if His arm had not been underneath me I must have sunk like a stone in the water. I learned also in that school, not to be so over-anxious for my friends, when under great trials, as I had formerly been; for I saw, yea, I felt, that the Lord is able to make us equal to any thing which He calls us either to do or suffer. (Hab. ii. 17, 18.) Though the recollection of what I had once, and what I now have not, is seldom out of my thoughts when awake, yet through mercy, I am quite easy—the wound is healed—the scar only remains, and I allow myself to look often upon it, because it reminds me of the skill and tenderness of that faithful Friend, who so managed the wound He made for my good, that nothing now but the scar appears. It also excites humiliation, and reminds me how well I deserved to have been chastised more severely. When I see you and Mr. R. together, I am often reminded how it was once with me. I rejoice for you indeed; I do not envy you; sometimes I am inclined to pity you; and to fear you are too happy in each other. Oh! may the Lord preserve you from the excess of affection, which filled my otherwise happy life with anxious cares, and thorns, and clouds, from the beginning to the end of our union. From these the separating stroke freed me; and if I have not had so much pleasure since, neither have I had so many pains; and, perhaps, upon the whole, and when all deductions are made, my widowhood has been the happiest part of my life; especially as the Lord, by the affection and attention of my dear E., has repaired my loss as far as the nature of the ease will admit. At R—I was in a pleasing bustle; here I have a pleasing retirement. In London, I lived in a crowd; at P—there is a crowd to me. Many vain intruders often tease me most at such seasons as I most desire to be freed from them; they follow me into the pulpit. I hope I do not tone them, or wish to judge them! Often in prayer some idle fancy buzzes about me, and makes me forget where I am, and what I am doing. I then compare myself to a man upon his knees before the King, pleading for his life, or returning thanks for some great favor; in the midst of his speech he sees a butterfly; he immediately breaks off, leaves his speech unfinished, and runs away to catch the butterfly. Such a man would be thought mad; and my vile thoughts prove that I am not free from spiritual insanity. Is it so with you? I believe it is at some times, and in some degree, though I hope you are not so bad as I. As we all spring from one stock, though our features differ, depravity and the common family likeness, which runs

through the whole species; but Jesus came into the world to save sinners; He died for us, and

His hands infected nature cure  
With sanctifying grace.

We hope in a little time to see Him as He is. His precious blood cleanses us from all sins, and makes our defective services acceptable to God. Tell all who love the Saviour (by whatever names they are known) whether ministers or people, that I love them, and pray to the Lord to reward all who showed me kindness for His sake.

I am your affectionate and obliged,  
JOHN NEWTON."

#### The Markets of Paris.

C. C. F. writes to the Baltimore American: We visited at an early hour yesterday morning, the great central market of Paris, which presents a most novel scene to the stranger, being so different from those to which he is accustomed. They are called Halles, and there are in the city eight for wholesale transactions, fifty-seven for retail dealers, and one central cattle market, where the slaughtered meat is sold by auction, either the whole animal, or quartered, where the butchers' stores throughout the city obtain their supplies. It was to this great central market that we repaired yesterday morning. It combining all the peculiarities of the other markets, both wholesale and retail.

The Central Halles cover a space of ground about as large as that occupied by the Camden Street Depot, of the Baltimore and Ohio Railroad, the streets passing through it, but being covered by glass roofs, making the whole one building, mainly of iron and glass. It is, however, divided into ten distinct halles or markets. But the most singular part is the underground portion of the market house, which has parallel lines of tramways extending from the cellars through a tunnel, which passes under the Boulevard Sebastopol and connecting with the Railroad de Centre, nearly a mile distant. This railroad encircles the city and connects with all the other roads, so that the produce for this great market is all brought by this underground tunnel direct into the cellar.

When we reached the market house everything was in full blast, wholesale and retail. Instead of stalls in the retail markets, each dealer is provided with an iron cage about ten feet square, and some only half this size, in which they transact their business, the fronts being provided with folding iron doors, so that they can be thrown open, or closed up at night and locked. This contrivance makes ventilation perfect, and keeps everything secure. They are in rows close together, with passage ways about twelve feet wide between them. One section is for meats, another for cheese, eggs and butter, another for poultry and game, another for vegetables, and another for flour, feed and grain. On the opposite side of each of these pavilions is another for the sale of each of these articles by wholesale, and at least fifty auctioneers were busy selling, each with clerks and cashiers to note the sales and receive the money.

There are numerous other markets, much smaller, but most of them built in the same style in all sections of the city. The whole number of wholesale markets is twenty-two and of retail markets fifty-seven. The Marche

des Herboristes, for the sale of fresh medicinal herbs, is held on Wednesday and Saturday, and the Marche au Pain is daily supplied by bakers from the environs, who are allowed to sell their bread here on condition of its being cheaper than the bread made and sold by the bakers of Paris. This they are enabled to do by the difference of the rent and general expenses in the outskirts as compared with that within the walls. The retail dealers in all these markets pay 20 cents per day to the city for fixed stalls, or 6 cents for temporary stalls. There are also flour markets, and another very popular establishment in the market, which is in reality a market for old clothes. This is called the Marche du Vieux Linge. It is a market for old clothes and stuffs, shoes and tools, and is a very extensive affair. It is about seven hundred feet long by two hundred feet broad, built in iron pavilions, and contains *two thousand four hundred* places for dealers, each of about thirteen square feet, and each and all these stalls are filled with dealers, from which some idea can be obtained of the scene here presented. This was built as a speculation, the city granting the contractor the right to build it and receive the rents for fifty years, at the same time paying the city \$40,000 per annum, and the whole to revert to the city at the expiration of fifty years. It cost the contractor \$700,000. The new stalls set up for the dealers are so elegant, and the articles offered for sale so cleverly "renovated," that the visitor can scarcely believe himself in an "old clothes" mart. It has been a very successful speculation, and the poor man can here procure a very respectable outfit for a very small outlay. These dealers are constantly on the lookout for the contents of rubbish rooms, old clothes, and all the odds and ends that accumulate in an easy living household. The space occupied by this structure is two entire blocks, the streets passing through it being roofed over with iron, glass and zinc. It is a very elegant structure, built like the Grand Central Market, entirely of iron. The roof is about forty feet high, with a greater elevation in the centre, where there is an immense open gallery, reached by two flights of iron stairs. Seeing that there was a crowd of people up there, we ascended, and found a doorkeeper, who required one sou admission. This proved to be a place for the sale of old clothes too far gone for renovation, and the articles were piled up in lines along the floor, through which the purchasers, to the number of probably a thousand, were circulating. Both buyer and seller pay one sou admission, which defrays the expense of this branch of the establishment. Musty-looking old shoes by the cart load were here, shocking old hats, and all manner of women's apparel. They were doing an extensive business, however, and during our ramble we were frequently invited to purchase some threadbare garment, from which it may be judged how shabby the European traveller gets in his outward appearance by the time he reaches Paris. The goods displayed in the two thousand four hundred stalls below looked as bright as new, almost, as the display in the windows on the boulevards, though many of them were slightly out of fashion.

"Be assured, that the more you seek God, the more your faults will insensibly be corrected."

Selected.

O Friends, be ye all watchful, and take heed lest any of the testimonies of Truth be laid waste; for that which leads thee to be weary of bearing witness to the truth, and to lay it waste, the same will lay thee waste, and bring thee into such a state as thou wilt want the Truth to bear witness for thee. Therefore, let all lukewarm ones, who are neither hot nor cold, be awakened; and all that have gone backward, be warned to return to their first love; else the Lord will come against them, and the day hastens that will divide such their portion among hypocrites, except they repent.—*Stephen Crisp.*

## Lapland.

The sight of the camp was barren enough, a few stunted birch trees being the representatives of vegetable life, unless one includes the few patches of bla-bar and the scraps of moss which had been trodden as nearly as possible to the condition of the meagre soil which afforded them their existance.

This scene of desolation and unmitigated dampness was the actual home of the Lappander, and now were we to make acquaintance with a family of these quaint and interesting people. They are true Mongolians, we are told, and much of the poetical is often connected with their names. The Arabs of the north, the dwellers in tents, the proud and ingenious people who are vainglorious of their isolated life and contented with their peacefulness, who have never known war with their neighbors nor feuds among themselves, and who so rejoice in the natural beauties of the country they inhabit that it seems to them the fairest the world can boast.

Surely this is a people with whom it is well to make acquaintance.

The *vagvisare* lifts the flap which serves as an entrance to the tent, and announces our arrival to the family within. It is an ordinary *kata*, perhaps eight feet in diameter, with a fire in its centre, above which is a hole in the roof, to serve as a means of exit for the smoke. We conjecture that such a tent might accommodate two, three, perhaps four persons, and we wait to see how many shall emerge.

One comes forth, a man, dressed in a garment of skin, brown and rusty, with a tall cap, also brown and rusty, which has a long projecting peak. Spangles of brass and other barbarous ornaments adorn his person, and a knife hangs at his side. His face is tanned to the color of his dress of skins; his expression is one of low cunning and arrant knavery, and his bleared eyes, that are watering from the smoky atmosphere in which he has been sitting, lend to his hang-dog face an appearance of dissipation that is melancholy to see. Is there anything of poetry about the creature? Poetry! there is nothing but dirt.

But he is followed by another animal of the same type—an old woman, who grins, and smirks, and chatters; an undesirable, filthy old hag. Then follow a young woman, another woman, a third woman, two more men; and there are still an old man and two women in the tent. We have been deceived by the chroniclers of Lappish traditions, if these are fair specimens of the people. They are a low and filthy herd, who are not inodorous. Dirt is the only thing remarkable about them, and that one sees to perfection. Their

clothes are plastered with dirt, their faces are smeared with dirt, their hands are caked with dirt; they are the princes of dirt, the very personification of dirt.

The reindeer, among which we find ourselves, are good specimens of the animal. Some of the number are fine, handsome beasts, with tall, branching antlers that reach above one's head; but mostly they are not so large, their size hardly exceeding that of a young calf. Many are a dun brown, shading off to white under the belly and round the head, but the greater proportion are of a peculiar mouse color, relieved in the same manner with white. The hair is long and thick, in such dense masses on the creature's sides as to be of surprising softness. They certainly require a warm covering, for in the extreme of winter it frequently occurs that they must endure a coldness of temperature which, measured on the scale of Fahrenheit, would be represented by perhaps 80 degrees of frost. Such cold is of the most intense severity, but it is often reached in Swedish Lapland; it is, in fact, far colder than on the north coast of Norway, where the sea is never frozen up; colder than the very extreme north, where the arctic expeditions have wintered. The lowest temperature recorded in the meteorological register attached to Dr. Sutherland's account of the expedition under Mr. Penny, dispatched by the Admiralty in 1850 to search for traces of Sir John Franklin, is only 41 degrees below zero, or 73 degrees of frost. This was attained on the 24th of February, 1851.

The hair of the reindeer seems to be but indifferently fastened to the skin, and is perpetually falling off. The animal is, in fact, in a chronic state of moult, although not, of course, to such an extent for it to be apparent beyond the mere signs of loose hair on the ground.

Our old friend who had taken us under her charge, was an important personage in the milking inclosure, her duty consisting in lassoing the deer and tying them up ready for milking. The process of catching the animals is very pretty. The weary old woman prepares the rope in her black and shrivelled hands, casts a glance round the herd before singling out her victim; then, with a dexterous throw which seldom misses its aim, she flings the noose round the animal's horns, and hauling in the slack, has the reindeer a most secure prisoner. She then knots the rope about the animal's nose and ties it firmly to a tree; after which she directs her attention to another member of the herd.

When an animal is secured, one of the other Lapps, either man or woman, carrying a dirty little bowl having a long handle, approaches the captive and commences the operation of milking, which, accompanied by many resounding slaps on the deer's udder, is a process of sufficient nastiness to provoke a sentiment much resembling disgust.

Each animal yields about half a pint of milk; a rich unctuous liquid, thick and creamy. We tasted the produce of this herd—with what amount of relish I will not say, since we had seen the warm fluid trickling over the grimy hands of the Lapps. I sipped for the sake of being able to say that I knew the flavor of reindeer milk; but I was sincerely glad to forget the taste by cramming my mouth full of berries of a less nauseous character than the lacteal compound.—*London Society.*

Original.

## JESSIE'S VISION.

She sat on the steps the summer night,  
And watched the clouds in the fair moonlight,  
Watched, as a vision rose to her sight.

A vision rare of a great white throne,  
And a luminous glory 'round it shone,  
Clearer than golden topaz stone.

One there was on that holy seat,  
One with a royal presence sweet,  
With the world and its clouds beneath His feet.

Around Him gathered an angel band,  
Souls of the blest from the heavenly land,  
Radiant and joyous, with beckoning hand:

Beckoning hand to the wondering child,  
'Till her soul of its awe was half heguled,  
And the love in her heart looked out and smiled.

"Mother," she said, as she sought her side:  
"I have seen the Lord who was crucified,  
I have seen the throne, naught else beside.

I have seen the angels beckon to me,  
And the light so pure and heavenly,  
Mother, that sight was fair to see."

Little the mother's tender heart  
Thought with her daughter dear to part,  
Little she dreamed of the coming dart.

One short week—and the child had gone  
To swell the ranks of the angel throng  
She saw in her vision, the clouds among.  
Chester Co., 10th mo. 27th.

I.

Selected.

## THY WAY IS BEST.

"Father, not my will, but Thine be done."

Thy way, O Lord! Thy way—not mine!  
Although opprest,  
For smoother, sunnier paths I pine,  
Thy way is best.

Though crossing thirsty deserts drear,  
Or mountain's crest;  
Although I faint with toil and fear,  
Thy way is best.

Though not one open door befriend  
The passing guest;  
Though night its darkest terror lend,  
Thy way is best.

So seeming wild without a plan,  
Now east, now west,  
Joys born and slain, hopes blighted, can  
Thy way be best?

My soul by grief seems not to be  
More pure and blest;  
Alas! I cannot, cannot see  
Thy way is best.

I cannot see—on every hand  
By anguish prest,  
In vain I try to understand  
Thy way is best.

But I believe—Thy life and death,  
Thy love attest,  
And every promise clearly saith,  
"Thy way is best."

I cannot see, but I believe;  
If heavenly rest  
Is reached by roads where most I grieve,  
Thy way is best.

Newman Hall.

*A Fireless Engine.*—The last and most remarkable invention in engines, or locomotive power, was tested some days since in Chicago which astonished a large number of our citizens, who witnessed the modus operandi of its workings. D. Myers has for years been studying over the problem how to dispense with horses in the propelling of street cars. He expended time and money in inventing and modeling a pneumatic engine, that should run with compressed air as a motive power.

ut, though at one time thought to be a success, the invention failed to satisfy the railroad men, and was set aside as too unreliable to be made useful. D. Myers did not despair. His inventive genius did not desert him, and his determination to succeed never flagged. Air having proved a failure, he next resorted to steam, and made an attempt to overcome the objections made to its use in the streets. His success has been complete, and may be but a short time when horses in front of a street car will be a thing of the past. The great objection to steam dummies has been the danger and annoyance of falling cinders from the smoke-stack. The invention of D. Myers entirely removes this objection, for there will be no fire, and consequently no cinders connected with his dummy. The process is ingenious, yet simple. He charges a boiler with steam enough to last for a trip of ten or fifteen miles, and sends it on its journey without a spark of fire. The invention was tested on the track between Hyde Park Station and Thirty-ninth Street—a distance of three miles—in presence of numerous spectators. At the southern terminus of the track a large stationary boiler, from which the dummies are supplied with steam by means of three-inch pipe extending from one to the other. The dummy boiler is two thirds filled with water, when the steam is turned on, the gauge on Saturday indicated 170 pounds. The round trip (six miles) was made in twenty minutes, and there were 57 pounds of steam left. It was pronounced an unqualified success. A stock company for putting in use the new machine has been organized with a capital of \$500,000. J. E. Young of the Chicago, Danville and Vincennes road being President. A large number of capitalists have become interested in the invention, and much of the stock has already been taken. Mr. Myers offers to run the Hyde Park dummy cars of the South Side company at two-thirds of the present cost, making five trips an hour, instead of one as at present.—*Late Paper.*

For "The Friend."

#### Scientific Notes.

The stock-holders in rail-way and omnibus companies, have long suffered from the dishonesty of some of the conductors employed, who put into their own pockets a portion of the fares received. Several expedients have been adopted to remove or diminish this evil—one of the latest is an apparatus invented in England, and designed to be attached to the rear end of omnibus and street passenger rail-way cars—by which every individual must enter and leave the car by passing through a turnstile. Every time a person passes, the revolution of the turnstile pierces a hole in a strip of paper connected with some machinery enclosed under lock and key. At the end of the trip, the box is unlocked, the number of holes counted and fresh paper introduced.

An English inventor has recently patented fire-proof paper and ink. Vegetable fibre, such as commonly used in paper-making, is prepared in the usual manner by grinding into pulp, and mixed with double its weight of asbestos, and a small portion of borax and gum. The asbestos is a fibrous stone, usually found in serpentine beds or other rocks of igneous origin, and easily worked into a fine fibre which feels soft and silky. It is very little affected by heat. The base of the ink is gamboge or black lead.

In the address of its President, at the recent meeting of the British Scientific Association, there is the following paragraph: "There is an urgent need of accurate scientific knowledge for the direction of manufacturing processes, and there could not be a greater mistake than to suppose that such knowledge need not go beyond the elementary truths of science. In every branch of manufacture improvements are made from time to time, by the introduction of new or modified processes, which had been discovered by means of investigations as arduous as those conducted for purely scientific purposes, and involving as great powers and accomplishments on the part of those who conducted them. Any manufacturer of the present day who does not make efficient arrangements for gradually perfecting and improving his processes, ought to make at once enough money to retire; for so many are moving onwards in this and other countries that he would soon be left behind."

The production of steel through the inventions of Bessemer and others, has largely increased of modern times. In Great Britain, in 1852, the total annual produce of steel was 50,000 tons. Now more than 500,000 tons are made by the Bessemer process alone, in addition to very large amounts by other methods.

It is a popular opinion that sun-light has a tendency to extinguish household fires. A recent writer suggests that this may be true, and may be owing to some hitherto undiscovered energy of solar light. He refers to the remarkable power of light in awakening from sleep, even when loud noises seem to have little effect; and thinks that the animal and vegetable worlds awake to life and work mainly in consequence of some such power of light. After plants have utilized the light, it is not useable again for the same purpose. Take two screens of dark paper with holes in them, say of half an inch in diameter—cover one hole with letter paper and the other with a green leaf—put pieces of photographic paper behind them, and expose to sun light. Beneath the letter paper will be found a dark spot on the photographic paper, but beneath the leaf there will be no discoloration. The leaf will have made use of the light so that its chemical energy is gone, and the letter paper will not have used it.

In a recent article on railway speed in *The Engineer*, the highest rate habitually attained is said to be on the Great Western Railroad, of England, some of whose trains make 50 miles an hour. At different times, rates as high as 70 miles an hour have been reached, under peculiarly favorable circumstances. The power consumed, the risk of accident, and the cost of running increase very rapidly as the speed increases, and arguing from these premises, the writer concludes that a rate of 100 miles an hour is practicably unattainable.

The efforts of the Great Eastern to repair the broken 1865 Atlantic Cable have proved unsuccessful. She picked up a portion of the old cable of 1858, from a depth of 1800 fathoms, which is of interest to electrical engineers on account of its condition, and to scientific men generally from the evidence it presents of aggressive animal life at that depth.

A society, numbering nearly 100 members, has been formed at Hamburg to re-introduce the ancient practice of burning instead of burying. Each member on entering makes

a will in which he orders that his remains shall be burnt.

The Abbe Plessis in experimenting on the muscular power of insects, adjusted a light box to a large horned beetle, and gradually added weights till the whole amounted to 24 pounds. The beetle was standing on a smooth plank, and in spite of the load being 315 times its own weight, it moved steadily along.

II. Ranke describes a case of spontaneous combustion in a stack of hay not thoroughly dry. The stack was 28 feet long and 23 feet high, and 16 feet thick. It leaned on two sides against solid masonry. On removing five feet from the top one or two sparks made their appearance. Water was poured on, but the exposed hay gave smoke and sparks at various points, and presently burst into flame.

#### Forestry.

George May Powell read the following paper, which was addressed to the club:

In response to your kind letter inviting me to prepare a paper on the subject of Forestry, please allow me respectfully to submit the following suggestions:

As Professor Hough so aptly said in his recent address on the subject at Portland: "We must make the people themselves familiar with the facts and necessities of the case." Among these "facts and necessities" are: First, the frequent losses of millions of dollars to the manufacturing interests of the country in a single season from depletion of hydraulic power in the mill streams made scanty by droughts. Second, The sweeping of vast values in dams, dykes, fences, &c., to destruction by freshets. Third, A still greater damage to the agricultural interests from droughts. Fourth, The unhealthful influence of these droughts, and of the absence of the conservative influence of foliage. Fifth, Deterioration of soils not easily computed. Sixth, Waste of wealth of material for fuel and for manufacturing purposes. Seventh, and not least the marring of the beauty of our Fatherland by the ruthlessness and ignorance with which the beautiful robes of forest green have been and are being, stripped from the hills and valleys. Eighth, Loss of opportunity in the years that pass to repair and prevent these evils, from not understanding their existence and remedy.

On the other hand, it will pay, as proved by experience, in raising "second growth" timber in New England, sixteen per cent. on capital invested, to plant trees for such purposes as for cabinet and especially carriage makers' use; and more still if material were as closely worked up for charcoal, faggots, &c., as science abroad works up what is termed refuse here. Second, By examining the prices of hoop-poles, and also the space nurserymen occupy to grow a given number of young trees, it will be seen that an acre planted to oak and hickory may in five years be yielding, with good management, from \$20 to \$50 a year for several years thereafter, and still leave abundance of trees for permanent growth. This is made more plain by the statement that the New York prices for hoop-poles are as follows: For eight foot poles, \$2 to \$4 per 100; ten foot, \$4 to \$5; twelve foot, \$7 to \$8; and fourteen foot poles, \$10 per 100.

As we proved a few months since, in the work of the Oriental Topographical Corps in Egypt and Spain, a considerable number of reliable persons can be pledged, as a matter of public good, to plant 1,000 tree-seeds a year.

A little system in effort would soon establish the custom of planting seeds of trees along the highways, division fences, and other waste places. This alone might soon add many millions of dollars to the aggregate value of property in almost any state in the Union. The time and labor of planting one small tree will plant dozens of seeds. The seeds of the maple, elm, ash and several others of the most valuable trees are so small that scores of them may be carried in the vest pocket to plant at convenience.

It is important to give the people, through the press, some of the simplest ways of collecting, keeping and planting tree seeds. There are, perhaps, points to be developed also which have not occurred to even European foresters. I have noticed, for example, in maple-sugar orchards, there is often a tree or two in each which is called the "sweet tree," because there is more sugar in a given quantity of sap from one of them than from the same quantity from one of the other trees. I believe science will yet show how to make all the trees of an orchard as rich, or richer than these in saccharine matter. If so, any one of the maple sugar producing States has a large annual increase of cash receipts to secure from this source—an item worth considering by a nation sending tons of gold abroad annually for near 500,000 tons of sugar for home consumption. The stumps of most of the hardwood trees could be made worth more than any other part of the tree, by working them up into the finer kinds of furniture requiring variety of color and of curl of fibre in the wood. Now they are a nuisance. The oak stumps now used to make plank for heavy farm sled-runners illustrate this. Such timber would make the finest veneers, and it can be saved by grubbing down the trees. The labor of felling by grubbing down, would be far less than digging out the stumps after felling in the usual way. The tree in the wind would be the lever to bring it down after less work in digging and cutting the surface roots than would be needed to dig up the stump if the tree were cut by the common method.

The argument that tree planting does not pay, because only a coming generation can reap the benefits is false as well as selfish and unpatriotic. A piece of ground on which the seed has been planted only long enough for the little sprouts to be above ground has, then, an increase in value many times the cost of putting in the seed. Each year of growth of these young trees thereafter, is also many times the value of putting in the seed. Many a landholder is growing "land poor" with idle land which would make him rich at a trifling expense of putting forest tree seed on it.

This Club is strong in proportion as it proves itself useful. Perhaps it seldom finds a richer field of usefulness than, first, bringing together what has been done in this country by way of advancing in forestry. Second, in getting full information on what has been done in countries where they have had more centuries than we have had years of experience. Third, as "what is everybody's business is nobody's business," it may be wise to appoint a committee to at least begin to gather this information.

GEO. MAY POWELL.

The meeting then adjourned.

"Fly from being applauded, and give no quarters to the love of admiration."

*The Rats of Paris.*—According to an article in a late number of the Catholic Magazine, the large and ferocious rats which abound in the sewers of Paris, and infest some quarters of the city, did not make their appearance there until the year 1727. Previous to that time a brown rat of smaller size had held possession for several centuries at least; but it soon disappeared after the arrival of the "surmulots," as the present rats are named. They came from Asia, and the following account is given of their emigration from that quarter of the world.

In the year 1725, there were terrible earthquakes in the countries on the borders of the Caspian Sea, and soon after a general movement of these animals commenced. "They advanced in immense battalions, and their arrival in Askalon in the autumn of 1727 was remarkable. Nothing stopped them, not even rivers, for they are good swimmers. They either passed the Volga, or took possession in legions of the vessels which they found there. Others pushed on in an opposite direction. A whole army moved simultaneously towards Siberia, and having entered the little town of Juikh, mastered it, and a quarter of the town was given up by the conquered to the conquerors.

The vessels lying in the Russian ports, on board which the surmulots had taken free passage, returned to France, and the hungry rats were the first to disembark.

Twenty years later the surmulots were masters. The black rat cannot make head against this intruder, stronger than he is, better armed with teeth, and far more prolific.

The black rat has been driven from England by the grey rat, to which the name of Hanover rat has been given, on account of the time of his appearance in that country, and he is now master of the situation."

## THE FRIEND.

ELEVENTH MONTH 8, 1873.

In addition to the account given in a former number, of the proceedings of Ohio Yearly Meeting, we take the following extracts from the printed minutes just received.

*At Ohio Yearly Meeting of Friends, held at Mount Pleasant, by adjournments from the 29th of the 9th month to the 2d of the 10th inclusive, 1873.*

Reports have been received from all the Quarterly Meetings, their Representatives being \* \* \* \* \*

The Clerk of the Select Meeting produced a minute issued by Greenwich Monthly Meeting of Friends, held the 1st of 8th month last, endorsed by Salem Quarterly Meeting, New Jersey, the 14th of same month, setting our beloved friend Clarkson Sheppard, a minister, at liberty to attend this meeting and some of the subordinate meetings; and one for our beloved friend Isaac Morgan, a minister, from Kennet Monthly Meeting of Friends, Pennsylvania, dated the 2d of the present month, setting him at liberty to attend this meeting and a few of the subordinate meetings. Also, one from a Monthly Meeting of Friends of Philadelphia, held the 28th of last month, for our beloved friend Joseph Scattergood, an elder, setting him at liberty as a companion to Clarkson Sheppard in his present religious

engagement. All of whom are acceptably in attendance.

\* \* \* \* \*  
*Third of the week and thirtieth of the month.*—Elwood Dean, on behalf of the Representatives, reported that they had conferred together, and were united in proposing that Wilson Hall serve this meeting as Clerk, and that Joseph Branson be Assistant, which was united with, and they appointed to the service. \* \* \* \* \*

The consideration of the state of Society was entered upon by reading the Queries and Answers from the Quarterly Meetings, proceeding as far as the Annual Queries, the following being a summary thereof:

*Ans. 1st.* All our meetings for worship and discipline have been attended, and generally by the most of our members, though nearly all the Quarters acknowledge a remissness in this religious duty in some members, especially in the middle of the week. Unbecoming behavior therein generally avoided, except sleeping or drowsiness in some, and a few cases of lightness reported in one of the answers. Care in the reported deficiencies has been taken in two of the Quarters. The hour of meeting pretty well observed.

*Ans. 2d.* Most Friends maintain love toward each other in a good degree, as becomes our christian profession. Tale-bearing and detraction discouraged by most Friends, but not so generally as would be best. Where difference arise, care is taken to end them.

*Ans. 3d.* Most Friends endeavor, by example and precept, to educate their children, and those under their care, in plainness of speech, deportment and apparel, to guard them against reading pernicious books and from the corrupt conversation of the world, and they are encouraged to read the Holy Scriptures. By several of the Quarters acknowledge the need of greater faithfulness on the part of some in maintaining these christian testimonies.

*Ans. 4th.* Friends appear to be clear of importing, vending and distilling spirituous liquors, and nearly clear of the unnecessary use thereof. Clear of frequenting taverns, but not altogether clear of attending places of diversion. Moderation and temperance in good degree observed.

*Ans. 5th.* The necessities of the poor, and the circumstances of those who appear likely to require aid, have been inspected and relief afforded, and some care has been taken to promote the school education of their children.

*Ans. 6th.* As far as appears, Friends maintain a faithful testimony against a hireling ministry, oaths, military services, clandestine trade, prize goods and lotteries, except the occasional attendance of some of our members at places where a hireling ministry is supported. Wherein one of the Quarters report the extension of care.

*Ans. 7th.* Friends appear careful to live within the bounds of their circumstances, and to avoid involving themselves in business beyond their ability to manage, generally just in their dealings, and mostly punctual in complying with their engagements; and where any have given reasonable ground for fear in these respects, care has been extended to them.

*Ans. 8th.* A good degree of care is taken to deal with offenders seasonably and impartially and to endeavor to evince to those who will not be reclaimed, the spirit of meekness and love before judgment is placed upon them.

\* \* \* \* \*  
 The committee having charge of our Boarding School, made the following report, which as read and satisfaction expressed therewith. The proposition therein contained was united with and adopted.

REPORT.

From the minutes of the Acting Committee, it appears the amount charged for board and tuition for session ending 3d month 12th, 1873, for an average of about 58½ pupils, was \$3,228 40  
 come from other sources, . . . 1,423 15  
 Making . . . . . 4,651 55  
 Expenditures, . . . . . \$1,515 35  
 Balance in favor of school for session, 136 29  
 Amount charged for board and tuition for session ending 8th month 20th, 1873, for an average of about 16½ scholars, . . . \$714 15  
 come from other sources, . . . 1,469 14  
 Making . . . . . 2,183 29  
 Expenditures, . . . . . 2,142 40  
 Leaving a balance in favor of the Institution for session of . . . 40 89  
 and balance for the year of . . . 177 18  
 \* \* \* \* \*

We wish to caution our friends against introducing scholars into the School whose character and conduct are known to be inconsistent with our religious profession, as the influence of such has an injurious and hurtful tendency on the school. If Friends are careful in this respect, and in every other way, endeavor to promote the original design of the school, thus strengthening and encouraging the acting committee and officers in the discharge of their respective duties, we believe blessing will continue to rest upon their efforts.

Signed on behalf of the committee.

\* \* \* \* \*  
 Our Book Committee, appointed last year, made the following report, which was satisfactory to the meeting, and the proposition to add \$150 to the balance in the hands of the committee, was approved. The committee is again entrusted with the care of the concern, and desired to continue their labors as heretofore, and report to this meeting next year. They are directed to call on the Treasurer for the amount named:

REPORT.

We, the committee appointed to have the care of purchasing and distributing the approved writings of Friends, report, that we have purchased at Friends' Book Store, in Philadelphia, 727 volumes of Friends' books and 150 pamphlets, at a cost of \$393.00. The greater portion of which have been disposed to members and others, by sale and gratuitous distribution. It has been difficult to obtain as definite information from the committee in the different branches of the Yearly Meeting as would be desirable in regard to the disposition of books and the number still in their hands, but a considerable number in some of the meetings are not yet disposed of.

\* \* \* \* \*  
 Balance in the hands of the committee, \$13.25.

In addition to the above, there has been a investment of about \$100 to supply a demand for books ordered, mostly in Iowa. We have also received, through the liberality of a friend, 55 copies of the Biographical Sketches, and 15 copies of John Barclay's Letters, for

gratuitous distribution among Friends, especially in Iowa.

The committee in charge of this interesting concern are encouraged to believe that some interest has been awakened amongst Friends and some others not of our Society, in becoming more acquainted with our religious principles; and we believe there is still open a large field for useful labor in this way within the limits of this Yearly Meeting.

\* \* \* \* \*  
 The committee appointed to attend to the proper laying down of Springfield Quarterly Meeting, report they attended to the appointment.

\* \* \* \* \*  
 From the reports received from the Quarters, it appears there are within our limits 850 children of a suitable age to attend school; 302 of whom have attended Friends' schools exclusively; 390 have attended District schools only; 35 have attended both Friends' and District Schools; 36 family and subscription schools, taught by members but not under the care of meetings; 20 District or other schools not under the care of meetings; 67 are reported as not going to school the past year, but mostly receiving instruction at home.

There have been 19 schools taught under the care of meetings, including two family schools, ranging in time from two to six months each.

We again recommend this interesting concern to the care of subordinate meetings, with desires that Friends everywhere may become more alive to the guarded and religious education of our youth, withdrawing their support from the district schools, and putting shoulder to shoulder, in establishing and supporting more schools under the care of Preparative and Monthly Meetings. Quarterly Meetings are directed to produce explicit reports, as heretofore, to this meeting next year.

The many deficiencies manifested by the reports from the various branches of the Yearly Meeting have humbly reminded us of our many shortcomings and weaknesses, which we desire may afresh incite us to increased faithfulness in the support of the various christian testimonies handed down from our forefathers for us to uphold and maintain before the world.

The remissness apparent in the attendance of meetings for divine worship, has raised in our hearts renewed desires for increased faithfulness therein, remembering the language of the Apostle, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service." Persuaded we are that if we are concerned to obey the Saviour's injunction, "Seek first the kingdom of God and the righteousness thereof," we will not allow our temporal business to deter us from assembling with our brethren for the performance of the solemn duty of divine worship; remembering that from Him all our blessings flow, both spiritual and temporal, that He can bless the little, and blast the much, and that He has graciously promised "where two or three are gathered together in my name, there am I in the midst of them." This promise will be verified by those who are thus concerned to assemble, and in deep, reverent silence to wait for the arising of the divine life; we shall then be preserved from drowsiness or sleeping, also from

wandering thoughts, and experience a renewal of our spiritual strength.

The meeting was dipped into exercise and deep travail on account of the flood of printed matter issued from the public press, most of which is of such a character that Friends cannot consistently read or allow to be placed in the hands of their children. All fictitious reading was impressively alluded to, and the poisonous effects on the morals of those indulging in such reading clearly set forth. It not only poisons, but intoxicates the mind, thus rendering substantial reading distasteful, and disqualifies from receiving any benefit therefrom. Newspaper reading was also brought to view and discouraged, believing that a large proportion of them contain matter calculated to lead the mind astray. We desire that parents, and all concerned Friends, may redouble their diligence and care in discouraging the introduction of all improper reading into their families, and labor for a qualification to interest their dear children in the writings of our early Friends, and especially in the frequent perusal of the Holy Scriptures. The attendance at fairs, shows, and all other places of diversion, was also alluded to and discouraged as being prejudicial to a growth in the truth.

Under an humbling sense of our unworthiness, and the unmerited goodness and mercy of Israel's unslumbering Shepherd, in still watching over us for good, we desire the encouragement of all to increased diligence in the discharge of all our religious duties, fully believing that if this is the case, He will continue to be with us at times, not only when our hands are engaged in the necessary cares of life, but we will also feel while in our assemblies, a sense of his solemnizing presence, which has been manifest during the various sittings of this our annual assembly, to the humbling of many minds.

\* \* \* \* \*  
 This meeting having brought its business to a close, now solemnly concludes, to meet again at the usual time and place next year, if permitted so to do.

WILSON HALL, Clerk.

We have received a copy of "The Methodist Home Journal" of the 4th ult., containing some account of the (Binns) Yearly Meeting, in Ohio, held in the 9th month, signed by Lizzie M. Boyd, who is herself a Methodist, but appears to have been in attendance at the meeting. We believe all are admitted who wish to be present.

The language used in portraying the exercises of the meetings is entirely Methodist, sometimes approaching irreverence, for which the members of the meeting are not responsible. There are two or three statements of what we doubt not are facts which we extract, as showing how nearly these "modified Quakers" have approached the Methodists in many of their principles and practices. Philadelphia Yearly Meeting has no connection with this body, but it is in full unity with other Yearly Meetings, and in the accounts published of its proceedings, is spoken of as highly favored.

"At night, the meeting was held in the interest of holiness; clear, definite work. All with bodies prostrate in the dust; souls bowed in deep humility, suppliants at the cross, tarried for about an hour, while a multitude of brief petitions ascended from burning hearts,

bringing down the overshadowing glory of the Lord. Definite testimonies of entire sanctification; many seeking. All could not speak. Those enjoying 'perfect love' were requested to stand up; a multitude arose—just like a Methodist meeting. A large number expressed their desire for this great salvation, by rising. The fire burned.

"Sixth day.—The burden of talk and prayer was consecration; probing, searching, trying, refining. For four unbroken hours the Spirit brooded over the assembly, in its great mission of bringing light and peace. Many of the clearest, most remarkable experiences we have ever heard. The Holy Ghost fell upon the people, leading to different outward manifestations—some weeping, some praising, others silent under the overpowering glory. One young lady received such a baptism that she fell as a leaden weight to the floor. A few thought she had fainted, and carried her out of the house; some discovered it was the power of the Lord upon her. Marvellous were the unfoldings of God while she lay in that state. It was the 'baptism of fire.'

"The night, as usual, was given to experience; in fact, every meeting ran into testimony. While they mused, the fire burned, and they couldn't help but tell it. The gushing fountain of living water within would flow outward. The doxology was sung at the close of the meeting. Those who would have opposed it with all other progressive movements, were so vastly in the minority that they were forced to silence; lost in the shadowy distance of old conservatism. The car of salvation swept right by them, and left them to creep in, some day in the future to catch up.

"In the first meeting for the promotion of holiness, there was a spirit of controversy manifested on the part of a few; but it was soon shown them, as Bro. Inskip says, that 'things were all to be one way,' and one way it was after that. And so they sung on, and knelt in prayer, and got fully saved; and talked experience, and preached holiness, and the Lord had his own way gloriously.

"Seventh day.—This evening was the last night service to be held. It was devoted to those whose voices had not been heard as yet. As we stopped at the door of the meeting-house, our eyes were greeted with the beautiful sight we had witnessed again and again, a whole audience kneeling in prayer. An audience of Quakers all on bended knee before the throne! The wonder of this can only be understood by those who know the former prejudice of this Society to any one kneeling except the one leading in prayer. After a large number had offered up brief petitions of present need, they all arose, and probably over a hundred testimonies were given of the power of the blood, interspersed with singing. Several standing, waiting their opportunity to speak, reminding one of our national camp-meetings, when the tide runs high."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The shipments of gold from England to the United States continue. The Bank of England has advanced its rate of discount to 8 per cent.

It is reported that the marriage of the Duke of Edinburgh to the Princess Maria, of Russia, will be solemnized according to the forms of the Church of England, and that the Dean of Canterbury will go to Russia for that purpose.

Sir Henry Holland, the celebrated physician, traveler and author, died on the 29th ult., aged 85 years.

The Times reports on good authority that General Wolesley, commander of the Ashantee expedition, took

out instructions to offer the Ashantees peace on condition that they lay down their arms and withdraw from the territory under British protection.

The British government has decided, after next year, to extend no pecuniary support to consular chaplaincies. These offices date from the time of Charles I., and cost the government £9000 a year.

On the 29th ult. so dense a fog covered London that locomotion was almost suspended. Numerous accidents occurred during the darkness.

A meeting of the National Laborers Union has been held, in which it was stated that the general agent of New Zealand would give free passage to all laborers who wished to emigrate to that colony, and that there was room there for twenty thousand families.

London, 11th mo. 3d.—Consols, 92½. U. S. sixes, 1867, 96; new five per cents, 90½.

Liverpool.—Uplands cotton, 8½d. a 8½d.; Orleans, 9½d. Breadstuffs quiet.

The schemes of the French Monarchists for placing the Count de Chambord on the throne, have been frustrated by the unyielding obstinacy of the Count, who insisted upon restoring the white flag of the Bourbons, and occupying the throne as a right in virtue of his descent from Charles X. He insists that he alone is the pilot, and capable of guiding France into port, because he has the mission of authority. The avowal of these opinions deprives him of the support of the more liberal monarchists, and it is believed there will be no attempt to proclaim a monarchy at present.

It is expected the Assembly will vote for a prolongation of the powers of President MacMahon, and that a series of strongly conservative measures will be introduced.

A dispatch has been received in Madrid announcing a decisive defeat of the Carlists by the national troops. The Spanish Minister of the Colonies has sailed from Cadiz for Cuba and Porto Rico.

The government troops besieging Cartagena have been reinforced by five thousand men.

The law for the reorganization of the Italian army has been published. The strength of the army when on a peace footing is fixed at 214,000 men. Some of the Jesuits whose establishment in Rome was recently closed, have left that city for the United States.

Prince Bismarck has been reappointed President of the Prussian Ministry in place of Gen. Von Roon. It is understood that his restoration carries with it the effective control of the whole Cabinet, which he demanded previous to his resignation some time ago.

The total amount invested by the German government in United States funded loan is \$18,000,000, of which \$8,000,000 were negotiated during the present month.

Advices from all parts of the province of Bengal show that the crops are failing and the impending famine cannot be avoided.

The Chinese government has resolved to make energetic efforts to suppress the coolie trade.

Advices from Rio Janeiro state that General Mitre has succeeded in making a treaty which fixes the boundary between Paraguay and the Argentine Republic, and it has been ratified.

Iceland will next year celebrate the tenth centennial anniversary of its settlement. It was discovered by Naddod, a sea rover in 860, and was settled by Ingolf a Norwegian chief in 874. There are over 300 Lutheran churches on the island, with public schools attached to them. Nearly all the inhabitants can read and write, and appear to be honest, temperate and religious.

**UNITED STATES.**—The public debt statement of the first inst., shows an increase during the Tenth month of \$3,039,000. The coin balance in the Treasury \$82,313,581; currency balance \$4,312,155. Outstanding legal-tenders \$360,952,206.

The ravages of yellow fever in Memphis, Shreveport and other cities of the south-west, have abated since the commencement of cooler weather.

There were 454 deaths in New York last week.

The interments in Philadelphia for the week ending 11th month 1st, numbered 265, including 76 children under two years. The mean temperature of the Tenth month, per Pennsylvania Hospital record, was 56.99 deg.; the highest during the month 80 deg., and the lowest 34.50 deg. The amount of rain during the month 5.88 inches, making a total of 51.48 inches since the beginning of the year. The average of the mean temperature of the Tenth month for the past 84 years, is stated to be 54.74 deg.; the highest mean during that entire period was 64 deg., in 1793, the lowest 46 deg., in 1827.

During the quarter ending 9th mo. 30th, 68,588 emigrants arrived at the port of New York, of which 38,613 were males, and 27,975 females.

The estimates for the Legislative branch of the gov-

ernment have all been prepared, and show an increase over those of any previous year, the pay of members and senators having been largely increased. The salaries of Senators will be \$555,000, and for pay of employees \$144,000, with \$199,000 contingent expense. For salaries of members of the House of Representatives, the estimates are \$2,400,000, officers and employees \$218,000, contingent expenses \$267,000: total \$3,783,000.

The yield of wine in California this year is estimated at 3,000,000 gallons, a falling off compared with last year of about 2,000,000 gallons.

The consumption of iron of all kinds in the United States, in 1872, is estimated at 4,311,500 tons.

During the last fiscal year, 13,030,606 acres of the public lands were disposed of, which is 1,626,266 acre more than in the previous year.

The amount of gold and silver coin in the United States is estimated by the Director of the Mint, from the most reliable data obtainable, at \$140,000,000, which about \$5,000,000 is in silver. An increase of coin has been gradually going on during the present year.

**The Markets, &c.**—The following were the quotations on the third inst. *New York.*—American gold, 107 U. S. sixes, 1881, 113; ditto, 1867, 117; ditto, 10-5 per cents, 106½. Superfine flour, \$5.15 a \$5.65; Standard, \$6.10 a \$6.40; finer brands, \$6.50 a \$10.25. Western wheat, \$1.48 a \$1.50; No. 2 Chicago spring, \$1.36; No. 3 do., \$1.33½. Barley, \$1.27 a \$1.50. Oats 44 a 49 cts. Western white corn, 69 cts.; yellow, 6 a 61 cts. *Philadelphia.*—Middlings cotton, 15 a 16 c for uplands and New Orleans. Crude petroleum, 1 cts.; standard white, 16 cts. Flour, \$5 to \$9 per barrel. Amber wheat, \$1.55 a \$1.65; red, \$1.45 a \$1.50; No. spring, \$1.35 a \$1.37. Yellow corn, 65 cts. Oats, a 48 cts. Smoked hams, 12 a 14 cts. Lard, 8½ a cts. Clover seed, 8 a 9 cts. Sales of about 3000 head of cattle at 6 a 7 cts. per lb. gross for fair to choice, a common 3 a 4½ cts., a few extra brought 7½ cts. She sold at 4 a 6 cts. per lb. gross, and hogs at \$6.50 a \$6.60 per 100 lb. net. *Chicago.*—Spring extra flour, \$5.50, \$6.50. No. 1 spring wheat, \$1.03; No. 2 do., \$1.00. No. 2 mixed corn, 35½ cts. No. 2 oats, 29 cts. R. 60½ a 61 cts. No. 2 barley, \$1.28. Lard, 6½ c *Milwaukee.*—No. 1 spring wheat, \$1.09; No. 2 do. \$1.04½. No. 2 oats, 29 cts. No. 2 corn, 38½ c *Detroit.*—No. 1 white wheat, \$1.41. Corn, 47 cts. Oats 36 cts. *St. Louis.*—No. 2 winter red wheat, \$1.48. No. 2 corn, 37½ cts. No. 2 oats, 32½ cts.

The Treasurer of the Friends' Freedmen's Association acknowledges the receipt of \$10 for the Freedmen from Yohoghany, Pa.

**ERRATA.**—In the quotation from Horace, on page 86 in our last number, for "*Presertum sequitur op pecuniam*," read "*Crescentem sequitur cura pecuniam*."

In the same No. on page 87, 40th line, for *tablets* read *tables*.

In No. 10, page 75, for *Opraelarum diem*, read *praelarum diem*.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

**DIED,** on the 26th of 7th mo. 1873, at the residence of her husband, Aaron Morris, SUSANNAH MORRIS, her 64th year, a much esteemed member of Springville Monthly and Hopewell Particular Meeting, Linn Co., Iowa. From the time she was taken ill she believed that she would not recover, and although at times suffering was almost unbearable, she wished not to complain, and said she was willing to bear all that the Lord placed upon her. On one occasion she said, "this world has lost all its charms for me." She was looking forward to brighter scenes of glory. She observed that it was hard to leave her family, "yet all seemed bright as the noonday." About four hours before her death a deep sleep came over her, from which she never awakened, and she peacefully and without a struggle passed from earth. She was a woman beloved by all, hated by none. Though her family and friends mourn her departure, they have the consoling belief that she is, through mercy, now at rest in that "better land" where all is peace and joy, forever and forever.

# THE FRIEND.

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[From a little work by Daniel Kirkwood, on "Comets and Meteors," published by J. B. Lippincott & Co., of this city, the following extracts are taken for insertion in "The Friend."]

## Comets.

The term *comet*—which signifies literally a *airy star*—may be applied to all bodies that revolve about the sun in very eccentric orbits. The sudden appearance, vast dimensions, and extraordinary aspect of these celestial wanderers, together with their rapid and continually varying motions, have never failed to excite the attention and wonder of all observers. Nor is it surprising that in former times, when the nature of their orbits was wholly unknown, they should have been looked upon as omens of impending evil, or messengers of an angry Deity. Even now, although modern science has reduced their motions to the domain of law, determined approximately their orbits, and assigned in a number of instances their periods, the interest awakened by their appearance is in some respects still unabated.

The special points of dissimilarity between planets and comets are the following:—The former are dense, and, so far as we know, solid bodies; the latter are many thousand times rarer than the earth's atmosphere. The planets move from west to east; many comets revolve in the opposite direction. The planetary orbits are but slightly inclined to the plane of the ecliptic; those of comets may have any inclination whatever. The planets are observed in all parts of their orbits; comets, only in those parts nearest the sun.

The larger comets are attended by a *tail*, or train of varying dimensions, extending generally in a direction opposite to that of the sun. The more condensed part, from which the tail proceeds, is called the *nucleus*; and the nebulous envelope immediately surrounding the nucleus is sometimes termed the *coma*. Zenó, Democritus, and other Greek philosophers held that comets were produced by the collection of several stars into clusters. Aristotle taught that they were formed by exhalations, which, rising from the earth's surface, ignited in the upper regions of the atmosphere. This hypothesis, through the great influence of its author, was generally re-

ceived for almost two thousand years. Juster views, however, were entertained by the celebrated Seneca, who maintained that comets ought to be ranked among the permanent works of nature, and that their disappearance was not an extinction, but simply a passing beyond the reach of our vision. The observations of Tycho Brahe first established the fact that comets move through the planetary spaces far beyond the limits of our atmosphere. The illustrious Dane, however, supposed them to move in circular orbits. Kepler, on the other hand, was no less in error in considering their paths to be rectilinear. James Bernouilli supposed comets to be the satellites of a very remote planet, invisible on account of its great distance,—such satellites being seen only in the parts of their orbits nearest the earth. Still more extravagant was the hypothesis of Descartes, who held that they were originally fixed stars, which, having gradually lost their light, could no longer retain their positions, but were involved in the vortices of the neighboring stars, when such as were thus brought within the sphere of the sun's illuminating power again became visible.

Comets of extraordinary brilliancy have sometimes been seen during the daytime. At least thirteen authentic instances of this phenomenon have been recorded in history. The first was the comet which appeared about the year 43 B. C., just after the assassination of Julius Cæsar. The Romans called it the *Julium Sidus*, and regarded it as a celestial chariot sent to convey the soul of Cæsar to the skies. It was seen two or three hours before sunset, and continued visible for eight successive days. The great comet of 1106, described as an object of terrific splendor, was seen simultaneously with the sun, and in close proximity to it. Dr. Halley supposed this and the Julian comet to have been previous visits of the great comet of 1680. In the year 1402 two comets appeared,—one about the middle of February, the other in June,—both of which were visible while the sun was above the horizon. One was of such magnitude and brilliancy that the nucleus and even the tail could be seen at midday. The comet of 1472, one of the most splendid recorded in history, was visible in full daylight, when nearest the earth, on the 21st of January. This comet, according to Laugier, moves very nearly in the plane of the ecliptic, its inclination being less than two degrees. Its least distance from our globe was only 3,300,000 miles. The comet of 1532, supposed by some to be identical with that of 1661, was also visible in full sunshine. The apparent magnitude of its nucleus was three times greater than that of Jupiter. The comet of 1577 was seen with the naked eye by Tycho Brahe before sunset. It was by observations on this body that Aristotle's doctrine in regard to the origin, nature, and distance of comets was proved to be erroneous. It was simultaneously observed by Tycho at Oranienberg, and Thaddeus Hagecius at

Prague; the points of observation being more than 400 miles apart, and nearly on the same meridian. The comet was found to have no sensible diurnal parallax; in other words, its apparent place in the heavens was the same to each observer, which could not have been the case had the comet been less distant than the moon. The comet which passed its perihelion on the 8th of November, 1618, was distinctly seen by Marsilius when the sun was above the horizon. The great comet of 1744 was seen without the aid of a glass at one o'clock in the afternoon,—only five hours after its perihelion passage. The diameter of this body was nearly equal to that of Jupiter. It had six tails, the greatest length of which was about 30,000,000 miles, or nearly one-third of the distance of the earth from the sun. The spaces between the tails were as dark as the rest of the heavens, while the tails themselves were bordered with a luminous edging of great beauty.

The great comet of 1843 was distinctly visible to the naked eye, at noon, on the 28th of February. It appeared as a brilliant body, within less than two degrees from the sun. This comet passed its perihelion on the 27th of February, at which time its distance from the sun's surface was only about one-fourth of the moon's distance from the earth. This is the nearest approach to the sun ever made by any known comet. The velocity of the body in perihelion was about 1,280,000 miles an hour, or nearly nineteen times that of the earth in its orbit. The apparent length of its tail was sixty-five degrees, and its true length 150,000,000 miles. The first comet of 1847, discovered by Mr. Hind, was also seen near the sun on the day of its perihelion passage. That discovered by Klinkerfues on the 10th of June, 1853, and which passed its perihelion on the 1st of September, was seen at Olmutz in the daytime, August 31, when only twelve degrees from the sun. After passing its perihelion, it was again observed, at noon, on the 2d, 3d, and 4th of September. Finally, the great comet of 1861 was seen before sunset, on Monday evening, July 1, by Henry W. Ballantine, of Bloomington, Indiana. It was again detected on the following evening just as the sun was in the horizon.

Besides the thirteen comets which we have enumerated, at least four others have been seen in the daytime; all, however, under peculiar circumstances. Seneca relates that during a great solar eclipse, 63 years before our era, a large comet was observed not far from the sun. "Philostorgius says that on the 19th of July, A. D. 418, when the sun was eclipsed and stars were visible, a great comet, in the form of a cone, was discovered near that luminary, and was afterwards observed during the nights." The comet which passed its perihelion on the 18th of November, 1826, was observed by both Gambart and Flaungues to transit the solar disk,—the least distance of the nucleus from the sun's surface being

about 2,000,000 miles. The second comet of 1819 and the comet of 1823 are both known in like manner to have passed between the sun and the earth. Unfortunately, however, the transits were not observed.

A few cometary orbits are hyperbolas, more ellipses, and a still greater number parabolas. Comets moving in ellipses remain permanently within the limits of solar influence. Others, however, visit our system but once, and then pass off to wander indefinitely in the sidereal spaces.

(To be continued.)

For "The Friend."

John Heald.

(Continued from page 90.)

2nd mo. 23d, 1817. "We attended the meeting at Chestnut Creek, in Virginia. We sat awhile and there came a shower of rain, and many men and boys, and women and girls rose up and went out to bring in saddles. I think I do not remember to have witnessed a meeting so much disturbed on a like occasion before. Daniel Pickett attended this meeting, and in the forepart delivered a short testimony, but I sat under a concern, and the time had passed so long, that I supposed I should pass the meeting in silence. I felt easy with being there, and believed I was in my place in sitting quiet; but when an hour or more was spent, I felt a remark present, and stood up, and said, there is much to be learned that is necessary to be known; and there is not perhaps a more necessary lesson than that of bringing our wills into subjection to the Divine will. The Divine Master said, Learn of me for I am meek and lowly of heart, and ye shall find rest for your souls."

John Heald proceeded to show, that in outward learning those who are idle and inattentive make but little progress; and so in our pursuit of heavenly blessings, it was needful that we should be diligent and in earnest. Among the spiritual lessons which it was needful to learn, he specified that, of choosing the good and refusing the evil, or as it is elsewhere expressed, of ceasing to do evil, and learning to do well; and also that which the apostle declared he had attained to, of knowing how to want and to abound, and to be content therewith, and to glory in the cross of Christ that crucified him to the world and the world to him. He then adds these comments: "Indeed there is so much to be learned that there is no time for idleness. Time, O how precious! and how is it wasted and squandered away, as if we had nothing to do; much to learn and but little learned, and the time may be far spent, shorter than we are aware of."

Obedience is better than sacrifice, and to hearken than the fat of rams. This was expressed to the first anointed king of Israel. He received a command to go and do, but he was not obedient, and we find that he bitterly complained, in the time of his distress, that the Lord had forsaken him, but we do not find any such complaint until he had been disobedient. After this he complained that the Lord had forsaken him, and answered him no more by prophet, by vision, or by dream. How lamentable was his case, and how many have lamented that they have neglected to improve the time with which they have been blessed. Oh! the anguish, the sorrow, the lamentation and the tears, that some have poured out, because of their own neglect. If they had only

been faithful and obedient as far as they knew and were capable of, and when they found inability had asked of him who giveth to all men liberally and upbraideth none, they would no doubt have obtained help; for I have been a sorrowful witness of the distress of many, and they have all taken the blame to themselves, and acknowledged their unfaithfulness—no complaint of want of ability, but of obedience. Therefore be faithful with the ability received; wait on the Lord and serve Him. Such will be made acquainted with the manner of performing true spiritual worship. The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for such the Father seeketh to worship Him. This is true Christian worship, and this is what all ought to attain to; all should learn, and if any man lack wisdom let him ask of God who giveth to all men liberally. I had no expectation of advancing anything like as much, when I first stood up, but way opened, and I pursued it to great length before I found myself at liberty to sit down. Divers were tendered.

The next day rode home with Daniel Pickett, about 25 miles, and crossed the mountain in the way. Notice was given of a meeting in the hollow or valley. Next day, the 25th, the meeting was held in a school-house, which was full, and more of other people than Friends. After sitting awhile I said, Better is a poor and wise child, than an old and foolish king, that will no more be admonished. I endeavored to show the need of learning obedience, and attending to admonition. I went on a considerable time pressing the necessity of taking counsel, and being as wise children. Such will hardly be called wise, who will not be admonished, who will not attend to the reproofs of instruction which are the way to life. Are we not neglecting to attend thereto, if we feel condemned for doing a thing, and yet go and repeat it again; and as often feel sadness and condemnation or remorse, and still continue to repeat the like? Are not such like an old and foolish king that will no more be admonished, because they will not attend to the reproofs of instruction? I then stated a little of my own experience in regard to suffering for not learning obedience to that inward instruction. In the time of doing this, tenderness in many was evinced. This was a good meeting, favored largely with heavenly regard.

26th. We went to Westfield Meeting, which was large, the weather cold and the people restless. My mind was soon loaded with exercise. My breathings were earnest for my own preservation, and I felt interested for the welfare of the people. My mind was impressed with the greatness of the work that was necessary to be carried on, and done while time lasted; under a sense whereof I repeated the expressions of our Lord, when, under a sense of the sufferings that were approaching, he said: 'I have a work to do, and how am I straitened until it be accomplished.' We have a great work to do individually, and are we straitened until it be accomplished, or are we easy about it, not caring much whether it is done or not? The apostle left an injunction to the believers to work out their salvation with fear and trembling; and the Divine Master said: 'Work while it is called to-day, for the night cometh wherein no man can work;' so we may see that there is a work to do, and it is a work of great consequence to

us; our everlasting welfare depends on the attention we give now in a little while. Can it be accomplished with such attention as has heretofore been given, or is it not necessary to be more industrious? Is there not danger of the time being spent before the work is accomplished? The labor was long, and it was a solemn time. In the course of the exercise formality was treated on, as a great hindrance to the work of the soul's salvation."

After this John Heald attended meeting at Blues Creek and at Muddy Creek, which were depressing seasons, owing to the insensibility and inattention to true religion which seemed to prevail. On 3d mo. 3d, "we attended Deep River Monthly Meeting. Gideon Molineux labored for some time. I followed him with saying: Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Our labors were to encourage to a confiding in the Preserve of men. The business was conducted to satisfaction. In the course thereof, Jeremiah Hubbard was recommended as a minister to the Quarterly Meeting.

5th. We were at Newberry Meeting. My exercise was to encourage to do right, as the way to obtain the most satisfaction. We may observe that where a family or neighborhood do right and avoid wrong, they live in love and enjoy tranquillity; but if they go into wrong practices they become distressed and do not enjoy comfort, but anguish and tribulation is what they fall into. It was so with Israel. Moses and Joshua, to encourage them held out promises of good enjoyment they should partake of, if they would be obedient and serve the Lord; and while they were faithful they were favored and enjoyed peace but when they forsook the right way, they were perplexed and distressed. In Jeremiah we may find they had the promise, if they would turn from the evil of their ways, to repent, return and live; but if they did not their destruction was of themselves. When this good prophet had labored much to persuade them to be obedient to the Lord and serve Him, but they would not be reclaimed under a sense of the distress that was coming on them, he said: 'Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.' And when his mind was alarmed with a prospect of their calamity, and he was about to intercede for them, he was forbidden—the Lord saying to him, 'Lift up neither cry nor prayer for them for I will not hear thee.' So there was a time when they might have done better; and there came a time when they must suffer. I also instanced our Saviour weeping over Jerusalem, and endeavored to encourage those present, since it was as easy to do right now as at any former time."

(To be continued.)

*How they Train Sheep Dogs in California.*—C. E. Babb, in one of his letters from California, tells of what an old shepherd told him about the way they train the famous shepherd dogs in southern California. He says you may go over the plains and hills there for miles and see thousands of sheep, but not a man to watch them. Around each flock or band of say a thousand sheep are half a dozen dogs of a peculiar breed—dogs whose progenitors were imported from the sheep pastures of the old world. These dogs take the entire care



the sheep, drive them out to pasture in the morning, keep them from straying during the day, and bring them home at night. These dogs have inherited a talent for keeping sheep, but the shepherds do not depend wholly on that. They cultivate it in this way—so that the old shepherd says: "When a lamb is born it is taken away from the mother sheep before she has seen it, and a puppy put in its place. The sheep suckles the puppy and learns to love it. When the puppy grows old enough to eat meat it is fed in the morning and sent out with the sheep. It stays with them because it is accustomed to be with its mother, but it cannot feed with them. As they get full the dog gets hungry. At length, impatient to return where it hopes to get another piece of meat, it begins to tease and worry its mother, and finally starts her toward home; the other sheep follow, and thus the whole flock is brought in. If the dog brings the sheep home too soon, or comes home without them, he gets no supper or is punished in some other way. Hence he soon learns when to come, and to see to it that none of his charge are left behind. These animals are trained by taking advantage of their instincts and appetites."

For "The Friend"

In a letter to Hannah More, by John Newton, in the 5th month, 1800, he adverts to the death of his beloved friend and neighbor, William Cowper, which will be read no doubt, with deep interest, by some of the admirers of that eminent poet.

H. C. W.

"My dear:—Glad should I be to have another peep at you, but all is uncertain; and if he precept, 'Boast not thyself of to-morrow,' is a proper admonition to all persons of all times, it certainly does not become me, at the age of seventy-five, to look so far forward as to the end of a whole month. Well! my times are in the Lord's hands, and should we not meet upon earth, I trust we shall meet before the throne, where neither sin nor sorrow shall be able to distress us. Here we are sometimes called to sow in tears, but the harvest will be one of everlasting and uninterrupted joys. Oh! this blessed hope softens the trials of life, and will gild the gloomy valley.

"My most dear and intimate friend William Cowper, has obtained a release from all his distresses. Why was he, who both by talents and disposition seemed qualified, if it were possible, to reform the age in which he lived, harassed by distresses and despair, so that the bush which Moses saw all in flames, was a fit emblem of his case!

"The Lord's thoughts and ways are so much above ours, that it becomes us rather to lie in the dust in adoration and silence, than to inquire presumptuously into the grounds of His proceedings; yet I think we may draw some lessons from his sufferings. I wish to learn from them thankfulness, for the health and peace with which I have been favored; and cautious not to depend upon whatever gifts, abilities, or usefulness, past comforts or experiences, have been afforded me. In all these respects my friend was, during a part of his life, greatly my superior. He lived, (though not without short conflicts), in point of comfort and conduct, far above the common standard, for about ten years; and for twenty-seven years afterwards, he knew not one peaceful day. May it remind me likewise of the precarious tenure by which we hold all

our desirables. A slight alteration in the nervous system, may make us a burden and a terror to ourselves and our friends. It may likewise reconcile us to lighter troubles, when we see what the Lord's most favored and honored servants are appointed to endure. But we are sure that He is rich enough to make them abundant amends for whatever His infinite wisdom may see meet to call them to, for promoting His glory in the end; for this bush, though so long in the flames, was not consumed, because the Lord was there. The last twelve hours of his life he lay still and took no notice; but so long as he could speak, there was no proof that his derangement was either removed or abated. He was, however, free from his great terrors. There was no sign of either joy or sorrow when near his departure. What a glorious surprise must it be, to find himself released from all his chains in a moment, and in the presence of the Lord whom he loved, and whom he served; for the apostle says: 'When absent from the body, present with the Lord.' There is no intermediate state. How little does he think now of all he suffered while here!

"This is a disinterested letter. It neither requires nor expects an answer from you. When I wrote last I was desirous of possessing one more token of your kindness. You have gratified me, and I ask no further. Probably this will likewise be my last to you. My health is remarkably good; but eyes, ears, and recollection fail. I aim to adopt the words of Dr. Watts, and sometimes think I can, 'The breaches cheerfully foretell, the house will shortly fall;' yet as I am still able to preach, and am still heard with acceptance, I have no reason to wish to be gone. Pray for me, my dear ladies, that I may work while it is called to-day, and that when the night cometh, I may retire like a thankful guest from an abundant table. My ease is almost as singular as Jonah's. He was the only one delivered after having been entombed in the belly of a fish; and I, perhaps, the only one ever brought from bondage and misery in Africa, to preach Jesus Christ and him crucified? In early life I knew much of the evil of the world, but I brought it all upon myself. During the last half century, I have been favored with as much of the good which such a world as this can afford, as perhaps any person in it. I have had internal conflicts, abasements, bereavements, and sharp trials; but I think upon the whole, I have been as happy in temporals, as the present state of mortality will admit. Even now I can think of nothing with a serious wish, beyond what I have, if a wish could procure it. But all the past is like the remembrance of a dream, gone beyond recall; the present is precarious, and will soon be past likewise. But oh! the future! Blessed be He who hath brought immortality to light by the Gospel. I need not say to myself, or my dear friends who are in the Lord, *Quo nuncabit in loco?* we know where they are and how employed. There I humbly trust my dear Mary is waiting for me, and in the Lord's own time I hope to join with her, and all the redeemed, in praising the Lamb, once upon the cross, now upon the throne of glory.

"How apt is self to occupy too much of my paper, when I am writing to those whom I love: excuse a fault that flows from a sincere regard which cannot be confined by forms. I love you, I love Patty, I love you all. If I

were a poet, I should think more frequently of the five sisters and Cowslip Green, than of the nine muses and Parnassus. The Lord bless you all separately and jointly, with all the blessings pertaining to life and godliness.

"I am, my dear,

"Your very affectionate and much obliged,  
"JOHN NEWTON."

#### Wakefulness from Overwork.

A symptom of mental exhaustion, indicative of a very great degree of mental strain, is persistent wakefulness. The physiological cause of this condition is well understood. During excessive labor of the brain there is an increased flow of blood to the working organ, the vessels of the head and neck become distended with blood, as is shown by the flushing of the face. If this condition of distension is long continued, the vessels are apt to lose the power of contracting when mental activity is diminished. Hence arises the impossibility of fulfilling the physical conditions of sleep, the most important of which is the diminution of the flow of the vital fluid to the brain. Some extraordinary instances have been recorded of prolonged wakefulness as a result of mental overstrain. Boerhaave mentions that when, on one occasion, intently engaged on a particularly study, he did not close his eyes in sleep for six weeks. Sir Gilbert Blanc was informed by Gen. Pichegrue that, for a whole year, when engaged in active campaign, he slept but one hour in the twenty-four. These and other similar cases have probably been unconsciously exaggerated, for people often sleep without having an after-consciousness of the fact. It is certain that the continued deprivation of any considerable part of the normal amount of sleep will be seriously detrimental to health. Dr. Hammond, in his work on sleep, mentions the case of a literary man in America who, for nearly a year, while intently engaged in a favorite study, restricted his period of rest to four hours a day, and frequently less. At the end of that time the overtaking of his mental powers was manifested in a curious way. He told the physician that, though still able to maintain a connected line of reasoning, he found that as soon as he attempted to record his ideas on paper the composition turned out to be simply a tissue of arrant nonsense. When in the act of writing, his thoughts flowed so rapidly that he was not conscious of the disconnected nature of what he was writing; but as soon as he stopped to read it over he was aware how completely he had misrepresented his conceptions. If the language happened to be at all intelligible it was sure to have no relation to the ideas he wished to express. Thus wishing to obtain a book from a friend, he found that, instead of the request, he had written the prayer of Socrates, as given by Plato.

Sir Isaac Newton, in the later years of his life, suffered greatly from wakefulness. The fact, well known to every medical man, that persistent sleeplessness is frequently the precursor or initiatory stage of several most intractable maladies, physical and mental, always invests the presence of this indication of mental overstrain with grave interest. But a continued course of excessive mental labor generally manifests itself on the mind itself in various ways, all more or less premonitory of approaching collapse. The brain-worker begins to perceive an unwonted want

of clearness in his ideas; work comes gradually less easy to him; he is alarmed at sudden awkward failures of memory; a feeling of surfeit or disgust will steal over him in the midst of work; he becomes unable to fix his attention, and latterly feels as if all mental energy was crushed out of him.

If these warnings of an overwrought brain, now speaking distinctly with the tongue of disease, are disregarded, the wonder frequently is, not that the inevitable retribution follows, but that it should have been so long delayed. What particular form the Nemesis shall assume, whether of physical or mental disease, will be determined by accidents partly of personal habit and temperament, and partly of inherited predisposition. It is noteworthy, however, that the common opinion that excessive mental occupation gravitates towards insanity, does not appear to be verified by facts. Indeed, one of the foremost of living physicians doubts whether alienation of mind is ever the result of overstrain. It is to physical, not to mental, derangement that excessive work of the brain generally gives rise. Insanity, he points out, finds the most suitable material for its development among our cloddish, uneducated classes; while the worst form of physical diseases are originated and intensified by our educated overstraining brain-workers.—*Chambers' Journal*.

Selected for "The Friend."

#### A Striking and Unanswerable Fact.

Truly it is a striking and unanswerable fact, that there has not been *one* individual, who has risen to any eminence for religious dedication in our Society, but has had to tread the narrow and strait path; and has had to attribute his progress to giving up, in the ability received, to obey the secret monitions of the Spirit of Christ, even in little things: nor has there, I believe, been *one* who has swerved from this course, that has *ultimately* turned out better than the salt that has lost its savor.—*John Barclay*.

*Do all for God.*—Some Christians are constantly burdened by their daily cares. They wear a troubled, anxious look, which depresses all with whom they come in contact. They fail to see that they should serve God by their cheerful acceptance of daily duties and labors. It is a great mistake to separate religion from what is wrongly called secular occupation. All is of God! He is above all, through all, and in all. We are to do all in Him and for His sake. How beautiful life becomes when it is thus taken up in detail for God! Everything is sanctified. The common duties, the irksome round of trivial events, are made holy by the intention in which they are met. There is always a daily cross to be taken up, but, if it is borne after Christ, it becomes a means of grace. No service is trivial where Christ is served. The ceaseless labor of the household, small though it may seem to outsiders, is as duly noted and rewarded by the Master as the more prominent work of other servants. Let none despond; Christ gives to each his place. In that place and no other, He desires to be served. Do the work of your calling faithfully; do it as well as you can, as in His sight, and of you shall be said those words of highest praise, "She hath done what she could."

"When God calls for a sacrifice, the more promptly we yield it, the less we shall suffer."

The many beautiful sunsets which have been witnessed during the late Summer and the present Autumn, so often brought to mind the following lines written long since, when the author was but sixteen years of age, that they are offered for insertion in "The Friend," as perhaps descriptive of the enjoyment and feelings of others, at that lovely, that sweetly impressive hour of the day.

Original.

#### SUNSET.

'Twas evening—and the orb of day,  
That rose obscured in massy clouds,  
And rode the vaulted sky unseen,  
Now threw aside his humid veil;  
And once before his glorious close  
Displayed his radiant face, and shed  
A softened mellow light o'er all  
The undulated scene beneath.  
The scattered clouds in ragged forms  
Pass slowly 'cross his beamy disk,  
And cast their huge dark shadows o'er  
The woody heights; in silent pomp  
Then sail majestic off, and leave  
The verdant summits of the hills  
Tinged with his soft but lucid light.  
At length half sunk beneath the west,  
Arrayed in garbs of liquid gold,  
The fleecy clouds refulgent wait  
The moment of his bright depart;  
Then gradual die away the tints,  
Which erst in dazzling beauty glowed,  
'Till sober twilight comes apace,  
And all enrobes in misty grey.  
So Zion-ward enwrapt in clouds,  
The christian walks this vale of tears;  
Yet with a hope Divine sustained,  
Undaunted wends his way. But oh,  
What rapture fills his longing soul,  
When far beyond this world of storm,  
He sees the blissful gates unbarred,  
And as from hallowed lips he hears  
"Enter thou here and find thee rest!"  
How calm, how sweet the closing scene!  
The vanquished clouds recede, disperse:  
Radiant with celestial hope,  
His gladdened spirit beams, and all  
Around, its parting rays illumine.

1821.

C. M. S.

Though 'tis not now the season when the lovely wood Anemone, "with look so like a smile," brightens here and there the dark shade of the forest floor, there are some wild flowers even yet to be found decking their varied beautiful homes; and perhaps the following lines, addressed by a youth of fifteen years to that graceful little gem, may not inappropriately find a place in the columns of "The Friend."

Original.

#### TO AN ANEMONE IN A BURIAL GROUND.

Say lovely plant, while round thee throwing  
Thy wealth of leaves and starry flowers,  
While young spring on thy petals glowing,  
Thou drink'st bland April's sunny showers,  
Lovest thou thy home?

Thou standest by that long grey stone  
Like Beauty watching o'er the dead—  
Her bright cheek pales to hear the tone,  
The knell that lays her loved one's head  
In the cold dark tomb.

Sweet flower, thou reck'st not of the scene,  
The funeral scene, thy birth-place ground,—  
The rank grass waving long and green,  
The hollow wind that moans around,  
The silence dread;

The damps that creep with twilight's shade,  
The graves cold gleaming through the gloom,  
The red earth piled in mounds new made,  
The awful stillness of the tomb,—  
Thou'rt 'mongst the dead.

Thou bendest with such drooping grace,  
Thou seem'st an emblem of the maid  
That whilom bowed her sorrowing face  
Like spirit of the church-yard shade,  
O'er this grey stone.

She was a bright, but fading flower,  
Like thee too bright for her dark home;  
Her spirit, chained here for an hour,  
Was freed, and left earth's sinful gloom  
For God's high throne.

A plant in Heaven's own nursery reared,  
She wintered here mid earth-born things;  
As buds unfold their petals seared,  
She homeward spread her long closed wings,  
And soared away.

How blest that hour—the mourners by—  
They had but in their woe-struck sight,  
Their sweet bird flown—her upturned eye  
Saw opening glory, and for night  
The heavenly day.

For "The Friend."

#### Scientific Notes.

A recent academical address by A. Stren at Giessen, speaks of the circulation observable in the changes on the earth's surface. A familiar example is that of water, which evaporated from the sea, is condensed in the atmosphere, falls to earth again as rain, snow or dew, filters through the soil, and by stream and rivers returns to the sea. But this circulation is not so simple as at first sight may appear. For the water evaporated from the sea is absolutely pure, while the water which returns in rivers carries with it large quantities of solid matters. When these solid matters with the water bearing them, have reached the sea, the motion which kept them in suspension ceases, and there ensues a mechanical deposit.

But the substances dissolved in river-water often exceed those mechanically suspended in it, and consist for the most part of compounds of lime, with some magnesia and a little common salt. To give some idea of the quantities, it has been calculated that the Rhine, which is comparatively a small river, carries annually to the sea, over 100 million cubic feet of solid substances dissolved in its waters. These are all washed out of the earth's strata by the rain water passing through them. The lime thus brought into the sea-water furnishes the material with which the coral polyp build the great coral banks, and the various tribes of mollusca deposit their shelly coverings.

This levelling action of water in wearing away the mountain masses and filling up the sea-bottoms, is counterbalanced by other forces, which depress some portions of the earth's surface and elevate others. Among the gradually rising stretches of land are Norway, the north of Sweden, the west coast of England, Ireland, a great part of France, Syria, the east coast of Africa, &c. Among those which are gradually sinking are the south of Sweden, the east and south of England, Greenland, the isles of the Pacific, &c.

A. W. Bennett recently read before the British Association, a paper on the movement of the glands on the upper side of the leaf of the common Sun-dew, *Drosera rotundifolia*, a plant common in America as well as England. These glands are not hairs, but portions of the leaf, which terminate in a pellucid knob within which is formed a peculiar viscid secretion. When examined with a microscope of low magnifying power, this secretion may be seen collected about the knobs, and stretching in glutinous strings from one to another. The secretion has probably an attraction for flies and other small insects, as, if the plant is examined in its native bogs, scarcely a leaf will be found in which an insect is not imprisoned. The experiment was made of placing a very small insect on a leaf. Immediately on coming into contact with the viscid secretion it made vigorous efforts to escape, but these efforts only seemed to entangle it all the more deeply. The contact of the insect appeared

excite a stronger flow of the secretion. It soon enveloped the body of the animal in a dense and almost transparent slime, firmly binding down the wings and rendering escape hopeless. During all this time the insect was sinking lower and lower down among the glands towards the surface of the leaf, but only a slight change had taken place in the position of the glands themselves, which had tightly converged so as to imprison it more completely. But after the struggles of the prisoner had practically ceased, a remarkable change took place in the leaf. Almost the whole of the glands on its surface, even those removed from the body of the insect by a distance of at least double its own length, began to bend over and point the knobs at their extremities towards it. The experiment was made in the evening, and by the next morning almost every gland on the leaf was pointing towards the object in the centre, forming a dense mass over it.

The nearly allied Venus' Fly-trap (*Dionaea muscipula*), which imprisons flies by a much more sudden motion of the sides of the leaf, is said to digest and absolutely consume the insects thus entrapped. What becomes eventually of the prisoners of the sundew, the experiments have not been carried sufficiently far to ascertain. A small piece of meat placed on another leaf produced changes similar to those caused by the fly, the glands converging over it in the same manner. Pieces of wood and of worsted placed on the leaves produced no such results.

Du Binz read a paper before the British Association, showing that alcohol reduced the temperature of the body in warm-blooded animals  $3^{\circ}$  or  $4^{\circ}$ . The apparent warmth felt after taking a dose of it was due to the irritation of the nerves of the stomach, and the engorgement of the vessels arising in the skin.

Selected for "The Friend."

The following is a copy of a letter written by Robert Barclay to Christian Nollason, whom he afterwards married. John Barclay in his "Memoirs of Friends in Scotland," says: "It may be interesting to some readers, to contemplate the grounds and motives for entering on the marriage state, which appeared to influence such a mind as that of the 'Apologist,' at the age of twenty-one years; at least so far as these are developed in the following letter addressed to the worthy object of his choice."

"28th of First mo. 1669.

"Dear Friend:—Having for some time past had it several times upon my mind, to have saluted thee in this manner of writing, and to enter into a literal correspondence with thee, so far as thy freedom will allow, I am glad this small occasion hath made way for the beginning of it.

The love of thy converse, the desire of thy friendship, the sympathy of thy way, and the meekness of thy spirit, have often, as thou mayst have observed, occasioned me to take frequent opportunity to have the benefit of thy company; in which, I can truly say, I have often been refreshed, and the life in me touched with a sweet unity, which flowed from the same in thee,—tender flames of pure love have been kindled in my bosom towards thee, and praises have sprung up in me to the God of our salvation for what He hath done for thee! Many things in the natural will, concur to strengthen and encourage my affection

towards thee, and make thee acceptable unto me; but that which is before all and beyond all, is, that I can say in the fear of the Lord, that I have received a command from him to love thee, and for that I know his love is much towards thee, and his blessing and goodness is and shall be unto thee, so long as thou abidest in a true sense of it.

I write not these things to draw out thy mind, but as being with me so to do, that thou mayst rather be humbled, and love the more to abide in the low, meek, quiet, satisfied, peaceful, contented habitation, from which there is safety that cannot be hurt, and peace that cannot be broken,—a place of rest and quietness, where the children of light and babes of the household of faith have fellowship together, and embrace one another in the pure love, which is mysterious, and hid from such as are led away by the foolish loves, and fond affections of this world. For when any that bear the name of Truth, or have at any time tasted of the good thereunto belonging, are entangled herein, they cannot but receive great hurt, and much damage to their spiritual prosperity and advancement. Against this it is my study to watch, and my earnest desire to be enabled so to do. My friendship and respect for thee doth engage me to offer the same advice to thee, because thou and I are those, amongst the small handful in this place, whose private condition puts in a capacity to be obvious to temptation of that kind; by yielding to which I fear it will be found, some have received hurt. That such as are behind may be preserved from the like danger, is the cry of my soul. I am sure it will be our great gain so to be kept, that all of us may abide in the pure love of God; in the *sense* and *drawings whereof*, we can only discern and know how to love one another.

In the present flowings thereof, I have truly solicited thee, desiring and expecting, that, in the same thou mayst feel and judge.  
ROBERT BARCLAY."

*A Struggle with a Devil Fish.*—Charles B. Brainerd, of Boston, in writing to the Scientific American about specimens of the devil fish, relates this interesting incident: The strength which these creatures possess is almost beyond comprehension, as is evinced by what took place when my pet was captured. He had seized hold of a submarine diver, at work in the wreck of a sunken steamer off the coast of Florida. The man was a powerful Irishman, who claimed to weigh 300 pounds. His size and build fully verified his statement, and to use his own language, "the baste landed on top of my shoulders and pinned my arms tight. I felt my armor and myself being cracked into a jelly." It seems that he was just about being brought to the surface, else the monster would have killed him, for he was suffering so from the terrible embrace that he could move no part of himself. When dragged on to the raft from which he had descended and finally released, he had fainted. The men on the raft seized the fish by one of its wriggling arms, and tried to pull it off, but could not break the power of a single one of its suckers. The fish was only removed by being dealt a heavy blow across the sack containing the stomach. This sack stood stiffly up above the eyes, while the eyes stood out like lobsters' eyes, and gleamed like fire. The monster is, all in all, one of the most frightful apparitions it could be the fate of man to

meet. It fulfils in every particular the horrible features attributed to it in Victor Hugo's "Toilers of the Sea." Notwithstanding the severity with which the able Frenchman has been criticised for "creating a nondescript with his weird imaginations," the truth must be granted that his "nondescript" has an actual existence, as is evidenced by the specimens in Brighton and Hamburg, as well as my own.

For "The Friend."

### The Right Use of Wealth.

We must surely believe an honest accumulation of wealth, and the right use thereof, with the blessing of the Lord, which maketh truly rich, will not retard the work of the soul's salvation, or the spread of the Redeemer's kingdom. Many of the servants and children of God, who have been entrusted with great possessions, exerted an influence for good among those with whom they associated, as they were enabled to walk humbly before the Most High; living in his holy fear, and bearing the cross of Christ, neither poverty nor riches, could separate them from His love, who bought them with the price of his own precious blood.

It does not follow, because a man is rich, that his ways are displeasing in the Divine sight: "The love of money," and the improper use of it, "is the root of all evil." We find the "poor rich" man cannot rise above the things of earth, whilst the "rich poor" man may soar beyond the skies, and has his treasure there: let us then shroud the former with the drapery of the past, and brighten the present with the names of John Woolman, Richard Jordan, and Christopher Healy; rich in faith and good works, whose memories are still shining with the rays of the Sun of Righteousness, and are covered with the fragrance of the eternal morning. We doubt not, these have experienced the truth of the prophetic declaration, "they that turn many to righteousness, shall shine as the stars in the firmament, forever and forever." Let us read the New Testament, where we may find the account of the rise of Christianity, when our glorious gospel day was ushered in, with "Peace on earth and good will to man;" and mark the phalanx of noble men, poor and rich, wise and simple, who received the glad tidings with joy, and served God in their day and generation. A certain centurion's servant, who was dear unto him, was sick, and ready to die; when he heard of Jesus, he sent the elders of the Jews unto him, beseeching Him that he would come and heal his servant. They besought him, *instantly*, saying, "he was worthy for whom he should do this, for he loveth our nation, and hath built us a synagogue." Notwithstanding their impatience, mark the condescension: then Jesus went with them; and when he was not far from the house, the centurion sent friends to him saying, "Lord trouble not thyself; for I am not worthy that thou shouldst enter under my roof; neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." Jesus marvelled and said unto the people, "I have not found so great faith, no not in Israel." Luke vii. And John gives us the account of the nobleman who had the same living faith, when he besought Jesus saying: "Sir, come down ere my son die!" Note the gracious reply, "go thy way, thy son liveth."

These were true witnesses of the divinity and love of Christ, not only in his outward appearance, but felt his inward power to heal the sick. Joseph of Arimathea, an honorable counsellor, was a good man and just, and waited for the kingdom of God. After the crucifixion of our Lord and Saviour, he "craved the body of Jesus, and laid it in his own new tomb." Nicodemus (who came to him by night) at the time of the burial, brought one hundred pounds of spices (very costly) as a token of his love and respect, which, through fear of the Jews, he had not been willing to manifest openly, was strengthened by the Holy Ghost at the time of this great trial, to fill the linen with the spices, and assist in wrapping the body of Jesus therein; while the immediate followers of their Lord and Saviour, through the weakness of the flesh, and anguish of spirit, forsook him and fled.

It is unnecessary to enumerate all the names of the good and rich, who had their part in the first resurrection, over whom the second death had no power, simply to convince some that the influence of wealth will produce its beneficial effects, or evil, as its possessor may choose; rather let us leave the things which are behind, and press forward towards the mark for the prize of the high calling of God in Christ Jesus our Lord, and gather up the fragments which remain, that nothing be lost.

We have had fathers and pillars, to go no more out, in the church of our day, with whom we took sweet counsel and went up to the house of God in company. Samuel Bettle, John Letchworth and Thomas Kite, all preachers of righteousness, setting forth in their daily walk and conversation, the great truths of salvation, and confirming in the line of their experience the words of the Psalmist: By humility and the fear of the Lord, are riches, honor, and life. These having kept the faith, and finished their course with joy, are now, we believe, in the full fruition of that sight which John the divine had, when he saw a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

Of Samuel Bettle it may be said, "Blessed is the man who walketh not in the counsel of the ungodly, nor standeth in the way of sinners, but his delight is in the law of the Lord, and in his law doth he meditate day and night." (Psalm 1st.) He was a faithful laborer in the Lord's vineyard, making a right use of the trust committed to him, keeping to the injunction, let not thy left hand know what thy right hand doeth. When called upon by the writer, whose privilege it was to know him intimately, to administer to the comfort of a widow, he made no reply but sent her one hundred dollars. Careful to entertain strangers, he did it cheerfully, and oftentimes refreshed the Lord's poor messengers, that their feet might not be turned out of the way.

It will require an abler pen than the writer's to portray the life of our beloved and honored friend, but it may not seem out of place to allude to a memorable sermon which he preached in the meeting-house at Newton, the place where Richard Jordan had so often through the gospel trumpet, sounded an alarm, and not very long after his death. On First-day morning, after the meeting had been gathered into solemn silence for half an hour, Samuel Bettle rose and commenced with, Labor not for the meat which perisheth, but for that meat which endureth unto everlasting

life, which the Son of Man shall give unto you; for him hath God the Father sealed; and in a striking manner without any attempt of his own to elucidate the text, he went on from one part to another, wherein he set forth the stupendous work of our redemption by the coming, life, sufferings and death of our Lord Jesus Christ, not only the doctrine, but the efficacy of that blood which was shed on Calvary's mount for every man.

But space and time forbid the writer to trespass farther; suffice it to say, there were other interesting circumstances connected with the life of our valued friend, which might be instructive to many; of which his extraordinary view of the immortality of the soul, when he had the yellow fever, is not among the least.

Q. U.

#### Curiosities of the Sea Bottom.

*Forest and Stream* has a communication from Com. Beardslee, commanding the steamer Blue Light, assisted by Professor Verrill of Yale College, from which we copy the following passages:

"Cape Cod is a dividing line upon our coast. South of it one class of creatures are found in profusion, but the quohog clam (the *Calista convexa*), certain star fishes and worms, and the oyster have not existed, or having existed, have become extinct north of this line, except in a very few localities. A live *Calista convexa* (a species of clam) brought up in Casco Bay upset at once the opinion held till then that it was extinct so far north. Quohog shells in plenty we find in the ancient Indian shell mounds, which dot every slope of the island, showing that once they existed in plenty. Now but one little bay—a mere cove at the head of Casco Bay—furnishes this creature, which, south of Cape Cod, is but the common plentiful clam. Oyster shells, of a size to which a Saddle Rock is but a pigmy, lie thickly planted six feet below the present bottom of Portland Harbor. They, too, however, are extinct. In that great convulsion of Nature that was so sweeping in its effects not a living oyster was left to fulfil a mission. It seems a sad mistake up here, where oysters could be eaten every day in the year, and the nightly blanket renders superfluous the mosquito bar. But the ocean is still well filled, and with fruits and flowers, with vegetables and plants, masons and well diggers, robbers and cannibals, and each bearing in a greater or less degree a resemblance, either in appearance or habits, to the creature or object above water that it is named for. Way down in the dark depths animal life utilizes every inch of ground, and no square foot above the surface can equal in number or variety of forms the same space at the bottom of the sea. Strange, odd, horrible creatures, with none or many eyes, with speckled bodies, and long, slimy, clinging arms, changing at once their form and size at will, and, like the genii of the Arabian Tales, from a mere starting point extend themselves almost indefinitely in size. Beautiful creatures, too, as the anemones and dahlias, at first frightened and jarred as we see them in the dredge, mere masses of pink or purple flesh, covered with a tough skin; left to themselves in a cool dark place they protrude from an opening in their bodies, clusters of gay-colored and gracefully moving antennæ, which in some branch like coral, in others bear close resemblance to the stamens and petals of

flowers. Down here the animal kingdom takes from the floral tribe the duty of embellishing. Living, breathing, food-devouring flowers, and the kitchen garden too, and orchard, are not unrepresented. Sea cucumbers, (*Pentacta frondosa*), sea peaches, (*Cynthia pyriformis*), sea pears, (*Boltonia clavata*), and apples, are found in plenty, the former so close a simile of the fruit, both in form and color, that it could be mistaken, the one for the other.

"The flowers though, beautiful as they are are but brigands; those graceful petals wave but to entice and grasp a victim, which, when seized, is pressed close to its mouth, and then even if larger than its captor, is swallowed whole. The process of swallowing whole a morsel larger than the swallower, is rather an unusual proceeding among animals, and of course an unusual method has to be adopted. The anemone does it in this way; holding tightly its prey, it gradually protrudes its stomach from its mouth, and turning it inside out, envelops its dinner, and then it lies quietly awaiting the death and digestion. It rejects such portions as are not suitable, and stows away its stomach for future use. What a blessing some men would esteem this faculty to be.

"The sea cucumber is another curious creature; first found it is a small, compact 'gherkin;' left to itself, it will swell and develop to an immense cucumber, quite large enough to make a boat of, if the sea urchins had the same habit as did those urchins of whom I was once one.

"Starfish we find in great numbers and varieties, different according to the character of the bottom. The common 'five-fingered Jack' is found everywhere, and at each haul of the dredge, whether from mud or rocks, '*asterias vulgaris*' is the first object called out to the note taker."

*Prayer.*—Clement of Alexandria says:—"Prayer, if I may speak so boldly, is intercourse with God. Although we do but lisp, although we address God without opening the lips, in silence, we cry to Him in the inward recesses of the heart; for when the whole direction of the inmost soul is to Him, God always hears." Again, when he is wishing to present the ideal of a devout Christian, arrived at the maturity of knowledge, the same writer says: "He will pray in every place, but not openly, to be seen of men. He prays in every situation; in his walks for recreation, in his intercourse with others, in silence, in reading, in all rational pursuits. And although he is only thinking on God in the little chamber of the soul, and calling upon his Father with silent aspirations, *God is near him, and with him, while he is yet speaking.*" —*Neander.*

#### Vesuvius.

All around is spread a magnificent prospect. Immediately below lies the Atrio, just above which may be clearly seen the three small craters which gave rise to the lava of 1858; the current itself may be traced running from them against the walls of Somma, then turning to the west, in which direction it is hidden for some short distance by the more recent flows of 1867 and 1868, and again appearing with its rosy structure south of the Salvatore ridge; shorter currents from the same craters

re also seen running eastward, farther into the Atrio. Beyond from the steep and lofty hills of Somma, a little to the west is the ridge of San Salvatore, a fragment of old Somma, standing up amid black lava-flows (1855 and 1868 on the north, and 1767, 1858, and 1867 on the south). Farther off lie the plain, with scattered towns and villages, surrounded by green vineyards, the beautiful bays of Naples and Baiæ, the islands of Ischia and Procida, the old volcanic mountains of the Phlegrean Fields; and farther off still, bounding the fertile plain, and marking an old sea-coast, are the higher mountains beyond Capua and the snowy Apennines. Turning from this magnificent prospect, the crater-edge is gained; the sides are seen to slope steeply inwards, but the volumes of smoke constantly passing upwards hide the structure of the interior except for momentary glimpses, leaving the edge of this great smoking caldron, some small holes attract attention, holes not more than a yard or so wide, but of unknown depth, up which is constantly ascending a powerful current of hot air, so that fine sand or fragments of paper thrown in are at once blown forcibly out. Passing round the edge of the crater, a view to the south is obtained; the plain on which Pompeii stood lies directly below, bounded by the mountains behind Castellamare, again forming the boundary of the old sea before mentioned. Across the blue waters of the bay the hills behind Sorrento and the island of Capri please the eye by their soft outline and delicate tint. Vile black lava-flows form a well-contrasted foreground. On the south-east side another flow of the 1867 lava can be traced; while those of 1850 and 1834 run also to the south and south-east, and, far below, the red craters of 1760 are conspicuous. Having about completed the circuit of the crater, the descent upon the south-west side is very instructive. The first part is made very rapidly, plunging to the knees in fine black ash (which near the summit is quite hot below the surface), accumulated about and among the lava-flows of 1834, &c. In this easy manner about half the height of the mountain is descended in a very short time. The ash is for the most part very fine, and on examination is found to contain many separate crystals of leucite and augite. The several little red craters of 1794 are now reached; small model craters, at present very shallow, all close together, and one of them double—the birthplace of the lava-stream which destroyed Torre del Greco and ran far out into the sea. Just above these might be observed the sudden termination of a much more recent stream, presenting the appearance of a low line of steep cliff, and far below, only just above Torre del Greco, may be noticed the eleven little craters opened out along a straight line in 1861, and which again threatened the town with destruction. Soon after leaving the craters of 1794, the region of vineyards is once more gained, not before passing, however, signs of their former higher existence, in the shape of ruined huts enveloped in lava, yet not overthrown. Sometimes a wall of lava may be seen approaching within a foot or so of a hut, which it may partly surround yet not overthrow. It seems that such an elastic rising cushion of hot air is entrapped between the hut walls and the lava as to resist the progress of the latter for some time, though finally it usually curls over the summit of the dwelling and envelopes all. As regards the

character of the Vesuvian products, both lava and ashes, a good deal of variety is exhibited. There are the trachytic tufts of earlier eruptions associated with leucitic lavas or grey-stones: there are basalts of modern eruptions, crystals of augite in a dark matrix; and there are modern leucitic lavas. So that we have the three classes of volcanic rocks represented.—*Hardwicke's Science Gossip.*

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 85.)

"1814. Ninth mo. 29th. During the several days passed since last date, my mind has been favored with an unusual degree of peace; and, I trust, with a measure of the heavenly Father's love, for which I desire to be thankful to him.

Eleventh mo. 11th. I have of latter time felt the chilling blasts of adversity (if I may so term it) beating against me; or rather felt all sense of my heavenly Father's love withdrawn as behind the curtain. In this state no consolation, no solid peace, no sweet communion of spirit has been experienced; but instead thereof a waste, howling wilderness to journey through, without a guide or protector. For when thy light is withdrawn, dearest Father,—when none of thy comfort is dispensed to us poor, finite beings, what can we do? Truly we can do nothing without thee. But now I would thank thee for the change which thou wast pleased to afford this evening, even comfort and consolation to my mind; a sweet serenity, a solemn covering, more to be prized than the golden wedge of Ophir. Oh! that thou wouldst enable me to walk worthy of a continuation of thy favor from season to season, and to enable me to perform any little act which thou mayst be pleased to appoint unto me.

No date. "May I not at this season, dearest Father, acknowledge that thou art good; and that I am vile; and may I not once more desire that thou wouldst favor me to see wherein I have offended, that thou hast seen meet to prove me again by depriving me of thy soul-sustaining consolations. I have been ready to say at seasons, 'I have no hope,' though I would not give out willingly, but would rather call upon thee till thou art pleased to arise and answer. O, that thou wouldst purge me of all that is displeasing in thy Divine sight, that thou wouldst not spare nor have pity till thou hast made me whole! Bring me into suffering, dearest Father, or chasten me in any way that thou seest meet, rather than let me pass on in forgetfulness or without regard to thy will, but that I may be humbled sufficiently and made willing to do whatever thou mayst appoint unto me, that so thy favor may not be withdrawn, and that I may be a grateful receiver of thy manifold mercies. Enable me, O Lord! to follow thee more faithfully; and be pleased to show me thy will concerning me, that so by thy Divine help and strength, I may journey forward, and at the conclusion of all things here below, be permitted to enter that glorious city whose builder thou art; where I may join in ascribing glory to thee and the dear Son of thy bosom, Jesus Christ our Lord."

As clearly portrayed in the foregoing memoranda, Sarah Hillman was not permitted to pass along smoothly and easily without crosses and exercises; but had, in her measure, to participate in the cup of suffering the

dear Saviour drank of, and the thoroughly cleansing baptism He was baptized with; which, as fairly implied in His communication to James and John, all His *must* partake of. She also understood this baptism to be with burning and fuel of fire; designed to consume not only the dross and the tin, but the reprobate silver also; and that there was no turning from the grave injunction, "Work out your own salvation with fear and trembling," &c. This tends to preserve from lukewarmness; to break up every false, deceitful rest, and to bring the chastened, meek and lowly disciple in abasedness and contrition of soul to the footstool of Christ Jesus, where the ear is made and kept attentive to His in-speaking; still, small voice as the one thing needful. She even interceded for the fellowship of her Redeemer's sufferings; or in any way to be taught the discipline of the cross, if she could but be preserved from indifference and disobedience to his will; which, submitted to and obeyed, is our sanctification. To serve our generation according to His will, and thus be found among the Lord's faithful followers in the great day when we shall each have to give an account of our respective stewardships, is the one thing, which above all others, should claim our deepest solicitude and attention. At the same time we need not expect to sing the song of the redeemed, or to be saved with an everlasting salvation, unless that song be learned here, and now; for, as is written, "No man could learn that song but the hundred and fifty and four thousand which were redeemed from the earth."

"1815. First mo. 12th. Though my mind has not been stayed for some time past sufficiently on God, yet in the riches of his mercy, He has been pleased again to furnish me with an evidence that He still regards his children who desire to serve him, for which I hope to be thankful; and this query has run through my mind, What shall I render to Thee for all thy mercies? What *shall* I render? O! that I might be enabled to lay down all, even, as it were, my life at thy feet, to become, dearest Father, as passive clay in thy hand, that thou mayst do with me as is most agreeable to thee: that in all things I might be able to say, not my will, O Lord, but thine be done.

"The subject which at present most affects me, enable me, dearest Father, to cast entirely upon thee. Be thou pleased to keep near me and strengthen me for thy work and service; and O! when my mind may be clothed with exercise, and all that is living within me quickened under a sense of the awfulness of thy word, and my will humbled and slain before thee, O! keep me at these seasons from running into the work without thy word of command, Go, and I will go with thee. Blessed Father, enable me now under the present blessing of serenity and quietness of spirit to keep my mind stayed upon thee. Suffer me not again to wander away as one without a shepherd; but O! that thou wouldst help me to say, Do with me as Thou wilt. I greatly desire to be preserved from all worldly-mindedness, and to keep my mind, as much as may be, fixed on Heaven, that so I may join in ascribing praise, with the spirits of just men made perfect, before the Lamb forever.

"Second mo. 7th. Under a sense of the goodness of Israel's Shepherd, in thus favoring me to partake of the bounties of his table, I am induced to offer the tribute of thanksgiving and praise to his great name: who, I

boast not in asserting, hath thus far been pleased to help, and measurably to preserve me from the wiles of the enemy. O! that my mind may be stayed in Him, and enabled to persevere in the way of well-doing. Let not the gratifications of this world, O my soul, hinder thee from performing the will of heaven; but let thy desires be so fixed in the blessedness of that eternity towards which thou art travelling as to be able to say, Thou knowest, O Lord, that thy servant desireth above all other considerations to serve thee in all things. My mind has been humbled for some time under a sense of thy mercies and love to me, a poor, unworthy creature, who has so often stumbled at thy will; but I beg and implore for resignation, and strength, and wisdom, and understanding, that so I may not move without thy direction, neither do any thing to hurt the cause of Truth in the earth; Oh no! rather let me cease to lift up a voice among the sons of men. But if so be that I may be the instrument of turning any to the true fold, I think I may say, I am willing to spend and to be spent for the honor of Thy name. O! that this might be evinced by my daily conduct and in all my proceedings, that in the end this glorious call may be held forth: Come, thou blessed of my Father, enter into the joy of thy Lord; and not to me only but to all those whom thou hast visited and invited to thy table to feed on the heavenly bread thereof."

(To be continued.)

My spirit craves for more evident marks of godly simplicity among the Quakers, so-called. I am one of those who mark the boasted "march of intellect" with a jealous fear. The refinements of our day seem, in my view, to draw the mind from under the cross of Christ. According to my observation, we are not the plain, unfashionable people that, if faithful, we should be; we are too generally intermingled with the manners and maxims of the times. Everlasting Mercy can yet turn and overturn, and settle a faithful people.—*Mary Capper.*

## THE FRIEND.

ELEVENTH MONTH 15, 1873.

### SUMMARY OF EVENTS.

**FOREIGN.**—The French National Assembly met on the 5th, at Versailles, with a full attendance of members. President MacMahon sent a message which was read to the Assembly. He expresses the opinion that the government absolutely lacks two things essential as conditions of efficiency. It has neither sufficient vitality nor authority. With its powers liable to be changed at any moment it can do nothing durable. He urged the Assembly to consider the dangers of the situation and create a strong durable executive, which can energetically defend society.

The Deputies of the Right warmly cheered the message, and a motion that executive power be conferred on Marshal MacMahon for a term of ten years; that he continue to maintain the present form of government until the constitutional bills are voted, and that a committee of thirty be appointed to examine said bills was, after debate, declared "urgent" by a large majority.

On the 6th inst. the Assembly re-elected Buffet as its President by a unanimous vote, the entire Left declining to vote. On organizing the bureaus of the Assembly, it was found that the Republicans would have a majority of one in the committee on the prolongation of President MacMahon's powers. This result caused great excitement and, according to the *Paris Presse*, has induced the Right to agree that MacMahon's term of office shall be limited to five years, and also that he

shall be officially designated by the title of President of the Republic. By these concessions the Right gained over one Republican member, and now have a majority in the committee.

The Bazaine trial is still progressing. Count Palikao, Napoleon's last Minister of War, testified in regard to his acts while in office. He accepted the responsibility of the march on Sedan, and admitted that he received in Paris the dispatch from Marshal Bazaine.

All the ministers have tendered their resignations, but they were not accepted by President MacMahon.

A Paris dispatch of the 11th says: "The excitement here and at Versailles is subsiding, and it is believed the crisis is over. Both sides seem disposed to pursue a conciliatory course. It is anticipated that the compromise offered by the Right will be accepted." Ex-President Thiers considers that the establishment of a conservative Republic is assured.

Bismarck, as Chancellor of the Empire, has laid before the Federal Council the invitation of the United States government to Germany to participate in the Centennial Exhibition at Philadelphia, with a recommendation that it be accepted.

In the recent elections in Prussia for Deputies to the Diet, the Liberals have gained fifty members. A Berlin dispatch says: The German Minister of Finance has decided to sell 20,000,000 dollars of silver to the United States government, which is the highest bidder.

A decree has been promulgated in Rome by the Italian government for the expropriation of four more convents in that city.

Another large fire has occurred in Constantinople. The latest advices from India are more favorable. In some districts the crops were improving, and with a continuance of favorable weather there were hopes that the apprehended famine might be mitigated if not wholly avoided.

The steamer *Virginus*, which has been employed in carrying arms and ammunition to the Cuban insurgents, was captured by the Spanish gunboat *Tornado*, near Jamaica. She had 170 passengers and crew, who with the vessel and cargo were taken to Santiago de Cuba. Some of the insurgent leaders were among the prisoners, of whom four were tried by a military court and executed on the 4th inst. The condemned were the Cuban Generals Bembeta, Cespedes, De Sol, and Washington Ryan.

The Bank of England rate of discount has been advanced to nine per cent. Heavy shipments of gold to the United States continue.

The Spanish steamship *Murillo*, which was seized at Dover for running into and sinking the emigrant ship *Northfleet*, has been condemned and will be sold.

An explosion in a fire works factory, at Lambeth, caused the immediate death of eight persons and the injury of a number more.

A steamship from Australia, with 489,000 pounds sterling in bullion, arrived at London the 4th inst. The gold will be shipped to New York.

Alexander Brogden, M. P., delivered an address the 4th inst., at Darlington, in which he stated that he had been offered 10,000 tons of English rails, now lying at New York, for a price of \$10 per ton less than their original cost.

Lord Derby has made a speech in opposition to the Ashantee war. He holds that the British protectorate had better not have been extended to its present dimensions, expresses a doubt whether it was wise to take over the Dutch forts, and protests against any further extension of the same policy.

London, 11th mo. 10th.—Consols, 92½. U. S. sixes, 1867, 95½; new five per cents, 89½. There is a money pressure in London, and loans have been made at 10 and 13 per cent.

Liverpool.—Uplands cotton, 8½d.; Orleans, 8¾d. Breadstuffs steady.

The total attendance at the Vienna Exposition, according to official count, numbered 5,340,073 persons.

A severe engagement between the Carlists and government troops is reported in the province of Navarre, near Miranda del Arga, in which both sides suffered greatly. The Carlists claim a victory, but this is denied at Madrid.

**UNITED STATES.**—There were 248 interments in Philadelphia last week, including 50 deaths of consumption, 12 croup, 15 debility, 16 marasmus, and 11 old age.

The deaths in New York city last week were 465. The cost of widening and improving the streets of the burnt district of Boston will be \$5,070,000.

During the year ending 9th mo. 30th, 1873, 20,354 applications for patents were filed in the Patent Office, Washington, and 12,999 patents were issued, 235 extended, and 965 allowed but not yet issued. The fees

received during the same period amounted to \$701,62 which is \$2,177 in excess of the expenditures.

The number of vessels built during the past year greater than that of any year since 1865. The increase of tonnage has been 258,280 tons. The sailing tonnage has increased 294 vessels and 58,426 tons, steam tonnage 262 vessels and 44,891 tons, the canal boat tonnage 885 vessels and 115,615 tons, and the bar tonnage 117 vessels and 39,348 tons. Owing to the advance of labor and materials abroad, the cost of American built ships is now but little greater than that of the best British.

The census of school children in Florida, for 1873, was 70,995. Last year it was 62,869.

United States Treasurer Spinner, in his annual report, says that there has been a large falling off in the receipts, amounting to \$28,280,704 on customs, and \$16,912,863 on internal revenue, mainly due to the great reduction of taxation. Unless taxation is increased, or the expenditures of the government reduced, the reduction of the public debt will cease.

**The Markets, &c.**—The following were the quotations on the 10th inst. *New York*.—American gold, 10 U. S. sixes, 1881, 112½; ditto, 1862, 106; ditto, 10-5 per cents, 105. Superfine flour, \$4.90 a \$5.45; St. extra, \$5.50 a \$6.15; finer brands, \$6.50 a \$10.25. Wh. Michigan wheat, \$1.60; white Ohio, \$1.50; No. 1 M. waukie, spring, \$1.37½; No. 2 do., \$1.32; No. 2 Chick spring, \$1.28. State barley, \$1.20 a \$1.30. Oats, 4 a 4½ cts. Western mixed corn, 57 a 58 cts.; yellow 59½ a 60½ cts.; white, 69 a 70 cts. Carolina rice, 67½ cts. Brown sugar, 6½ a 7 cts.; refined, 9½ a 10 cts. *Philadelphia*.—Uplands and New Orleans cotton, 13 14½ cts. for middlings. Superfine flour, \$4.25 a \$4.45; extra, \$5 a \$5.75; finer brands, \$6 a \$10. Am. wheat, \$1.55 a \$1.61; red, \$1.45 a \$1.50; No. 1 spr. \$1.35 a \$1.40. Rye, 80 a 85 cts. Yellow corn, 63 cts. western mixed, 60 a 62 cts. Oats, 45 a 51 cts. Sm. hams, 11 a 13 cts. Lard, 8½ a 8¾ cts. Clover seed, 6 a 8 cts. The cattle market was dull and prices low. About 3000 beef cattle sold at the Avenue Drive-way extra at 6½ a 6¾ cts. per lb. gross; fair to good, 5 a 6 cts. and common 3 a 4½ cts. Sheep sold at 4½ a 5½ cts. per lb. gross, receipts 11,000 head. Hogs, \$6 a \$6.25 per 100 lb. net, receipts 9,000 head. *Chicago*.—No. 1 spr. wheat, 98 a 99 cts.; No. 2 do., 95 cts.; No. 3 86½ cts. No. 2 mixed corn, 34½ cts. Oats, 27 cts. No. 2 barley, \$1.23. Lard, 6½ cts. *Baltimore*.—Amber wh. \$1.62 a \$1.65; red, \$1.50 a \$1.60. Southern white corn, 74 a 75 cts.; yellow, 66 a 67 cts.; western mixed, 61 cts. Oats, 46 a 50 cts. *Cincinnati*.—Family flour, \$6.25 a \$6.60. Wheat, \$1.25 a \$1.30. Old corn, 45 cts. 1-70 cts. Oats, 32 a 40 cts.

### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnamonson Post-office, Burlington Co., N. J.  
Charles Evans, No. 702 Race St., Philadelphia.  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Phila.

### FRIENDS' BOARDING SCHOOL FOR INDIVIDUAL CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to  
Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philadelphia.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philadelphia.

### FRIENDS' ASYLUM FOR THE INSANE Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WOODINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, at Friends' Meeting, Birmingham, Chester Co., Pa., on the 15th ult., STEPHEN W. SAVERY of Parkerville, to SUSANNA FORSYTHE, daughter of Mr. Forsythe, of Birmingham.

WILLIAM H. PILE, PRINTER.  
No. 422 Walnut Street.

# THE FRIEND.

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## Comets.

(Continued from page 98.)

### HALLEY'S COMET.

As comets are subject to great changes of appearance, one can never be identified by any description of its magnitude, brilliancy, &c., or the time of a previous return. This can be done only by a comparison of orbits. If, for example, we find the elements of an orbit very nearly corresponding in every particular with those of a former comet, there is a degree of probability, amounting almost to certainty, that the two are identical. Sir Isaac Newton, in his *Principia*, published shortly after the appearance of the comet of 1682, explained how the periods of those mysterious visitors might thus be ascertained, thus directing the attention of astronomers to the subject. Dr. Halley soon after undertook a thorough discussion of all the recorded cometary observations within his reach. In the course of his investigations he discovered that the path of the comet observed by Kepler in 1607 coincided almost exactly with that of the one which passed its perihelion in 1682. Hence he concluded that they were the same. He found also that the comet of 1531, whose course had been particularly observed by Perseus, moved in the same path. The interval between the consecutive appearances being nearly 76 years, Halley announced this as the time of the comet's revolution, and boldly predicted its return in 1758 or 1759. The law of universal gravitation had at this time just been discovered and announced. But although its application to the determination of planetary and cometary perturbations had not been developed, Halley was well aware that the attractive influence of Jupiter and Saturn might accelerate or retard the motion of the comet, so as to produce a considerable variation in its period. During the interval from 1682 to 1759, the application of the higher mathematics to problems in physical astronomy had been studied with eminent success. The disturbing effect of the two large planets, Jupiter and Saturn, was computed with almost incredible labor by Clairaut, Lalande, and Madame Lepaute. The result as announced by Clairaut to the Academy of Sci-

ences in November, 1758, was that the period must be 618 days longer than that immediately preceding, and that the comet accordingly would pass its perihelion about the 13th of April, 1759. It was stated, however, that, being pressed for want of time, they had neglected certain quantities which might somewhat affect the result. The comet, in fact, passed its perihelion in March, within less than a month of the predicted time. When it is considered that the attraction of the earth was not taken into the account, and that Uranus, whose influence must have been sensible, had not then been discovered, this must certainly be regarded as a remarkable approximation.

But during the next interval of 76 years the theory of planetary perturbations had been more perfectly developed. The masses of Jupiter and Saturn had been determined with greater accuracy, and Uranus had been added to the known members of the planetary system. A nearer approximation to the exact time of the comet's perihelion passage in 1835 was therefore to be expected. Prizes were offered by two of the learned societies of Europe—the Academy of Sciences at Turin, and the French Institute—for the most perfect discussion of its motions. That of the former was awarded to Damoiseau,—that of the latter to Pontecoulant. The times assigned by these distinguished mathematicians for the comet's perihelion passage were very nearly the same, and differed but a few days from the true time. Had the present received mass of Jupiter been used in the calculations, Pontecoulant, it is believed, would not have been in error as much as 24 hours. It may be proper to remark that, during the entire period from 1759 to 1835, the position of Neptune was such that it could produce no considerable effect on the motion of the comet.

This interesting object will again return about 1911.

From the earlier descriptions of this comet we infer that its brilliancy is gradually diminishing. In 1456 its tail, which was slightly curved like a sword or sabre, extended two-thirds of the distance from the horizon to the zenith. The appearance of such an object, in a grossly superstitious age, excited throughout Europe the utmost consternation. The Moslems had just taken Constantinople, and were threatening to advance westward into Europe. Pope Calixtus III., regarding the comet as confederate with the Turk, ordered prayers to be offered three times a day for deliverance from both. The alarm, however, was of short duration. Within ten days of its appearance the comet reached its perihelion. Receding from the sun, the sword-like form began to diminish in brilliancy and extent; and finally, to the great relief of Europe, it entirely disappeared.

The perihelion passage of 1456 was, until recently, the earliest known. It was shown by Laugier, however, in 1843, that among the

notices of comets extracted by Edward Biot from the Chinese records, were observations of a body in 1378, which was undoubtedly the comet of Halley. Further researches among these annals enabled the same astronomer to recognize two ancient returns, one in 760, the other in 451. Still more recently the distinguished English astronomer, Mr. Hind, has traced back the returns to the year 11 B. C. He remarks, however, that previous to that epoch, "the Chinese descriptions of comets are too vague to aid us in tracing any more ancient appearances," and that "European writers of these remote times render us no assistance." Let us now inquire whether the comet had probably made any former approach to the sun in an orbit nearly identical with the present. It is well known that the modern period of this body is considerably less than the ancient. Thus, the mean period since A. D. 1456 has been 75.88 years; while from 11 B. C. to 1456 A. D. it was 77.27 years. In determining the approximate dates of former returns, the ancient period should evidently be employed. Now, it is a remarkable fact that of more than 70 comets, or objects supposed to be comets, whose appearance was recorded during the six centuries immediately preceding the year 11 B. C., but one—that of 166 B. C.—was observed at a date corresponding nearly to that of a former return of Halley's comet. Of this object it is merely recorded that "a torch was seen in the heavens." Whether this was a comet or some other phenomenon, it is impossible to determine. But as the comet of Halley was more brilliant in ancient than in modern times, it seems highly improbable that seven consecutive returns of so conspicuous an object should have been unrecorded, especially as twelve comets per century were observed during the same period. It would appear, therefore, that the perihelion passage of 11 B. C. was in fact the first ever made by the comet, or at least the first in an orbit nearly the same as the present.

The motion of Halley's comet is retrograde. The point of its nearest approach to the sun is situated within the orbit of Venus. Its greatest distance from the centre of the system is nearly twice that of Uranus, or 36 times that of the earth. The comet is, consequently, subject to great changes of temperature. When nearest the sun its light and heat are almost four times greater than the earth's; when most remote, they are 1200 times less. In the former position, the sun would appear much larger than to us; in the latter, his apparent diameter would not greatly exceed that of Jupiter, as viewed from the earth. It would be difficult to conjecture what the consequences might be, were our planet transported to either of these extremes of the cometary path. In the perihelion, the waters of the ocean would undoubtedly be reduced to a state of vapor; in the aphelion, they would be solidified by congelation.

## ENCKE'S COMET.

It was formerly supposed that all comets have their aphelia far beyond the limits of the planetary system. In 1818, however, a small comet was discovered by Pons, the orbit of which was subsequently found to be wholly interior to that of Jupiter. Its elements were presented by Bouvard, in 1819, to the Board of Longitude at Paris. The form and position of the orbit were immediately found to correspond with those of a comet observed by several astronomers in 1805. The different appearances were consequently regarded as returns of the same body. Its elliptic orbit was calculated by Encke, who found its period to be only about three years and four months. Its perihelion is within the orbit of Mercury; its aphelion, between the asteroids and the orbit of Jupiter.

Encke's comet is invisible to the naked eye, except in very favorable circumstances; it has no tail; its motion, like that of the planets, is from west to east; and its orbit is inclined about  $13^\circ$  to the ecliptic.

A comparison of the successive periods of this interesting object has led to the discovery that its time of revolution is gradually diminishing; a fact regarded by Encke and other astronomers as indicating the existence of an ethereal medium.

## BIELA'S COMET.

The discovery of Encke's comet of short period was followed, in 1826, by that of another, whose revolution is completed in about six years and eight months. It was observed on the 27th of February, by M. Biela, an Austrian officer; accordingly it has since been known as *Biela's comet*. On computing its elements and comparing them with those of former comets, it was found to have been observed in 1772 and 1805. Damoiseau having calculated the dimensions of the comet's elliptic path and the time of its return, announced as the result of his computations the remarkable fact that the orbits of the earth and comet intersect each other, and that the comet would cross the earth's path on the 29th of October, 1832. This produced no little alarm among the uneducated, especially in France. Even some journalists are said to have predicted the destruction of our globe by a collision with the comet. When the latter, however, passed the point of intersection at the predicted time, the earth was at a distance of 50,000,000 miles.

At the return of 1845-6, Biela's comet exhibited a most remarkable appearance. Instead of a single comet, it appeared as two distinct bodies moving together side by side, at a distance from each other somewhat less than that of the moon from the earth. Astronomers, anxious to determine whether the cometary fragments had continued separate during an entire revolution, awaited the next return with no ordinary interest. The two bodies appeared at the predicted time (September, 1852;) their distance apart having increased to 1,250,000 miles. In 1859 the comet, on account of its proximity to the sun, entirely escaped detection. At the return in 1865-6 the position of the object was quite favorable for observation, yet the search of astronomers was again unsuccessful. In 1872 the body escaped detection both in Europe and America. One fragment was seen, however, at Madras, India, on the mornings of the 2d and 3d of December,—several weeks after its perihelion

passage. The comet's non-appearance in 1866 and its greatly diminished magnitude in 1872 leave no room to doubt its progressive dissolution. This subject will again be referred to in discussing the phenomena of meteoric showers.

(To be continued.)

Selected for "The Friend."

Letter of Robert Jordan, of North Carolina, dated 1736.

I am often cast down at the evidence of false ministry prevailing in many places, and am weary of contending in spirit against it, though not weary of suffering for the truth. It is a clear and uncontrovertible fact, that in proportion to the declension of religion, in the root and life, preaching increases, to the lessening the credit and authority of the ministry, and rendering it contemptible. I am confirmed in my judgment, and have been many years, that as the ministry was, and the sincere ministry yet is, instrumental to gather the churches, it is now proceeding apace to scatter them, and this through the working of the mystery of iniquity, with the heat and forwardness of man's spirit. To some, yea to many, that silence and passiveness of mind, so essential to the performance of these calm, meek and deliberate acts of worship, is as strange and irksome, as it is by their conduct rendered useless to the people. But though we cannot help seeing, we are told we must say nothing, all is revelation, all is perfect, and there is great peace. To put it out of all doubt, we are often told they are under a mighty sense of life and power, are under heavy burdens, and sore exercises; but whether they lay them on themselves or not, I shall not determine. These find it easier to do than to suffer, till the Master gives direction and makes way. Some measure their service by their noise, and would prove a divine gift by human art and extasy; and while they are full of peace and joy, the church mourns. Even prophesying is coming pretty much into practice, several instances of which have proved false and ridiculous. Some who preach up self-denial and mortification, can hardly bear contradiction, much less reproof, and though they preach up humility, they aspire to the chief seats and uppermost rooms.

I believe this ministry has a direct tendency to promote infidelity, by giving ground of suspicion, that the noble principle, the holy unction, the light and superadded grace that comes by Jesus Christ, is either uncertain or dangerous to follow. The nature of man is subject to extremes, being apt to step out of a state of superstition into that of unbelief. In short I may conclude by saying with John Fothergill, "that the distemper in the ministry, is the greatest in the church." R. J.

## Scientific Notes.

A gigantic fungus, known as the Bank of England fungus, was an object of much attention at a recent fungus exhibition of the English Royal Horticultural Society. This immense fungus was found on a plank of Baltic fir, supported by a joist of British oak, and it has been suggested that the growth of this and similar fungi is assisted, if not generated by an action between the two kinds of wood, similar to the galvanic effect produced by the opposition of two different metals.

As an instance of the effect of soil upon the color of flowers, it is mentioned that a plan of the *Lilium coridion* was transplanted into heath soil, when the flowers changed from sulphur yellow to red.

At a recent meeting of the French Association for the Advancement of Science in Lyons it was stated by Prof. Gerard, in an interesting lecture on the recent progress of chemical industries, that the production of beet sugar in France, had increased from three million kilogrammes in 1836 to four hundred and fifty millions, and that the beet furnished in addition more than 6,000 tons of potash per annum. Potash is also largely obtained from salt water. This branch of industry received, a few years ago, a severe and unexpected blow, on the discovery at Stassfurt, in Saxony, of enormous beds of native chloride of potassium, the appearance of which in the European market brought down the price in one day from 55 to 22 francs per 100 kilogrammes. The manufacturers who derived their supplies from the sea were not discouraged however but by changes and improvements in their processes, have continued to furnish a large supply of potash to European commerce.

One of the excursions of the association was to Solutrè, where there are many vestiges of what is supposed to be pre-historic man, but which is particularly characterized by an extraordinary accumulation of broken and calcined bones of horses. It is estimated that nearly 40,000 carcasses of horses have been gathered here.

Prof. Dyer, recently read a paper before the British association, on the changes in the vegetation of South Africa, caused by the introduction of merino sheep. He commenced by referring to the fact, that civilization and merino sheep had introduced one obnoxious weed, the *Aanthium spinosum*, into the sheeps walks of South Africa. Its fruit getting into the wool had seriously injured its value. The sheep, in connection with overstocking the farms in the inland districts of the Cape, were doing very serious injury by eating down the better and more agreeable plants, and giving room to poisonous and bitter ones. So great had been the increase of these, that it was now dangerous to have stock on many farms, which formerly were free from any injurious herbs. Long stretches of the colony abounded in plants which, when eaten by the oxen, caused their intoxication, to the serious hindrance of transport.

In a recent communication to the Vienna Academy, Prof. Czermak investigated some curious phenomena occurring among the lower animals. More especially, he examined one which has long been known, viz.; that if a shy hen be caught and held down to the ground for a little time, and if a chalk line be drawn on the ground from its beak, or in cross direction from its eyes, it will become quite still and helpless, and make no attempt to escape after the hands are removed. Keicher in the 17th century, attributed this effect to the influence of the chalk line on the hen's imagination. The essential point appears to be the arresting of the animal's attention by some object put before its eyes. The same effect may be obtained by holding a finger or glass ball, a candle, &c., before the space between the eyes. This paper contains many curious facts on the subject.

Recently a gardener in England was charged with murder before the criminal court, b



iving a fellow servant poisonous mushrooms to eat. Three persons were dangerously poisoned with them, and one actually died, yet here was no reason to suspect the poisoner of any intentional injury. The fungi so closely resembled edible mushrooms, that a killed witness saw nothing to distinguish them.

A correspondent of the English Mechanic, writing from India, and speaking of the rapid growth of vegetation in that warm and moist climate says, he has measured a growth of eight inches in the bamboo in twenty-four hours, and twelve inches in a creeper in the same time.

John Heald.

For "The Friend."

(Continued from page 98.)

3d mo. 6th, 1817. "At Hopewell Meeting, I was led to treat on the attendance of religious meetings. I commiserated the trials and difficulties of women, who are desirous to attend meetings, but whose husbands are too busy. Sometimes they have a young child added to all their difficulties, and must either stay away, or carry it along. It appears to me that such stand in need of encouragement. I would rather put up with some noise than discourage them. There are many women who have great difficulties to go through, and I wish they may be encouraged to press through. It may be, if such are faithful, that as the unbelieving husband is sanctified by the wife, the faithfulness of the wives may be blessed to the husbands, to their preservation and furtherance. After considerable encouragement to women, I sat down, but soon I turned to the men, and took the words I had made use of, in regard to men being too busy at sometimes, and so anxious to accumulate or amass wealth, that they could not spare time from that employ. But try, my brethren, and consider timely whether the excuse will do. On this I enlarged and it became a time of stirring up.

7th. At Sandy Spring, I said, Whereunto shall I liken the men of this generation. They are like children sitting in the market-place, and calling one to another, saying, we have piped to you and you have not danced, we have wept to you and ye have not lamented. Thus many treat the concerns of religion much in the same way, treat it like the amusements of children. I expressed much, and instruction was no doubt conveyed to quicken the attention of some. It was, I think, a good meeting.

8th. We attended Shubern Meeting, not large. Silence continued long. At length I said, Whatsoever ye hear in the ear, that publish on the house-tops. Sometimes that which is secretly conveyed, a secret instruction, may be published to others. I took occasion to open some of my own exercises in regard to worship, and, in describing this, many were tendered, and it became a very solemn time. I am induced to believe that it will be remembered by some, though it was humiliating to me. The comfortable sensations which remained on my mind afterward were very pleasant, and in secret I praised the High and Holy One, and blessed His adorable name.

9th. Attended New Garden Meeting. It was large, and attended with heavy, trying exercise. After perhaps more than half an hour's silence, I said, Have salt in yourselves. These expressions of the Divine Master have settled on my mind with impressive weight,

and I believe that such who have salt in themselves will not be looking out to others to supply them with that which they ought to have in themselves. It was dull, slow labor for a considerable time, but keeping to the labor and exercise, way opened to move on more quickly, and in the end Truth reigned. My mind was remarkably turned to the youth, of whom there were a large number present. On the whole I think it was a good meeting. The invitation to them was sweet, encouraging and living, and my soul breathed for their preservation, and I rejoiced in the accomplishment of the labor at that time.

12th. Attended New Garden Select Quarterly Meeting. It was as much favored as any I now remember to have attended, and I found it best for me to say that the present owning of calming quietude and love spread over and impressed on our minds was, I believed, designed to strengthen for future labor and attention to duty.

13th. Were at New Garden Quarterly Meeting held at Deep River. It was large, and I sat quiet till near the time to turn to the business, when I said a remark or two attends my mind. One is, the work if ever it is done must be done at home; that it is not necessary to come here to get others to do it for us. The next is, we may view that as being at a distance, which may be near, that is the most awful moment we shall ever experience, the close of time. A due attention is therefore necessary to be getting in readiness for that time. Near the close of the business Jeremiah Hubbard mentioned the prevailing scarcity of bread, wishing Friends to give heed to aiding the poor of every class among the people, and not to be partial, but to relieve wherever they could.

After the conclusion of the meeting," J. H. adds, "I felt very comfortable, and expected to go on the day following towards home, but coming near and passing by New Garden Meeting-house, and at times for days before, I felt my mind inclined to attend a meeting at this place on First-day next, which could not be without staying two days more. Feeling inclined to have an opportunity with the members of our Society alone, belonging to Hopewell Particular Meeting, I passed the night and wore the exercise secretly, only said to my companion when going to bed alone, I do not know but we shall have to be at New Garden next First-day. Next morning finding it to rest weightily on my mind, I let it be known to Friends, and they encouraged me to attend to my exercise.

The meeting at Hopewell on the 15th was trying in the forepart, but towards the close," J. H. says: "My mind rejoiced in feeling that the Truth reigned, the precious influence whereof spread, to the tendering of the minds of many. Oh, how good is the humbling, melting influence of Divine love. My soul rejoiced in secret, and I left this meeting with comfort.

16th, and First of the week. We again attended New Garden Meeting. It was large and a great number of comely youth were present. My mind was laden with concern. In the beginning, I acknowledged the great favor of improving in silence, and held out the idea that the enjoyment to be experienced in that improvement exceeded earthly enjoyments. That such as came feelingly to know it for themselves, would have a sense like the Queen of Sheba had, when she came from the utter-

most parts of the earth to hear the wisdom of Solomon; she said one-half had not been told her. I also expressed that my mind in the present journey had been clothed with a sense of mourning from day to day, and from week to week, on account of my fellow mortals, who, through unfaithfulness and inattention, had lived without this knowledge, and without giving attention to the momentous concern, and had suffered their minds to go after the delights and vanities of the world. These delights seemed to be all they possessed, and with them they seemed to be satisfied. In conclusion, the spirit of supplication breathed forth through me for the people to be divinely favored, both aged and youth as well as the middle-aged. Oh blessed be the great and adorable name of the Lord, who in mercy afforded strength and ability so far to accomplish the work for which I came, that I feel my mind peacefully calm, and I believe it has been to the satisfaction of well-disposed Friends and others, as far as I know.

After meeting we called to see a man who had his leg broken six months and more, and is still unable to walk and suffers much pain. We had a solid opportunity with him and family; then again to Benajah Hiatt's, and had an opportunity at parting with that dear family, whom I love, and who have rendered us acceptable service."

The next day J. H. left for home, and on the 20th attended South River Meeting. Of this he says, "there were in attendance not more than ten men and a less number of women, and here it may be noted that they have but this one meeting to make a Preparative, Monthly, and a Quarterly Meeting. In the course of the sitting, I stated that there is that which withholdeth more than is meet, and it tendeth to poverty. This I believe, though it might bear on the ministry, would also bear instruction to other classes of society, for each have a duty to perform, and if it is neglected it tends to poverty in these as well as in ministers. Secret neglect of duty, I am induced to believe, may tend to spread poverty over an assembly at times. The prophet expressed, How is the gold become dim, and the most fine gold changed; the precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers! What a caution, to show the effects of unfaithfulness!"

After this meeting, J. H. not feeling relieved, remained in the neighborhood till the next First-day, in the meantime visiting several families, in which but little opening presented for any religious service. In the meeting on First-day a degree of solemnity attended the vocal labor, but the discouraged preacher thought that what was said did not seem to take much hold of those present, and would probably soon slip away and be forgotten. He adds this ejaculation, "O that they may timely prepare for their latter end!"

They crossed the Blue Ridge at Rockfish Gap, and entered the valley of the Shenandoah, and after attending a few meetings in the settlements of Friends through which their road passed, J. H. reached home on the 9th of 4th mo, 1817, and found his wife and family well, and was favored with "a sense that the work was finished for which I had left my home."

(To be continued.)

Deliberate long of what thou canst do but once.

## A LOWLY LIFE-PSALM.

Selected.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—Psalm lxxiii. 25.

All gone, all gone, for this life gone,  
My days of health and strength;  
Wearied and worthless, glad were I,  
To welcome home at length;  
And yet I'm happier far in truth  
Than e'er I was in buoyant youth;  
For, Jesus, Thou art more to me  
Than health and strength and youth could be.

All gone, all gone, for this life gone,  
Dear hopes most fondly nursed;  
They glittered long around my path,  
Till each bright bubble burst.  
I wept; but oh! the blest despair  
Has led me heaven's own joys to share;  
For, Jesus, Thou art more to me  
Than Hope's fond dreams fulfilled could be.

All gone, all gone, for this life gone,  
My soul's elastic spring;  
Of vigor stript, I shrink aside,  
A crushed and useless thing:  
Yet this is gain; for thus I prove  
Far more His patient, pitying love;  
And sweeter, safer this to me  
Than self-reliant strength could be.

And going fast, while most are gone,  
Loved friends of early days;  
The world grows stranger year by year  
I lose, but not replace.  
'Tis well! I'm cast the more on One;  
Stars scarce are missed while shines the Sun;  
And, Jesus, Thou art more to me  
Than loved and loving hearts could be.

Dear Lord, I thankful kiss the hand  
That gently stripped me bare,  
And laid me on Thy tender breast,  
To lose my sorrow there:  
'Twas anguish when earth's cup was spilled,  
But now with Thee 'tis overfilled;  
For, Jesus, Thou art more to me  
Than all earth's brimming cups could be.

What grace! to show a soul so vile  
Thy more than mother's care,  
And lead through wreck of earth's poor joys,  
Thy joys with Thee to share.  
What grace! That Thou to such hast given  
The foretaste now of feast in heaven;  
The foretaste even now, to me,  
More than a thousand worlds could be.

—The Witness.

## TIME.

Selected.

The lapse of time and rivers is the same;  
Both speed their journey with a restless stream;  
The silent pace with which they steal away,  
No wealth can bribe, no prayers persuade to stay;  
Alike irrevocable both when past,  
And a wide ocean swallows both at last.  
Though each resemble each in every part,  
A difference strikes at length the musing heart:  
Streams never flow in vain; where streams abound,  
How laughs the land, with various plenty crown'd,  
But time, that should enrich the nobler mind,  
Neglected, leaves a dreary waste behind.

Cowper.

*The Red River Raft.*—There is now a certain prospect that the great raft, which has been an obstruction in the Red river, in Louisiana, ever since the advent of white men in this country, will soon be removed, and that navigation will be opened for steamers from Shreveport, La., to Jefferson, Texas. The history of the raft and the attempts to remove it is exceedingly interesting. In 1805, the obstruction of logs reached one hundred miles. Since that time rafts have formed at various points in the river near Shreveport. One of these was removed by Captain Shreve in 1830, by the help of a Congressional appropriation, and another between 1840 and 1844, under a

government contract by Gen. Williamson. In 1854, the raft region extended only twelve miles, and at that time Captain Fuller, aided by a Congressional appropriation of \$150,000, attempted to remove it. At the end of two years, however, the appropriation had been exhausted and nothing accomplished, and the work being abandoned, the obstruction began to increase. The present raft region extends thirty-five miles, from a point forty miles above Shreveport to the Arkansas State line, and contained, before the present work commenced, nearly fifty rafts, from one-eighth of a mile to a mile in length, and occupying the entire width of the river, navigation only being accomplished through the bayous around the raft, but, as these were only available at very high water, navigation was insignificant. In 1871 the attention of the Engineering Department was again directed to this work, and an appropriation of \$10,000 having been made by Congress, the work of preliminary surveying was intrusted to Lieutenant Woodruff, who completed it in 1872, and submitted plans and specifications for the removal of the raft, whereupon an appropriation of \$150,000 was made. The plans were accepted, and Lieutenant Woodruff reached the raft region in January last with a snag-boat, two crane-boats and all the requisite machinery for his work. The following description shows the difficulties to be overcome:

Logs, roots and snags of every description had been crowded and jammed into a tangled mass, becoming more compact each year as the pressure from above increased. Annual freshets had brought down mud and deposited it in and over this mass until, in places, the raft itself had become entirely covered with earth, small islands, or "tow-heads," thus being formed. Upon these tow-heads were growing trees, usually willows, three feet and more in circumference.

In addition to the removal of logs by sawing and cutting, blasting-powder was used, but it did not prove of any use. Dynamite was then tried, but failed, refusing to explode even with an electrical exploder. At last nitro-glycerine was brought into use, and it never failed to do its work thoroughly. All that remains to be done now is the blowing out of some tow-heads and improving certain points in the channel, which will be accomplished in a few weeks. The obstruction of centuries will then have been removed by the skill and perseverance of Lieutenant Woodruff. The saddest part of the record of this great work is that Lieut. Woodruff has not lived to finish it, having died of yellow fever at Shreveport, October 1st.—*Late Paper.*

For "The Friend."

## Memoirs and Letters of Sarah Hillman.

(Continued from page 104.)

"1815. 5th mo. 22d. Attended our Monthly Meeting, which was large. In it the spring of the gospel was mercifully opened, and the streams thereof were spread among us to the refreshing of the weary traveller; so that well may we adopt the language, How beautiful upon the mountains are the feet of those that publish the glad tidings of peace and salvation. Many, I trust, were encouraged, as was I also, to put their trust in Israel's Shepherd, who is indeed as formerly to His dedicated children, strength in weakness, riches in poverty, and a present help in every needful time. I believe had I simply attended to the heaven-

ly Counsellor within, I should have been strengthened to utter a few words in our women's meeting, which would have yielded peace. But, O dearest Father, I would beg and implore thy mercy and forgiveness for this error, and hope, if consistent with thy Divine will, thou wilt open the eye of my mind to see and understand thy good pleasure concerning me! O Lord, be pleased to grant strength, that so I may not stumble nor fall. I believe it was not so much through disobedience, as a fear of not being bidden to put forth my hand to the ark, remembering the example of Uzza who incurred the Divine wrath by putting forth the hand without thy mandate. O! be pleased, dearest Father, to grant that thy visited children may be fed and sustained by thee; that they may not faint nor grow weary; but may run the race set before them with alacrity and cheerfulness of heart: counting (as did the apostle) all things but as dross that they may win Christ. So, O Father, mayest thou never want a man to sit on the throne of David; but mayest thou anoint judges as at the first, and counsellors as at the beginning, who shall run at thy bidding and publish thy name from sea to sea and from the rivers to the ends of the earth. Hereby many nations shall flow together saying, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths,' &c. Then shall thy dear Son, the Lord Jesus Christ, be all in all to us; and we become encircled in Thy heavenly embraces, and enabled to join the general assembly and church of the first born whose names are written in heaven, and sing praises evermore to thee in thy holy habitation. Amen, saith my spirit.

7th mo. 20th. Many and various have been the exercises through which I have passed since my pen has moved in this way. Some of them have been occasioned by want of attention to that Teacher within, who, did we duly heed, would be as a lantern to our feet and a guide to our path. I have at times been favored to feel the descendings of Heavenly dew upon my heart, for which I desire ever to be thankful; being fully assured of the declaration, 'Without Me ye can do nothing.' Unless thou art pleased, dearest Father, to help us from thy sanctuary, it is vain for us to labor. Unless Thy light shine in our hearts, and diffuse itself there, we cannot but be in darkness. As the heath in the desert, we know not when good cometh. O then, that thou wouldest be pleased to illuminate our hearts, and teach us the way wherein we should walk! Let not the enemy of our souls have any power over us; but sanctify us to thyself a peculiar people, zealous of good works.

12th mo. 1st. I have, this day, displeased my beloved parent by giving way to passion, a destructive, baneful thing to the peace of individuals, and even to society at large. Condemnation seizes on the mind! This is of moment; but of how much greater importance is it when I reflect, that I have offended a greater and heavenly Parent, even He who has done so much for me, who has led me and fed me all my life long. My soul can but acknowledge that He has dealt bountifully with me; not according to my deserts, but according to his great mercies. May I be more watchful hereafter, and if it should be consistent with thy blessed will, dearest Father,

forgive the sins of thy servant, and to enable me to move forward in that way which thou knowest, I hope I shall stand firm. How art able to make thy children strong when the grand adversary, who is going about to destroy, presents his baits. Under whatever garb he appears, strengthen me to say, 'Let thee behind me, Satan, for thou savorest not the things that be of God,' &c. Then will thy peace flow as a river. Then will joy fill thy heart. O! that this may at every future season be my experience, that so my conduct may not bring reproach on thee, O Lord, nor on the gospel which thou camest to introduce.

1816. 5th mo. 2d. My mind is, I fear, too much engrossed with the things of time, too much enveloped in the concerns of this fading world, to make that progress which would be pleasing to the great I Am, who has been calling and inviting me to come to Him and partake freely of the bounties of his table. He is at seasons condescended to pour forth of His spiritual blessings so that my cup has run over. But I have been drawn aside to partake again of the trifling amusements of this world, which are indeed vanity; and have thus brought myself into distress and suffering; in which state of abasement, O! that I may be enabled to adopt the language, Let not thine hand spare, nor thine eye pity, till thou hast made of me what thou wouldst have me to be.

12th mo. 11th. My soul, thou hast been favored at seasons with the descendings of Heavenly dew; thou hast felt the operations of Divine love upon thee; but what dost thou know of the religion? What progress hast thou made toward the New Jerusalem? What hast thou done to the honor of God? Nothing in comparison to His goodness and to His unmerited mercy, in that He has been pleased to visit and invite thee to his banqueting house where His banner over thee has indeed been love. But thou hast revolted again and again when He has been pleased to make known His will concerning thee, and presentations have been made to thy mind of crosses—for the Divine will is contrary to our corrupt nature, therefore leads to crosses—how hast thou shrunk back from partaking of the cup! But grant, O dearest Father, that my will may be slain by the sword of thy Spirit, that so in all things I may say, 'Not my will but thine, O Lord, be done.' Make me to go down to the potter's house, and become passive in Thy hand, O Lord, that so thou mayest make of me, and deal with me as seems good unto thee. For thou art worthy to have the dominion; and unless this passive state is attained unto, *thou canst not reign* in us. Dearest Father, suffer not the enemy to triumph over me; but be pleased to grant that I may never be plucked out of thy holy hand. Let my soul ever praise thee in heights and in depths, in sickness or in health, in the dark winter season, as in the sunshine of the sabbath day."

Very noticeable is the fact that dear Sarah Hillman's life at this period was much one of prayer. This seems to have been her strong hold, as a prisoner of hope, when disappointments came, or when conflicts and crosses, or even a wounded spirit—which was not unfrequently the case—fell to her lot. This, which has been the consolation and refuge of the righteous in every age, was now her hope and refuge. And He, who is a God hearing prayer, did not let her plead in vain. Spiritual growth follows spiritual prayer—that which is of the

Saviour's begetting or which He prompts to. For when grace teaches the heart, then the heart maketh wise the lips. While the formal, or head-taught offering is but a lifeless thing, this, like the earnest, humble pleading of the poor publican is a thing of life; being recognized by Him who seeth in secret, and in whose ear the most hidden, heart-felt sighs and cries and groans are as audible as the most manifest offering. That which called forth these repeated, childlike intercessions from S. H. was the deep feeling of want, of weakness, of helplessness, and that without Christ, the Head, she could do nothing. They are the cries of the child to its fond, loving Parent. The pleadings of penury in the ears of Sovereign mercy; who hath said, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

It is said that the Lord seldom gives His people much of a victory over the enemies of their own houses, until he has let them feel how potent and deep seated these enemies are; and that in Him alone is the strength of salvation. This makes Sarah Hillman cry out, Grant, dearest Father, that all that Thy righteous controversy is with may be slain by the sword of thy Spirit. Suffer not the enemy to triumph over me; and also that I may never be plucked out of thy holy hand. It is when, through the insinuations of the light of Christ, we are brought to a sense of our estrangement from the Father by sin—brought to a sense of our impotency, and to feel the plague of our own hearts, that we effectually apply to the Physician of value for that balm, which, to the contrite, the passive and self-abased is ever forthcoming for, is adequate to, and mighty to heal all the wounds from which, as fallen and lost creatures, we suffer: for with the Lord is mercy and plenteous redemption. And while the Captain of salvation ever leads those that follow Him first into the wilderness, or a separation from the spirit, manners and maxims of this world, and into "a land not sown," yet, in his own good time, He will give these vineyards from thence, and cause to sing unto Him songs of praise and thanksgiving on the peaceful shores of resignation, rest, and ultimate deliverance.

(To be continued.)

For "The Friend."

#### On the Parallax and Distance of the Sun.

It has been a matter of great importance to astronomers to ascertain, not only the exact form and dimensions of our globe, but also its true distance from the centre of our system. By patient research and laborious measurement of arcs of meridians in different parts of the world, both the true figure of the earth and its absolute size have been satisfactorily ascertained. An inaccurate estimate of the earth's diameter, caused Newton to drop for a time his theory of Universal Gravitation; but some sixteen years afterwards, viz. in 1682, having heard the results of Picard's celebrated measurement of the meridional arc between Paris and Amiens, which had been completed several years before, Newton, with the more accurate knowledge thus furnished him of the earth's diameter, and consequently of the size of the lunar orbit, computed again the effect of the earth's attraction at the distance of the moon, and found, to his inexpressible delight, that it completely confirmed his theory.

The distance of the earth from the sun, is

the great natural unit that is employed in expressing the distances of the other planets from the centre of our system, the standard yard measure, as it has been aptly called, not only of the solar system, but also of the immense universe of suns that stretches in every direction around us. Although the *relative* distances of the planets from the sun have been pretty accurately known since the time of Kepler, the absolute distance (in miles) of any one of them, remained for a long time a matter of great uncertainty. It was not, indeed, until about a century ago, that any reliable approximation was made to the true distance of the sun from the earth. In the early days of astronomy, the form and position of the planetary orbits were unknown: the sun, the moon, the planets, and the fixed stars, were all crowded round the earth at distances of which no conception was formed; and their apparent motions in the heavens were completely misunderstood. One of the Greek philosophers (we do not remember who it was), when inquired of as to the size of the sun, answered: that it was just as large as it appeared to be! Anaximander (born about 610 B. C.), the friend and disciple of Thales, ventured the conjecture that it was not less than the earth. But Anaxagoras, although he lived a hundred years later, was more moderate in his opinions. His theory was, that the sun was a burning plate or globe larger than the Peloponnesus; an idea which, so far as the *size* of the great luminary is concerned, has been *more* than confirmed by modern investigations. Aristarchus, of Samos, who lived about 300 years before the Christian era, was probably the first who made any attempt, on correct principles, to calculate the relative distances of the sun and moon. This he did by observing the angular distance of these luminaries from each other at the time when the moon is dichotomized, that is, when exactly one half of its *earthward* hemisphere is illuminated by the sun. By this method, which is correct enough in principle, although it is not available because of the impossibility of obtaining the angle with sufficient accuracy, Aristarchus calculated that the sun must be eighteen or twenty times as far off as the moon. Eratosthenes, who was nearly cotemporary with Aristarchus, is said to have made a much larger estimate of the sun's distance, and he conjectured that the diameter of the sun was twenty-seven times as great as that of the earth. Hipparchus, whom Playfair calls "the greatest astronomer of antiquity, and one of the inventors in science most justly entitled to admiration," by measuring the breadth of the earth's shadow at the time of a lunar eclipse, computed the sun's distance to be about 1300 times the earth's radius. He flourished about 150 B. C. Nearly three centuries later, Ptolemy, who got many of his ideas from Hipparchus, adopted a similar method, and estimated the sun's distance equal to 1210 times the semi-diameter of the earth. It is observable that the results obtained by Aristarchus, Hipparchus and Ptolemy, were remarkably similar; and yet they were scarcely more than one-twentieth of the true measure.

For more than fourteen centuries after the time of Ptolemy, little or no progress was made towards a more correct estimate of the sun's distance. But towards the close of the sixteenth century, the great observer Tycho Brahe, who has been called "the restorer of

astronomy," and his young friend Kepler, the laborious and ingenious calculator, appeared on the field of action; and early in the next century, viz., in 1609, Galileo invented the telescope. The estimates of the sun's distance by Hipparchus and Ptolemy, made his "horizontal parallax" nearly three minutes of a degree. By the "horizontal parallax" of the sun, is meant the angle contained between two lines drawn from some point in the sun, say from his centre, to the earth, one of them passing through the earth's centre, the other just grazing its surface. It is therefore equivalent to the apparent semi-diameter of the earth as seen from the sun; for at the earth the two lines are separated from each other by a distance equal to the earth's radius. Kepler, from data furnished chiefly by the observations of Tycho, reduced this horizontal parallax of the sun to one minute, indicating a distance of about thirteen and a half millions of miles. The distinguished Halley, the friend and cotemporary of Newton, made the parallax twenty-five seconds, and Newton himself assumed it at twenty seconds, although he was aware that Horrocks and Flamsteed had estimated it as low as twelve seconds. It is a fact of some interest, that the author of the *Principia*, in the first edition of that celebrated work (published in 1687), made his calculations respecting the force of the sun's attraction, on the supposition that the centre of our system was but forty-one millions of miles from us; and in consequence of this error in his data, he made the quantity of matter in the sun about one-thirteenth of the true quantity. During the next forty years, more accurate observations had shown that the sun's parallax had previously been over-estimated, and consequently his distance correspondingly under-estimated; and therefore in the third edition of the *Principia*, published in 1726, the solar parallax is taken at  $10\frac{1}{2}$  seconds, making the sun's mass—that is, his weight or quantity of matter—169,282 times that of the earth, instead of only 28,700 times as in the first edition, this quantity being affected in the proportion of the cube of the number that is assumed as the sun's true distance in making the calculation. We may add that a parallax of  $10\frac{1}{2}$  seconds indicates a distance of about 78 million of miles.

It is observable, that in all the later and more successful attempts above referred to, to obtain the sun's true distance, it has been his *horizontal parallax* that astronomers have endeavored to measure. It will therefore, we think, be worth while to detain the reader a few minutes, while we endeavor to explain to him more fully what is meant by this term. In general terms then, the parallax of a body—whether it be the sun, the moon, a planet, or a meteor flying through the upper regions of our atmosphere,—is the *difference* in the absolute *direction* of the said body, as seen by two observers situated in different parts of the earth. For example, if an observer at Newport, R. I., at a time when the moon is on his meridian, should find by careful measurement, that the centre of its disk is just five degrees south of a certain star; then an observer at Arica,—a small town of Peru, on the tongue of land that extends along the coast between Bolivia and the sea—would at the same time see the moon only about four degrees south of the same star. As the star has no sensible parallax, this difference of one degree in the moon's apparent position is its

*parallax* with reference to the two places on the earth's surface that we have named. We have selected these because, while they are nearly on the same meridian, they are about sixty degrees of latitude apart, and hence the straight line or chord drawn *through the earth*, not on its surface, from one place to the other must be nearly equal to the earth's radius. If therefore one degree is the moon's parallax with reference to these two places, it is also very nearly the moon's "*horizontal parallax*." Owing to the elliptical form of the moon's orbit, her horizontal parallax is sometimes less than a degree, and sometimes a little more than a degree, being when least  $53' 52''$  and when greatest  $61' 32''$ , or  $1^\circ 1' 32''$ . The reader must not confound the comparative position of a heavenly body with reference to the fixed stars with its position relative to the *horizon* of the observer. They are totally different. The former is affected by parallax, the latter by the curvature of the earth. The change in the former as we move from place to place is small; but the latter may be affected to the extent of 180 degrees: and it was the variation in the latter that proved, even to the early astronomers, that the earth is round. Thus, in the illustration given above, if by the Newport observer, the moon was seen just 40 degrees *south* of his zenith, the spectator at Arica (omitting the effect of refraction) would see it 21 degrees *north* of his zenith. If it were not for the *parallax*, he would see it just 20 degrees north of the zenith, but the parallax throws it *one degree farther north*. We have used the moon instead of the sun in this illustration, because the parallax of the latter is too inconsiderable for our purpose, being but eight or nine seconds.

As has already been stated with respect to the sun, so with the moon its horizontal parallax is equivalent to the apparent semi-diameter of the earth as seen from the moon. The apparent diameter of our earth, therefore, to a spectator on the moon would be about two degrees, varying from  $1^\circ 47' 44''$  to  $2^\circ 3' 4''$ . But let us say a few words to elucidate these technical terms, "apparent semi-diameter," and "apparent diameter." They mean respectively the *angular measurement* of the half diameter and the whole diameter of the body that may be spoken of. Thus calling to our aid again our near and interesting neighbor, the moon; when she is at her mean distance from us, her apparent diameter is  $31' 26''$  varying in different parts of her elliptical orbit from  $29' 3''$  to  $33' 31''$ . Now, if at the time of full moon we were to conceive an arc—a quarter of a circle—drawn on the apparent concave of the sky from the zenith of the observer, through the moon to the horizon, the said arc or quadrant would contain 90 degrees; and if we had an instrument suited to the purpose, we would find that the moon's round disc would cover about one one-hundred and eightieth part of the said arc: but the one one-hundred and eightieth part of 90 degrees is just half of one degree: therefore we would conclude, that the moon's angular breadth as seen from the earth, in other words her "apparent diameter," was at the time of the observation about half a degree, or 30 minutes. This, therefore, is what is meant when we say that the moon's apparent diameter is 30 minutes, or that its apparent semi-diameter is 15 minutes.

The difficulty of ascertaining the sun's parallax by any direct method, will be in some

measure understood and appreciated when it is stated, that even if two stations suitable for the purpose could be selected on the earth's surface as much as a *whole* diameter apart, the undertaking would be equivalent to an attempt to measure the difference in the *moon's* position among the stars when she is viewed from two places on our globe only *twenty* miles apart; nay, the former undertaking would be far more laborious in its execution, and more uncertain in its results, than the latter, owing to the greater difficulty of ascertaining with sufficient accuracy the length of the *base line* which, in the one case, would be nearly eight thousand miles, while in the other, it would be but twenty miles.

But, inasmuch as the *relative* distances of the earth and other planets from the sun are accurately known—having been deduced both by direct observations and from their periodic times by means of Kepler's Third Law—if we can seize on any *one* of the planets at a time when it is much *nearer* to us than the sun, we can measure its parallax, and thence by a simple proportion obtain the sun's parallax. Jupiter and the three planets beyond him, never come as near to us as the sun; Mars, Venus and Mercury, are at times considerably nearer than that luminary; but in the case of Mercury the difference is not sufficient to make it worth while for astronomers to pay much attention to him on this behalf. Mars, when in opposition, is usually about twice as near to us as the sun; and is to that extent more favorably situated for obtaining his parallax. Hence he has been made use of for this purpose. But when, at the time of opposition, he happens to be also in or near his perihelion, then his distance from us is only 37 one-hundredths of the sun's mean distance, and he is, therefore, nearly three times more favorably situated for the determination of his parallax than the sun ordinarily is, (we may say, than the sun ever is. Such a favorable coincidence happened in 1751; Mars at the time of opposition that year being very near to the perihelion point of his orbit. Accordingly two astronomers, by previous arrangement, made the requisite observations; they were, of course, posted at distant stations; Wargentin was at Stockholm, and Lacaille, at the Cape of Good Hope; both places being nearly on the same meridian, but having a difference of latitude of  $93^\circ 18'$ , at therefore 5,764 miles apart, as measured by *straight* line or chord drawn from one place to the other *through* the earth. The resulting horizontal parallax of Mars at the time of the observations was  $24\frac{1}{2}$  seconds. To obtain from this the sun's mean parallax, we say, As 1 (the mean distance of the sun) is to 37 (the relative distance of Mars at the time), so is 2 seconds the parallax of Mars at the time, to seconds, the mean horizontal parallax of the sun; a result remarkably near the correct value.

But *Venus* is the most favorably situated of the planets, for the determination of parallax. When in inferior conjunction with the sun she is only about *two-sevenths* as distant from that body; and if she happens at the same time to be so near her node as to pass direct between us and the sun, appearing as a dark spot crossing the sun's disk—a coincidence which occurs at alternate intervals of 8 at about 113 years\*—she offers the astronomer

\* More accurately, the intervals are  $105\frac{1}{2}$ , 8,  $121\frac{1}{2}$ ,  $105\frac{1}{2}$ , 8,  $121\frac{1}{2}$ , 8; &c.

an excellent opportunity of ascertaining first, or relative parallax as referred to the sun, and hence the absolute parallax of each.

We have been led to make the foregoing statement of some of the more interesting and important points of our subject, as an introduction to an article on *The Approaching Transit of Venus*, which it is proposed to transfer to "The Friend," with some modifications, from one of the foreign journals; but that which was meant to be a brief preface, has become so unexpectedly extended, that the article itself must be deferred to the next number. LLN.

Better is a little with the fear of the Lord, than a great treasure, and trouble therewith.

## THE FRIEND.

ELEVENTH MONTH 22, 1873.

From the accounts received from various parts of the country, of the circumstances attending meetings held under the sanction of recent Yearly Meetings, and conducted by persons appointed for the purpose, it becomes more and more evident that the members continue to diverge more widely and distinctly their views respecting the important subject of Divine worship, and as to what may be permitted or encouraged to take place under profession of worship, among those who assemble under the name of Friends. This is one of the anticipated results of the existing difference in religious faith that has been for many years dividing the Society; and we apprehend will go on manifesting its fruits, until the "strange fire" which it has kindled has burnt out or been extinguished.

A correspondent speaking of the "General Meeting" held at Richmond, Indiana, in the first part of this month, under the care and oversight of a committee of Indiana Yearly Meeting, says, "It exceeds any thing ever known among Friends, having taken the shape of a genuine Methodist 'love feast,' or revival. Old, steady Friends have joined in and attended regularly, and singing, preaching, praying, shouting and groaning are part of the adjuncts. \* \* \* Nearly all the prominent Friends [including the Clerk of the Yearly Meeting] are actors in these scenes of humiliation. There are forms for mourners, &c., and a great deal of hymn singing, &c., is indulged in. The meetings in the mornings sometimes last from 10 o'clock to 2 and 3 o'clock, P. M., and those in the evening from 7½ o'clock to 1 o'clock."

In looking over the Society we are sorrowfully impressed with the fact that there are comparatively few left who are willing to stand firmly and suffer patiently for the original doctrines and testimonies of Friends. This pseudo religious excitement is so epidemic in its character, and so readily propagated from one to another, and there is what such a disposition to palliate, and under a false notion of charity, to gloss over and find excuses for these aberrations from the principles and practices of Friends, that not a few who confess they see that the whole thing is an error, yet flinch from declaring or acting decidedly against its different developments, whether they be in such acts and scenes as

above mentioned, or in the preaching and praying which lead into and stimulate them. But we would ask, is not the time at hand, or has it not come, when the members will have to take an open stand on one side or the other; for as Wm. Penn justly says, "where principles are at stake, a neutral is either a hypocrite or a coward." It is certain that what are now called "old fashioned" Friends, cannot unite with such proceedings as are being weekly enacted in some parts of the Society; nor can they rightly consent to be implicated in the stumbling charge made by other religious Societies, that Friends have found it necessary to modify their principles.

It is not necessary to call in question the convictions or the sincerity of those who think it right to adopt the views recently and widely spread among the members, or to engage in these newly introduced exercises and modes of worship: in these respects to their own Master they must stand or fall. But how they can reconcile claiming to be Friends, while pursuing the course they are, with their loud professions of "consecration" and "holiness," we cannot understand. The Hicksites did and still do the same thing, and though theirs was the grievous error of denying the divinity of Jesus Christ, and the efficacy of the atonement made by his sacrifice on Calvary; while the present troublers of the church preach up a literal belief in both, as all sufficient for immediate salvation; yet the latter, like the former, is repugnant to the principles held by Friends, and those who adhere to these well known principles cannot have fellowship with either.

That it is a time of shaking, of trial and perplexity, especially to the younger members in the Society, no one can doubt, and when so many older ones, who ought to know better, are led away by the "splendidly delusive spirit that has gone out into the camp," we may not wonder that many of them are captivated by it.

It may not be unprofitable to revive at the present time the following extracts from the manuscript in the hand writing of that exemplary and devoted minister of Christ, William Jackson, late of Chester county, and found among his papers after his death. He states it was secretly but intelligibly communicated to him by the Head of the church, while sitting in meeting in the 9th month of 1769, and pondering on the state of the Society and its future condition. That the "perilous times" of which he was forewarned, included the revolutionary war and the Hicksite heresy, we doubt not; but we have no more doubt that they also referred to the present period of "treading down and perplexity."

"Your fathers purchased the Truth through many hardships and grievous sufferings outwardly; and it was precious in their eyes; the testimonies thereof preferred to all other considerations, or outward enjoyments. And is it a light thing, O ye backsliding children, to trample on my testimonies, and to disregard my precepts which I committed unto them. Or is it a time for you, ye that dwell at ease in sealed houses, or in the pursuit and enjoyment of outward possessions, and my house, wherein your fathers worshipped me in the beauty of holiness, lying waste, and the advancement of my cause of Truth neglected? My truth shall yet be precious to a scattered remnant amongst you, whom I have chosen here and there; and am choosing, trying, and

preparing in the furnace of affliction, as it were, one of a city, and two of a tribe, who shall bear my name, and show forth my praise in the midst of this crooked and rebellious generation, who are stiff necked and hard-hearted. Though I have visited them repeatedly with message after message, line upon line, and precept upon precept, through my servants whom I have constrained and sent among them, for many years back, yet they will not hearken to my voice, nor lend an ear to my words through my messengers, nor to the immediate instructions and reproofs of my Spirit, which testified the same things within them, bearing witness to the truth of my message outwardly communicated. Notwithstanding I have thus invited and called to them in compassion repeatedly, to return to my fear, and have given them space of time to repent, yet they have chosen their own ways, and still follow after their own pursuits, which are full of snares and dangers (though they see it not; ) therefore, snares and dangers shall begin to overtake, and surprise or surround them, whereby many shall be brought into confusion, and fearfulness shall greatly surprise them when no succor is near for their relief; and my servants, my chosen few, shall find it to be their duty more and more to withdraw in spirit from the fellowship of those who inhabit the outward court; and who, instead of worshipping me according to their pretensions, have either neglected assembling in a suitable zeal for that purpose, or when assembled, have used hypocrisy, and even dissembled in my presence to the stumbling of weak inquirers. My servants shall be more and more withdrawn into the inner court, where I will feed, nourish and protect them from all the snares and dangers that shall greatly afflict their formal professing brethren. And I will yet be sanctified in the sight of those who have disregarded my precepts; being relapsed from my fear into ease and forgetfulness, have cast my covenant behind their backs, even slighting the means which I have promoted through the channel of my faithful servants, for reforming, searching, and cleansing my church.

"And notwithstanding the perilous times that are coming, let my little ones, my faithful remnant, be comforted; the ease with them shall not always be so afflicting and painful, as it appears to be now. I have a great work begun, which shall be carried on, notwithstanding all opposition. I will utterly remove the false balance that has prevailed, and I will demolish the bag of deceitful weights, where-with some have been weighing themselves and their services, being deceived thereby, and in the pride of their hearts have kicked against my Word, and rejected my dispensation as a vain thing, although I intended them for their instruction and profit.

"Yea, the lofty looks of man shall be humbled, and the haughtiness of my people shall be bowed down; and my name and truth alone shall be exalted; saith the Lord. I will search Jerusalem as with candles, yea, I will break the strong holds of all such who have made lies their refuge; and I will punish the members of the church who are settled upon their lees: and some of this generation shall be mighty instruments in mine hand to bring my great work forward; I will wonderfully dignify them with strength, wisdom and courage in my services; so that nothing of hypocrisy or dissimulation shall be able to stand before

them; for I will be their Captain, and they shall follow my direction; acting in my counsel; though their steps and proceedings may, in many instances or respects, seem strange to those whose eyes are not clearly opened to perceive my dispensations; yet they shall prosper and prevail, to the exaltation of my glory; saith the Lord!"

#### SUMMARY OF EVENTS.

**FOREIGN.**—The report of the prolongation committee was read in the French Assembly the 15th inst. It commences by showing the difficulties of prolonging MacMahon's powers with the present organic laws. To do so, it says, would result in a more or less disguised dictatorship under the title of President of the Republic. France wants a settled government, but it is impossible to grant MacMahon more than five years power. The report also proposes to so constitute the Republic that France may not become the prey of revolutions, and recommends the appointment of a committee of thirty to consider constitutional bills. It concludes by appealing to the Conservatives to help found the Republic, now that the schemes of the Monarchists have failed, otherwise a dissolution of the Assembly is inevitable.

In the election for members of the Assembly on the 16th inst., the Republicans carried the Department of the Aube.

Three thousand Communists are still in prison awaiting trial.

The trial of Colonel Stoffel, at Versailles, for using language while giving his testimony in the Bazaine trial, disrespectful to the public prosecutors, resulted in his being sentenced to three months imprisonment and the payment of costs.

Abdel Kader, the Arab chieftain, who so long resisted the French in Algeria, died in Paris the 11th inst.

The produce of the direct and indirect taxes in France, for the first nine months of the present year, is published in the *Journal officiel*. The former brought in 485,000,000, being 38,500,000 more than the sum calculated on for that period. The indirect taxes show a deficit for the same time. The estimate in the budget was 1,303,000,000, whereas the receipt is only 1,297,000,000, being a difference of 6,000,000. President MacMahon sent a message to the Assembly on the 17th inst., in which he asks that the powers of the present Executive may be prolonged for seven years; he requests also that there be no postponement of the action prolonging his powers until after the constitutional bills are voted. If his term is prolonged, he will use the powers granted in the defence of conservative ideas, which he is convinced are those of the majority of the nation.

In the Bazaine court martial, Blondin, director of the Bank of Metz during the siege, testified that General Coffinieres urged him to conceal a quantity of gold on the 20th of 8th mo., saying the Prussians would enter the city in a few days. The trial is not apparently near its close.

The German government has addressed a remonstrance to France on account of the pastoral issued by the Bishop of Nancy, ordering prayers for the recovery of Metz and Strasburg.

As soon as intelligence of the capture of the *Virginus* reached Madrid, the U. S. Minister made a proper representation of the case to the Spanish government, and in consequence the Cuban authorities were requested by the Minister of Foreign affairs to stay further proceedings until the matter could be fully and calmly investigated. The orders of the home government were, however, totally disregarded, and after executing the rebel generals, many other persons found on the vessel were put to death. The captain and thirty-six of the crew were executed at Santiago de Cuba on the 7th inst., and on the next day twelve more of the Cuban volunteers were shot. A Havana dispatch of the 14th says, the trials of all the prisoners taken on the *Virginus* are concluded, and out of the whole number only eighteen will be saved from death. Some of these will be condemned to the chain gang, and four or five set at liberty. The U. S. Minister at Madrid has been instructed from Washington, to enter with the Spanish government a strong protest against the proceedings at Santiago, characterizing them as an outrage on civilization and humanity, and an insult to the American government.

Cartagena is still held by the insurgents. It is reported that another battle has taken place between the Carlists and the Republicans, again resulting in a victory for the former. The Republicans are said to have

lost 1300 men, and the Carlists 200. A Bayonne dispatch says that Don Carlos has struck a medal in commemoration of the recent victory over the Republican forces.

The Italian Parliament was opened in Rome, by the king, on the 15th inst. In his speech the king said he hoped for a continuance of the work of internal organization; that thus Italy might increase her prosperity amid order and safety—the two indispensable conditions of industry and progress. The relations with all foreign powers are friendly. Since the causes of war between Austria and Italy have disappeared, there remains nothing but the confidence of mutual interests and wise friendship. Testimonials of affection for Italy have been addressed by the emperors and peoples of both Austria and Germany. In reference to the Pope he said, "We will respect his religious sentiments and his liberty, but will not permit attacks upon the nation and its institutions."

The first budget ever published in Egypt has just been issued by authority of the Khedive. It gives details of the estimated revenue and expenditure for the twelve months from the 10th of 9th month, 1873, to the 10th of 9th month, 1874, and shows revenue equal to £10,166,000, and expenditure equal to £9,046,000, leaving a surplus of £1,120,000.

Advices from Rio Janeiro to the 23d ult., have been received in Lisbon. The small pox prevails in Rio to an alarming extent. The revolution in Paraguay has been suppressed.

The German Federal Council has ordered the distribution among the States of the Empire of another instalment of the French war indemnity, amounting to three millions of dollars.

On the 14th inst. the German government made a further investment of \$3,000,000 in U. States funded loan.

The plan of constructing a railway in connection with the Ashantee expedition, has been given up as impracticable, and the shipment of rails from England has been discontinued.

The Dean of Westminster has been appointed to proceed to St. Petersburg to perform the Protestant marriage of the Duke of Edinburgh with the Grand Duchess Marie, of Russia.

Intelligence has been received in London that famine prevails in Greenland, caused by the failure of the fisheries. In one village alone 150 persons had starved to death.

The committee of the London Stock Exchange have adopted a resolution that four British shillings per dollar shall be the rate of exchange after the 3d proximo. Under the present improved methods of refining, the gold contained in the worn silver coin withdrawn from circulation in Great Britain can be extracted in sufficient quantity to render the operation profitable. Thus, in 1872, crowns and half crowns weighing 117,048 ounces were subjected to refining, and 81.27 ounces of gold were recovered.

The Foreign Office has instructed the British Minister at Madrid, the consuls at Havana and Santiago, and the Governor of Jamaica, that the English government reserves its decision on the question of the executions which have already taken place at Santiago, but will hold the Spanish government, and all concerned, responsible for any additional executions of British subjects.

London, 11th mo. 17th.—Consols, 92½. U. S. sixes, 1865, 93½; five per cents, 91.

Liverpool.—Cotton to arrive is 1-16d. cheaper. Sales of uplands shipped in the 10th and 11th months, 8½d.; low middlings deliverable in the 12th month, 8¼d.

A dispatch from Aden says: "An encounter took place recently in the district of El Ahsa, between bodies of Arabs and Turks, in which three hundred of the former and seventy of the latter were killed and wounded. It is probable that in consequence of this occurrence the British force at Aden will interfere, and prevent encroachments by the Turks upon the territory of the surrounding tribes."

Much adulterated tea is now shipped from China. In London there was recently 10,000,000 pounds in bond, which had been condemned as unfit for consumption, and notices have been given to merchants in China that all spurious teas will henceforth be destroyed.

The new Vienna water-works were opened on the 24th ultimo in the presence of the Emperor, the Archdukes and various high officials. The water comes from the Alps, a distance of fifty-four miles, by means of tunnels and aqueducts. The cost of the works has been about \$10,000,000, and they have been finished in three years and a half.

UNITED STATES.—The interments in Philadelphia last week numbered 255. There were 41 of consump-

tion, 11 disease of the heart, 12 inflammation of the lungs, and 12 old age.

In New York there were 525 deaths last week. Nine hundred and forty thousand operatives are employed in the production of iron in the United States; 42,000 of these are employed in preparing ore and fuel; 25,000 in preparing fuel for rolling mills; 42,000 in the rolling mills; 23,500 in blast furnaces, and 3500 bloomeries; 800,000 are engaged in manufacturing articles of iron. The value of pig iron manufactured last year was \$75,000,000. The product of the rolling mill and forges was \$63,000,000, and the entire value of manufactured iron for the year was \$900,000,000.

*The Markets, &c.*—The following were the quotations on the 17th inst. *New York*.—American gold, 106 U. S. sixes, 1881, 114¼; ditto, 1865, 109¾; new five per cents, 109. Superfine flour, \$5.20 a \$5.70; Standard, \$5.90 a \$6.45; finer brands, \$6.50 a \$10.25. *Wholesale*.—Canada wheat, \$1.65; red western, \$1.49; No. 2 Chicago spring, \$1.35 a \$1.36. State barley, \$1.50. Oats, 52 55 cts. Yellow corn, 66 cts.; western white, 75 c. *Philadelphia*.—Cotton, 15½ a 16 cts. for uplands at New Orleans. Crude petroleum, 10¼ cts.; standard white, 14½ cts. Superfine flour, \$4 a \$4.75; extra, \$5.50; finer brands, \$6 a \$10. White wheat, \$1.62 a \$1.78; amber, \$1.55 a \$1.64; red, \$1.45 a \$1.55. Rye, 76 a 80 cts. Yellow corn, 64 a 65 cts. Oats, 46 a cts. Smoked hams, 11 a 13 cts. Lard, 7½ a 7½ c. Clover seed, 6 a 7½ cts. Beef cattle were in better demand, and prices were higher. About 2300 arrived at Philadelphia, sold at 6½ a 7 cts. per lb. gross for extra; 5 a 6 cts. fair to good, and 3 a 4 cts. per lb. gross for common. Sheep sold at 4½ a 5½ cts. per lb. gross. Receipts, 100 head. Corn fed hogs, \$6 a \$6.50 per 100 lb. net. Sales of 5,500 head. *Chicago*.—No. 1 spring wheat, \$1.60; No. 2 do., \$1.03; No. 3 do., 95 cts. No. 2 mixed corn, 39 cts. No. 2 oats, 30 cts. Rye, 62 cts. Barley, \$1.25 a \$1.33. Lard, 7½ cts. *Baltimore*.—Choice white wheat, \$1.65; choice amber, \$1.70; red, \$1.40 a \$1.60. White corn, 70 cts.; yellow, 63 cts. Oats, 45 a 50 cts. *Louis*.—No. 2 winter red wheat, \$1.52; No. 3 do., \$1.35 a \$1.27; No. 2 spring, 95 cts. No. 2 mixed corn, 40 cts. Oats, 35 a 36 cts. *Cincinnati*.—Family flour, \$6 a \$6.55. Wheat, \$1.31. New corn, 43 cts. Rye, 50 cts. Oats, 33 a 42 cts. Lard, 7 a 7½ cts.

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To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent. Apply to John Callen, Forrest Building, 119 S. Fourth St. Henry Harris, 512 Walnut St.

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As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

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DIED, at his residence, on the 1st of 11th mo. 1873, in the 63d year of his age, AMOS CORE, a member of the Middleton Monthly and Particular Meeting, Columbiana Co., Ohio.

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For "The Friend,"

Memoirs and Letters of Sarah Hillman.

(Continued from page 109.)

It is recorded of Him, the Lord of life and glory, who ascended up on high and led captivity captive, that He "gave gifts unto men." And how true is it, that if the Lord be our shepherd, then however weak and feeble, and unworthy we may feel ourselves, He will make a way where there seems to be no way; and will, as we hold fast our allegiance in faithful and faithfulness, turn again our captivity, however sore it be, as the streams of the south; and will give gifts for the perfecting of the gifts, for the work of the ministry, for the edifying of the body of Christ. Such a gift we are prepared to believe is forthcoming to our dear friend; and the time seems near at hand—though in reality not yet\*—when an open acknowledgment of her Redeemer's name and cause must, if obedience keep pace with knowledge to the law of her God inwardly revealed, soon be made in the religious assemblies of the people.

How instructive it is to observe her caution and prudence under all the turnings of the Lord's holy, chastening hand upon her, to prepare for that which the prophet, in his greater measure, experienced when he cried out, "Woe be me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips," &c. But this was but the forerunner of the following: "Then flew one of the seraphims unto me, having a live coal in his hand \* \* \* and he laid it upon my mouth;" which prepared for the humble, obedient, passive offering as a living sacrifice, "Here am I, send me." Sarah Hillman felt the work of the ministry to be an awful work; she desired to be thoroughly cleansed from all self-confidence; she asked not to be spared painful baptisms; heeding no doubt the precept of the same evangelical prophet already quoted: "Be ye clean, that bear the vessels of the Lord."

While there may be danger, as there have been instances of withholding in this way

more than is meet, and thus erring on the other hand; and while we wish not to discourage—so far as these remarks may—the least child called of their Father in heaven, in sweetness, in simplicity, humility, and child-like dependence, to the advocacy of His cause and kingdom before men, would that all who have since her day spoken in our religious meetings, had known and felt the solicitude and caution of this wise handmaiden! Would, they had been *as careful* to bide the full time of preparation; to let patience have her perfect work; to go full oft for instruction to the potter's house; to remain the full and appointed season in the stripping chamber, and in the washing pool; and withal, to feel that without Christ Jesus and the leavening, preserving, invincible power of His grace when submitted to, they are truly nothing and could do nothing to His glory! Then, if there were fewer speakers, and fewer words spoken, these we might hope would be anointed teachers, with their lessons learned in Jordan's veriest depths, whence some of the life-giving power of the Holy Spirit would, without the sound of the tool, witness for their offerings.

No date; but probably the early part of 1817. "The work of the ministry has ever appeared to me to be a very awful work; but at present I think it is increasingly so. To stand forth in the assemblies of God's people, and there speak of Him—to break the silence of a congregation—how awful! And how pure must one be before fitted for so important a vocation. My soul is humbled within me at times under the prospect; knowing the frailties of my nature, and fearing lest it is all delusion—lest I should, by putting my hand to the ark, offend the Lord. Sometimes I think it strange that my mind is thus exercised, and endeavor to persuade myself it cannot be that I am called to this great work, and try to shake off the exercise. But it returns again; and now my desires are, if it is thy will, blessed Father, thou wouldst be pleased to grant a sure evidence of it, and a portion of strength to perform. Make me more passive; destroy all the dregs of corruption which remain in me, and cleanse me thoroughly; so that all my confidence may be in Thee. Let me abide in the bottom of Jordan till preparation of heart is experienced to bring up stones of memorial to the honor of thy great name."

Without date. "O that my covering might be the garment of humility; and my adorning a meek and quiet spirit.

"3rd mo. 10th, 1817. This morning attended our week-day meeting, which proved indeed a season of favor. Soon after taking my seat, so great was the distress of my mind that I was ready to cry out, 'Can these dry bones live?' Yet after some time, our beloved friend, \_\_\_\_\_, was led to set forth the glorious state of those who, by attending to the law of the spirit of life in Christ Jesus, have washed their robes, and become inhabitants in those man-

sions prepared for the righteous. Earnest breathings of spirit were begotten in me, that the precious savor felt in this meeting might not pass away as the morning cloud or the early dew, but remain upon us to nourish up the soul; and that we might be more engaged to continue in the way of well-doing to the end, that so we may obtain the crown.

"5th mo. 11th. After a long season in which many different dispensations have been experienced, I am induced to add a few remarks to my diary. My heart has felt I trust some degree of submission to the Divine will at seasons, though there seems to be a want of true and experimental knowledge. I am led at times to fear the crown, which has been shown me, is given to another, through my unwillingness to enter into the labor. And at others I have thought the work of preparation is not fully effected, and that is the reason why I have to travel so long in the deeps. When I reflect that in the deep pearls are procured, how it animates and encourages to abide here and seek therefor. But when presentations of suffering and baptism are offered, my poor, unregenerate nature is ready to flinch therefrom; and the language of my heart is, How can I go, or how can I speak? I am a child. My family is poor in Manassah, and I am the least in my Father's house. O that my soul was more purified! Let the language of my spirit be, Lord strengthen! Suffer me not to swerve to the right hand or to the left! Grant an indisputable evidence of thy righteous will; for I desire to serve Thee. Thou hast been pleased to call me, and O! that thou wouldst cause thy judgments so to take hold upon me, that every earthly gratification may be thoroughly purged from me, and my heart made clean and fitted for the reception of thy holy presence; that thus the place where briars and thorns grew, may produce pleasant fruits.

"The life is more than meat, and the body than raiment. And if the life is preserved it is enough. This is a state of trial and exercise; and all who are engaged to enlist under the banner of the Lamb, have their share of suffering. But if we are only brought thereby to the true sheepfold, there is no cause to mourn; for there is no true joy in anything this world affords. He only is the happy man who follows the pointings of Truth in all things, and is willing to suffer any privation for the sake of peace with his God.

"12th. Attended our week-day meeting. Went in much dread, lest I might feel the necessity of opening my mouth therein; but found nothing more to do, than to labor after a settlement in the quiet habitation, and obey the command to tarry there till power from on high was received. Much painful exercise was my portion. Near the close a little encouragement was administered through the ministry of dear \_\_\_\_\_. He was concerned to invite those who had been willing in the day of the Lord's power to follow him, to con-

\* The time of S. H.'s first appearance in the ministry, is believed to have been on First-day the 23th of Third month, 1830, at Westfield, N. J., when in company with her beloved friends, George and Ann Jones.

time steadfast. Assuring them that however they might be tempted, the Lord would always furnish a way to escape. Oh! that these seasons may not be forgotten; but be treasured up, that my faith fail not; for truly I never saw a time when all things seemed so fluctuating. Every mountain and island seem removed; and nothing to rest upon but the Divine mercy. May every false rest be totally broken up, and the new Jerusalem, wherein dwelleth righteousness, established. It is indeed a time wherein mourning seems to be the garment worn by many at seasons, yet as we become willing to abide all our necessary baptisms, a belief is sometimes permitted to attend that the garment of praise will in due time be granted, and ability furnished to acknowledge, 'Hitherto the Lord hath helped.'

No date. "How awful is death! How awful the approach of the pale horse and his rider, to him who has not been concerned to set his house in order! He has been permitted to summon one in the bloom of life; one perhaps who had formed plans of long continuance here, and who had promised himself much pleasure in the society of the partner of his life, and the innocent prattle of his sweet babes. But he has been summoned to appear before the dread tribunal—suddenly called to meet his God. May we all be aroused to a sense of the necessity of witnessing preparation for this awful change before the midnight cry go forth; for there is no work, nor device in the grave. O, dear Lord, stain the glory of this world in our view, that we may become weaned therefrom, and be qualified to say unto others, follow us as we are endeavoring to follow Thee! Thou, dearest Father, knowest us altogether as we are. Wilt Thou be pleased to quicken to more lively zeal in putting away those things which hinder our progress in the way and work which Thou appointest unto us. We pray to Thee to preserve us—for we can do nothing of ourselves—out of temptation; and deliver us from evil; for thine is the kingdom, and power, and glory forever."

(To be continued.)

*Fragment on Prayer.*—Can there be any thing more imperative than the command, "Watch and pray!" or any language more sweet and encouraging than "Pray unto thy Father, who seeth in secret?"

Doubtless Christians should live in the spirit of prayer. "It is the Christian's vital breath," and marvellous is the privilege, unto this day and hour, of communion with the Almighty power, God over all, who breathed the breath of life whereby we became living souls. By the same Almighty power, we are kept from the path of destruction. Sweet is the inviting language of our Redeemer, who has cast up a new and consecrated way, by which we have access to the mercy-seat. "When ye pray," said He, "say, our Father." Glorious privilege! that while clothed with human nature, feeling and mourning our omissions and commissions, we may "kneel before the Lord our Maker," in prostration of body, soul and spirit. Although utterance may fail, there is an availing sigh, a tear of contrition, and a Spirit, better than our own, helping our infirmities. I allude not to any forms, but the real, humble breathings of the soul, a thirst for the living God.—*Mary Capper.*

There is a great difference between rudeness and plainness.

### Comets.

(Continued from page 106.)

According to the theory now generally accepted, comets enter the solar system *ab extra*, move in parabolas or hyperbolas around the sun, and, if undisturbed by the planets, pass off beyond the limits of the sun's attraction, to be seen no more. If in their motion, however, they approach very near any of the larger planets, their direction is changed by planetary perturbation,—their orbits being sometimes transformed into ellipses. The new orbits of such bodies would pass very nearly through the points at which their greatest perturbation occurred; and accordingly we find that the aphelia of a large proportion of the periodic comets are near the orbits of the major planets. "I admit," says M. Hock, "that the orbits of comets are by nature parabolas or hyperbolas, and that in the cases when elliptical orbits are met with, these are occasioned by planetary attractions, or derive their character from the uncertainty of our observations. To allow the contrary would be to admit some comets as permanent members of our planetary system, to which they ought to have belonged since its origin, and so to assert the simultaneous birth of that system and of these comets. As for me, I attribute to these a primitive wandering character. Travelling through space, they move from one star to another in order to leave it again, provided they do not meet any obstacle that may force them to remain in its vicinity. Such an obstacle was Jupiter, in the neighborhood of our sun, for the comets of Lexell and Brorsen, and probably for the greater part of periodical comets; the other part of which may be indebted for their elliptical orbits to the attractions of Saturn and the remaining planets.

Generally, then, comets come to us from some star or other. The attraction of our sun modifies their orbit, as had been done already by each star through whose sphere of attraction they had passed. We can put the question if they come as single bodies or united in systems."

The conclusion of this astronomer's interesting discussion is that—

"There are systems of comets in space that are broken up by the attraction of our sun, and whose members attain, as isolated bodies, the vicinity of the earth during a course of several years."

Lexell's comet of 1770 is the most remarkable instance known of the change produced in the orbits of these bodies by planetary attraction. This comet passed so near Jupiter in 1779 that the attraction of the latter was 200 times greater than that of the sun. The consequence was that the comet, whose mean distance corresponded to a period of  $5\frac{1}{2}$  years, was thrown into an orbit so entirely different that it has never since been visible.

The great comet of 1858 was one of the most remarkable in the nineteenth century. It was discovered on the 2d of June, by Donati, of Florence, and first became visible to the naked eye about the last of August. The comet attained its greatest brilliancy about the 10th of October, when its distance from the earth was 50,000,000 miles. The length of its tail somewhat exceeded this distance. If, therefore, the comet had been at that time directly between the sun and the earth, the latter must have been enveloped for a number of hours in the cometic matter.

The observations of this comet during a period of five months enabled astronomers to

determine the elements of its orbit within small limits of error. It completes a revolution, according to Newcomb, in 1854 years in an orbit somewhat more eccentric than that of Halley's comet. It will not return before the 38th century, and will only reach its aphelion about the year 2800. Its motion per second when nearest the sun is 36 miles when most remote, only 234 yards.

In the year 466 B. C., a large comet appeared simultaneously with the famous fall of meteoric stones near Ægyptos. The former was supposed by the ancients to have had some agency in producing the latter phenomenon. Another of extraordinary magnitude appeared in the year 373 B. C. This comet was so bright as to throw shadows, and its tail extended one-third of the distance from the horizon to the zenith. The years 156, 136, 130, and 48, before our era, were also signalized by the appearance of very large comets. The apparent magnitude of the first of these is said to have equaled that of the sun itself; while its light was sufficient to diminish sensibly the darkness of the night. The second is said to have filled a fourth part of the celestial hemisphere. The comet of 130 B. C., sometimes called the comet of Mithridates, because of its appearance about the time of his birth, is said to have rivaled the sun in splendor.

In A. D. 178 a large comet was visible during a period of nearly three months. Its nucleus had a remarkably red or fiery appearance, and the greatest length of its tail exceeded 60°. The most brilliant comets of the sixth century were probably those of 531 and 582. The train of the latter, as seen in the west soon after sunset, presented the appearance of a distant conflagration.

Great comets appeared in the years 975, 1264, and 1556. Of these, the comet of 1264 had the greatest apparent magnitude. It was first seen early in July, and attained its greatest brilliancy in the latter part of August, when its tail was 100° in length. It disappeared on the 3d of October, about the time of the death of Pope Urban IV., of which event the comet, in consequence of this coincidence, was considered the precursor. These comets, on account of the similarity of their elements, were believed by many astronomers to be the same, and to have a period of about 300 years. In the case of identity, however, another reappearance should have occurred soon after the middle of the nineteenth century. As no such return was observed, we may conclude that the comets were not the same, and that their periods are wholly unknown.

The comet discovered on the 10th of November, 1618, was one of the largest in modern times; its tail having attained the extraordinary length of 104°. The comet of 1652, so carefully observed by Hevelius, almost equaled the moon in apparent magnitude. It shone however, with a lurid, dismal light. The tail of the comet of 1680 was 90° in length. This body is also remarkable for its near approach to the sun; its least distance from the solar surface having been only 147,000 miles. I will always be especially memorable, however, for having furnished Newton the data by means of which he first showed that comet in their orbital motions are governed by the same principle that regulates the planetary revolutions.

Of all the comets which appeared durin



the eighteenth century, that which passed its perihelion on the 7th of October, 1769, had the greatest apparent magnitude. It was discovered by Messier on the 8th of August, and continued to be observed till the 1st of December. On the 11th of September the length of its tail was 97°. The comet discovered on the 26th of March, 1811, is in some respects the most remarkable on record. It was observed during a period of 16 months and 22 days,—the longest period of visibility known. On account of its situation with respect to the earth, the apparent length of its tail was much less than that of some other comets; its true length, however, was at one time 120,000,000 miles; and Sir William Herschel found that on the 12th of October the greatest circular section of the tail was 15,000,000 miles in diameter. The same astronomer found the diameter of the head of the comet to be 127,000 miles, and that of the envelope at least 643,000. As a general thing, the length of a comet-tail increases very rapidly as the body approaches the sun. But the perihelion distance of the comet of 1811 was considerably greater than the distance of the earth from the sun; while its nearest approach to the earth was 110,000,000 miles. Its true magnitude, therefore, has probably not been surpassed by any other observed; and had its perihelion been very near the sun, it must have exhibited an appearance of terrific grandeur. This comet has an elliptic orbit, and its period, according to Argelander, is 3065 years.

The great comet of 1861 was discovered on the 13th of May, by John Tebbut, Jr., of New South Wales. In this country, as well as in Europe, it was first generally observed on the evening of June 30,—19 days after its perihelion passage. Sir John Herschel, who observed it in Kent, England, remarks that it far exceeded in brilliancy any comet he had ever seen, not excepting those of 1811 and 1858. According to Father Secchi, of the Collegio Romano, the length of its tail was 118°. This, with a single exception, is the greatest on record. The computed orbit is elliptical; the period, 419 years.

(To be continued.)

The first thought of repentance, or *desire of turning to God*, is thy first discovery of the light and Spirit of God within thee; it is the voice and language of the Word of God within thee, though thou knowest it not; it is the bruise of thy serpent's head; thy dear Immanuel, who is beginning to preach within thee that same which he formerly preached, saying, "Repent, for the Kingdom of Heaven is at hand." But, above all things, beware of taking this desire of repentance to be the effect of thy own natural sense and reason, for in so doing thou lovest the key of all the heavenly treasure that is in thee; thou shuttest the door against God, turnest away from Him; and thy repentance (if thou hast any) will be only a vain, unprofitable work of thine own hands, that will do thee no more good than a well that is without water.

But if thou takest this awakened desire of turning to God to be, as in truth it is, the coming of Christ in thy soul, the working, redeeming power of the light and spirit of the Holy Jesus within thee—if thou dost reverence and *adhere* to it, as such, this faith will save thee, will make thee whole; and by thus believing in Christ, though thou wert dead, yet shalt thou live.—*William Law.*

For "The Friend."

### Faithfulness.

I wish to call the attention of Friends to the editorial in the 11th number of "The Friend;" for the sentiments advanced therein, are very applicable to the condition of things in the Society at the present time, and I do most cordially unite therewith. It seems to me there has been too much dread of controversy, by those who are endeavoring to stand for the doctrines and testimonies of our Society. It was not so in the rise of the Society; for Friends in that day felt called to stand for the defence of the gospel, and to contend earnestly for the faith once delivered to the saints: and in those days they knew the cost of their faithfulness in maintaining those doctrines and testimonies. They not only had to endure the frowns of the world, but outward suffering; and they were willing to endure all that was permitted to come upon them, rather than let fall any of their principles; for they were fully persuaded that they were the principles of the gospel of Christ. And like Paul, who was set for the defence of the gospel, they shunned not to declare all the counsel of God, through good report and evil report. And so in this day, those who feel called upon to stand for the same principles, will have to bear the frowns of the world, and be called by those even who style themselves Friends—illiberal—sectarian—uncharitable, &c. The word charity, seems now to be made to cover a great deal, and has been made use of by all who wish to make innovations on our doctrines. Those who wished to change them into Unitarianism in 1828, cried out for charity, and did not want us to judge them, but wished to be styled Friends; and so now those who are endeavoring to overturn the faith of the Society, are crying out for charity.

R. Barclay, in his treatise on Church Government, says: "If the apostles of Christ of old, and the preachers of the everlasting Gospel in this day, had told all people, however wrong they found them in their *faith* and *principles*, our *charity* and *love* are such we dare not judge you nor separate from you, but let us all live in love together, and every one enjoy his own opinion and all will be well; how should the nations have been, or what way can they be brought to truth and righteousness. Would not the devil love this doctrine well. We should all have real charity for one another; but we should not give up our principles for the sake of a spurious charity. For the doctrines and testimonies originally held forth by the Society of Friends are, I fully believe, the doctrines of the Gospel of Christ, and should not be frittered away to please the unconstant will of man, who is wanting more liberty, and is continually endeavoring to make innovations upon them, either on one hand or the other.

Though we should be called by those who are making these innovations,—uncharitable,—illiberal,—sectarian, &c., we should maintain our principles through good report and evil report, as deceivers yet true,—for those doctrines are worth suffering for. Therefore let those who are convinced of the Truth, faithfully maintain it in the meekness of wisdom in the face of opposition. Remember how it was with Caleb and Joshua, when they were sent with ten others to spy out the promised land, and the ten brought back an evil report of the good land; they maintained

the truth of it being an exceeding good land, and that Israel, with the Lord's help, was well able to overcome the inhabitants thereof—though all the congregation bade them stone them with stones. They, too, for their faithfulness, were alone permitted to enter that good land, out of that great multitude, who all rebelled against the Lord, with the exception of Moses, and died in the desert. It was said of Caleb, he had wholly followed the Lord, and through his faithfulness he was permitted, with Joshua, to enter the promised land, and have an inheritance there. And I believe those that faithfully maintain the Truth as it is in Jesus, in this day, will be blessed whether they be few or many, though they may have opposition to bear, even from their own people, even from those who say they are Jews, and are not. If they keep their integrity as Caleb did, they will have "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation." It would be very desirable if there were more of this number in our Society, who are valiant for the Truth, and who are not swayed, either to the right or left, by the fear of man, for it is a snare to our feet. But let us be willing to be accounted of no reputation, even fools for Christ's sake, and not be afraid of the frowns and scoffs of the wise in worldly wisdom. I believe if this were the case, things would be very different among us, for the Lord would then, in His own time, raise up more standard bearers amongst us, as He has done formerly in this Society, who were not ashamed of the cross, nor of the doctrines and testimonies given to this Society to uphold before the world; but were valiant for the Lord's cause, and like Paul counted even their lives not dear unto themselves, so they might finish their course with joy. Therefore I would say to all to whom our principles are dear, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Ohio, 11th month, 1873.

For "The Friend."

### Butter Making.

In a recent visit to a Butter Factory, I was interested in noticing the precautions that were found necessary, in order to make an article of superior quality. The first requisite is the most scrupulous cleanliness—everything about the establishment must undergo frequent and thorough washing. When the tin pans are emptied of the milk from which the cream has been removed, they are first scalded in hot water, and then repeatedly rinsed in pure cold water, no soap being permitted to be used, lest some infinitesimal portions of it should adhere to the surface, and thus injure the flavor of the butter. When the washing is accomplished they are then exposed, whenever the weather permits, to the direct rays of the sun, whose action seems to produce on the tin some mysterious effect which promotes the separation of the cream from the milk. The huge churn is placed by a window, and after being cleansed, the open mouth is so turned that the beneficent light may penetrate its wooden chamber.

A free ventilation of the room in which the milk pans stand is secured by windows covered with wire gauze, and other contrivances, and a stream of water is kept constantly

flowing around the pans through the entire length of the room, on both sides, not only to equalize the temperature, but also that its power of absorbing odors may assist in removing everything that could contaminate the delicate aroma of the butter. The proprietor said that at one time he found a hidden cause was injuring the quality of the article he manufactured, and after some search and reflection he discovered that the gas from a coal-oil lamp which he was using for illumination in the evenings, was absorbed by the cream and affected the taste of the butter; and he was compelled to place over the flame a tin tube to convey the products of the combustion into the outer air.

The information gathered during this visit has suggested some reflections in thoughtful moments. Those of his servants, whom the Head of the Church chooses as his instruments in proclaiming the gospel of salvation, or whom He employs in his service in other lines of duty for the good of others, have frequent experience of that washing and refining process of which the treatment of the milk-pans may be considered a symbol. After these have been strengthened with power from on high to perform the duties required of them, they often know what it is to be emptied of all, and to pass through searching baptisms, every particle of the old manna washed away, and thus to be fitted for receiving fresh supplies of grace, and a renewed ability to go forth and labor. Indeed these washings of regeneration and renewings of the Holy Ghost, are in measure the experience of all true christians, and like all the dispensations of our Heavenly Father, are to be endured with patience; nay with rejoicing.

The care of the butter-maker to keep from his milk-house every unsavory odor, may well remind us how important it is to prevent our minds from being corrupted by any evil presentations. If we open a book to read, and find its pages suggesting improper thoughts, rendering impure the well-spring of action, flushing the mind with unhealthy excitement, and rendering it less easy and acceptable to us to turn our hearts with reverent attention to the feeling of the presence of our Heavenly Father, how important is it that we close the volume, and abstain from that which evidently is injuring us.

If a favorite companion manifests a disregard for the sacred truths of religion, if he tempts us to indulgences or practices inconsistent with its self-denying but most wholesome and beneficial restraints, if his influence over us tends to lead us away from the flock of Christ's companions, let us beware lest the sacred oil entrusted to us should be spoiled by the ill-effects of his language and example.

If through giving way to any of the weaknesses of flesh or spirit, to which we are subject, we find ourselves drawn away from a filial trust in our Heavenly Father, and a loving yet reverent turning of the heart to Him; and become conscious of something like a mist rising between, chilling our affections, and intercepting the rays of his love, let us turn with full purpose of heart, and seek for forgiveness, restoration to Divine favor, and strength to contend successfully with those things that war against the soul, and destroy its peace and happiness.

Absence of occupation is not rest;  
A mind quite vacant is a mind distressed.

For "The Friend."

### The Approaching Transit of Venus.

We now present to our readers the article on the approaching transit, referred to at the conclusion of the introductory essay published in our last number. It is, for the most part, an abridgment of a paper on the same subject published in a late number of the *Edinburgh Review*. A few inaccuracies of statement and expression have been corrected, some additional matter has been here and there inserted, and several passages have been entirely re-written. Although the subject of *Parallax* has occupied considerable space in our introductory paper, yet, as it is at the root of the whole subject, and as it is desirable, therefore, that the reader should have a pretty clear conception of it, we have thought best, although it involves some repetition, to retain most of this portion of the original article, so that by having the matter presented to him from different standpoints and by different hands, the reader may the more readily and the more fully comprehend it.

It is not unworthy of remark that in the several advances towards an adequate idea of the vast distance of the sun, the one thing which each successive investigator set himself mainly to accomplish was the discovery of how large our familiar earth looks when it is seen from the sun; for to know how large any body of already ascertained size appears is substantially to know how far it is away. By exact measurement performed by the most patient and laborious application of the theodolite and measuring rod, man has found that this earth measures 7,925 miles across in its broadest diameter. Now we can determine by the simplest application of geometric principles how large a sphere that is 7,925 miles across must look at any given distance. With every successive withdrawal from the position of the observer, it appears less and less. How far, then, by this estimate is it withdrawn from the sun, and how small does it look from that remote post of observation? Marvellous as it may seem, there are ways in which this can be ascertained. Far as the sun is away in the trackless void, and impossible as it is to take human organs of vision there to look back upon the earth, there is nevertheless something else appertaining to the organization of man that can be made to perform the inscrutable journey—namely the human intellect. This power it is which is to be commissioned afresh upon the work a few short months hence, when a numerous staff of carefully equipped observers start for remote regions of the earth to watch from those vantage grounds the planet Venus sweeping, as a black speck, across the sun's bright face.

What is called in the hard language of technical astronomy the parallaetic displacement, or parallax, of the sun, means virtually, when it is applied to two stations on opposite sides of the earth, and is reduced to the simplest form of expression that the case admits of, 'how large does the earth look from the sun?' Thus, if one man stood at some given point on the earth, and a second man was placed on the opposite side, exactly a full diameter of the earth away, and an observer in the sun looked forth upon these two Terrestrials, he would see them an earth's breadth asunder. The two earth-stationed men, on the other hand, would look at the observer in the sun along lines which respectively converged to his place; and the *angle of convergence* of the

two lines, or the *difference* in the *direction* of the said lines, would obviously be identical with the *angle of divergence* by which the two men are looked at from the sun. In the first case—that, namely, of convergence—the angle is observed by the consentaneous action of two remote men upon the earth, and that angle is called the 'parallax' of the sun. In the second case—that namely of divergence—the apparent size of the earth is gauged as it is seen from the sun. Therefore, the parallax of the sun, or displacement of it caused by viewing it from opposite sides of the earth, and the apparent diameter of the earth considered as if viewed from the sun, are one and the same thing.

It may be here necessary to say, that the astronomer in his actual treatment of this piece of investigation, has found it convenient to deal with the *half-diameter*, rather than with the whole diameter, of the earth; and this, simply because he found it possible to compare the observed position of the sun when just sinking out of sight upon the horizon with the fixed and known position of the luminary as it would be seen if contemplated from the centre of the earth; or, what is the same thing from a position on the earth's surface diametrically between that centre and the centre of the sun. The solar displacement deduced from this method of observation is called the '*horizontal parallax*' of the sun. To observe, therefore, the "*horizontal parallax*" of the sun is the same thing as to ascertain *half the apparent diameter* of the earth measured from the sun. The language of the horizontal parallax observation is used, because it affords a convenient average standard of comparison. Observations from a different base are reduced to the expression they would have had if the exact half-diameter of the earth, which lies between its circumference and centre, had been employed.

Now when this most interesting observation of the sun's parallax is attempted in the routine of terrestrial astronomy, it is found that the two lines which run from widely severed observers, and which meet at the sun, are so very nearly in the same direction—so very nearly parallel with each other—that it requires the nicest effort of visual discrimination to discover that they are convergent and not parallel. If the reader will take the trouble to lay down upon paper two lines diverging from each other by an angle of one degree,—that is to say, diverging at the rate of one-eighth of an inch in seven inches—and will then conceive this angular space to be again split into 400 subdivisions, he will get some approximation to a notion of what the quantity is that has to be dealt with when this, the horizontal parallax of the sun, with a basis of nearly 4,000 miles, is under examination. It is just one of these exquisitely minute subdivisions that has to be measured. The quantity, indeed, is so fine that it cannot be determined accurately, when it is dealt with in a straightforward direct way. The expedient is, therefore, adopted of dealing with it indirectly. The nearest neighbor of the earth, the planet Venus, is made a sort of stepping-stone. The astronomer, by a subtle exertion of the mighty magic which it is his privilege to wield, transports himself to the planet Venus at the convenient contingency when it happens to be directly between the earth and sun, and there notes how large the earth appears from this stage of the journey, that is,

apparent or angular diameter as seen from that position; and then, as he already knows the actual diameter of the earth in miles, he ascertains from these data, by a simple calculation very familiar to mathematicians, how far Venus is from the earth at that time; and then, as he already knows from another source, which will be further alluded to presently, what are the *relative distances* from us of Venus and the sun, he readily obtains the actual distance of the sun from the earth. This, indeed, is substantially what astronomers are about when they send carefully prepared expeditions forth to remote regions to observe the transit of Venus' across the sun's face.

In the process of observing this occurrence, the sun's face is used as a sort of illuminated dial-plate, upon which the progress of the dark planet can be traced. It is very convenient to the astronomer to seize the opportunity to do this, because it at once enables the planet's presence to be marked at a time when it would otherwise be altogether invisible, and it also affords a fixed standard of admeasurement to which the precise movement of the planet can be very readily and accurately referred. And this is a matter of the utmost moment to the success of the observation; for this reason, that its great efficacy depends upon the fact that the track of the dark planet across the sun's face is not the same to observers watching it from remote stations on the earth; and that from the difference of two tracks traced to the sun for remote stations on the earth situated at known distances asunder, the apparent size of the earth as seen from Venus can be reasoned out.

The *relative distances* of the several planets from the sun, as compared with that of the earth, may be ascertained by various methods. One of these methods—which, however, is applicable to the two inferior planets only—so simple in its general features, that it may be well, in this connection, to give a brief explanation of it as applied to the planet which we are now more especially considering. It is observable that Venus *always* rises and sets within a few hours of the sun, that she is, indeed, never *more* than about half a quadrant from him; so that, when not lost in her brilliant rays, she either lingers behind him in the evening, or heralds his approach in the early dawn. This proves that her orbit is wholly within that of the earth; for if it were not so, the planet would often be seen far away from the sun, and sometimes in the opposite part of the heavens. When she is receding from the sun, her apparent or angular distance from him increases more and more slowly from night to night, until at length she becomes stationary for a time as respects the sun and then begins to approach him again. At this *turning point* she is said to be at her "greatest elongation from the sun." This "greatest elongation" is found, on an average to measure  $46^{\circ} 20'$ , varying, however, from  $45^{\circ} 26'$  to  $47^{\circ} 13'$ . This variation is owing chiefly to the elliptical form of the orbits of the earth and Venus. But to avoid complicating our problem, we shall here to regard the two orbits as circular, and to assume that the greatest elongation under this supposition is  $46^{\circ} 20'$ . Now, if at the time of such greatest elongation, lines be drawn connecting the three bodies, we shall have a *right-angled triangle*, Venus being at the right angle, because the line from the earth to Venus, if produced, would simply

touch the orbit of the latter, and would not cut it; and geometry teaches us that when a straight line touches a circle, the line drawn from the point of contact to the centre is at right angles to the tangent or touching line. Of the two acute angles of our triangle, one is at the sun, and the other is at the earth and measures  $46^{\circ} 20'$ . With these data we open our trigonometrical tables, and by a simple inspection of the table of *natural sines*, we learn, that if we call the hypotenuse of our triangle, or the distance of the earth from the sun, 1,000, the perpendicular, or the distance of Venus from the sun, is 723. When, therefore, the three bodies are in line, Venus being between us and the sun (as is the case at the time of a transit), it follows, that, of the 1,000 measures, or units, representing the distance of the latter, 723 will lie between the sun and Venus, and the remaining 277 between Venus and the earth.

(To be continued.)

For "The Friend"

John Heald.

(Continued from page 107.)

When John Heald paid his first religious visit to the eastward, in 1809-10, he made his home in Philadelphia, at the house of Benjamin Kite. The acquaintance thus commenced ripened into a sincere friendship; one of the fruits of which was an epistolary correspondence, which was continued, at intervals, to near the close of life. A number of the letters of J. H. to his friend B. Kite have been met with, since the commencement of this publication of the extracts from his journal. It seems a suitable time to introduce some selections from these, before entering upon the account of the other religious engagements, which followed after our friend's return from his extensive journey in the Southern States.

"Columbiana Co., Ohio, 8th mo. 10th, 1811.

Esteemed Friend:—I received thy letter dated 5th mo. 19th and 31st, the 23d of last, though it had come to my house some time before; but that day I came home from the Miami. I was out from home about ten weeks, chiefly in that quarter. They have twenty-six meetings, the largest of which is on White Water—a branch of the Great Miami—and contains 110 families. The rest, of different numbers; all of them which I attended, 769 [families], besides about thirty families on the Wabash, near Post Vincent, about 170 miles further than I was. Trying exercise and hard labor were many times my lot; but, I believe it is not too much for me to say, I was helped in every time of need, and have desired, and have been enabled, I hope, to ascribe the praise to Him, to whom it is due. Infirmary of body attended me and still does, and my mind was and is mostly humble, I trust under a sense of the greatness of the work, and my inability in a bodily as well as in a mental capacity to perform it, but may acknowledge that I believe, yea find, that there is great advantage in passing through these humbling dispensations, though for the present they are not joyous, but grievous, so true is this:

An hour's adversity may teach us more,  
Than long prosperity had done before.

I have heard thy son Thomas has for some time made a public appearance [as a minister]. I may here observe, that among the many who set out and set out well in this way, how few

hold out to the end. Some soon turn aside; some again flourish for awhile, and then forsake the cause. Some again, who have steadily trod along (as far as I have seen), and at different distances of time, have fallen from a highly favored state, where unnumbered blessings were in their possession, or near at hand, into an impoverished, lamentable condition, the most abject and pitiable. I have often viewed these and applied them to myself, how dangerous my lot is, and how unsafe I am, and with this still added, that it appears to me, that more of these (according to their number) than of any other class, the adversary has drawn down and degraded. I could, but shall add no more of this, and only say that in early life some small sufferings I have found to be brought up in my mind at different times to the present stage of life, to my own profit and that of others; that we know not when we pass through adverse trials, the use they may be of to ourselves or others.

Some of your city will, I expect, be pleased to hear something about Wm. Flanner. I was at his house in the 12th mo. last, and he went with me to several places and some meetings. To me we were agreeably together. He had a good looking piece of land, I thought, and a tolerably good fix on it, especially for the backwoods. I was there again since, in the 5th mo. He had, since I was there before, laid his concern before the Monthly and Quarterly Meetings, to perform a religious visit to the lower part of this State, through Kentucky and Tennessee, and, I think, the Carolinas, which was approbated by those Meetings; but his wife being unwell he was detained, and I understood, and believe it was so, was very scarce of that which is still so necessary to procure bodily sustenance, money. He was, I have no doubt, much tried. But a few days ago, brother William had been to those parts and told me he was gone, and I wish him well.

I wish you all well.

JOHN HEALD."

The remarks made in the foregoing letter on the danger of falling away, which attends those engaged in the public ministry of the gospel, have received many sad illustrations. It is a truth, applicable to Christians of every rank and station, that we are exposed to this danger, unless we are preserved in a state of humility and watchfulness. The exhortation of the apostle is very significant: "Work out your salvation with fear and trembling." Though we may rely with unshaking confidence on the unchanging love of God, and that He will never forsake those who strive to serve Him; yet, sad experience teaches us, how frail we are, and how apt to disobey or neglect the Divine commands. Hence the truly religious mind is often covered with a holy *fear* of doing despite to the Spirit of Grace; and this fear, by preserving in a humble and watchful condition, is one of the greatest safeguards against sin. Those who are thus exercised, can realize the importance of our Saviour's command: "Watch and pray, lest ye enter into temptation." Those who are placed in the conspicuous station of ministers, are subject to the same temptations as are common to other men; and may fall away from a good condition as well as others; unless they are preserved in that subjection to the Divine will, without which none are safe. But they have also peculiar trials and temptations. Being made at times instrumental in

conveying help and comfort to others, they naturally become objects of affectionate interest and regard; and are looked up to with a degree of deference and respect that tends to elevate their self-esteem. If not on their guard, they may appropriate to themselves some of the praise which belongs solely to the Head of the Church, especially when the gift which has been dispensed to them is attended with a pleasing delivery and eloquence of language. Hence it is often observable, that those who are most eminently gifted in these respects, as well as in the Divine power which accompanies their services, are frequently subjected to mortifying baptisms of flesh or spirit, which make them feel their own insignificance and dependence on Divine help and support. Such was the case with the late Thomas Evans, who possessed, in an unusual degree, those qualities which are calculated to win popularity,—brightness of intellect, amiability of disposition, a sympathetic nature joined with energy of character, which enabled him to render assistance in various ways to those in trouble, and a fluent, eloquent, and affectionate exercise of the ministry, attended with much of the Heavenly anointing, which often carried comfort and conviction to the hearts of his hearers. But, during all the later years of his life, he was under much bodily weakness, often accompanied with suffering, which had a very humbling effect upon him, and doubtless was designed as one means of preserving him within the safe enclosure of humility. It is said of Thomas Kite, near the close of life, after many years of active service in the church, that he would walk the streets of Philadelphia mourning in secret over the sins of his youth. During his last afternoon, when he knew death to be near, the one text that seemed uppermost in his mind, and which he many times repeated was this: "Not by works of righteousness which we have done, but of His mercy He saveth us by the washing of regeneration and the renewing of the Holy Ghost, which He hath shed on us abundantly, through Jesus Christ, our Saviour." So, William Evans, as the end drew near, passed through a season of depression, in which he was stripped of self-confidence, and appeared to value the sympathy and friendship of those who were far his inferiors in religious attainments.

What lively illustrations do these instances furnish, of the language of the Spirit to the church of Laodicea: "As many as I love, I rebuke and chasten." Let us then accept such dispensations as evidences of the Divine love, and bless the hand that smites us.

The allusion in John Heald's letter to the difficulty which Wm. Flanner found in procuring money, brings to mind a paragraph in one of his letters written several years after this, in which he states that he was then paying interest on money, which he had borrowed to enable him to pay one of the religious visits which he had been engaged to make. The difficulty of procuring funds in those newly settled sections, before the introduction of railroad facilities, may be readily inferred from the prices at which he mentions their produce was sold. Wheat 50 cts. per bushel, rye, 25 cts., oats, 12½ cts., and butter, 6¼ cts. per pound.

(To be continued.)

*Influence of Piety.*—Lord Peterborough, more famed for his wit than his religion, when

he had lodged with Fénelon, the Archbishop of Cambrai, was so charmed with his piety and beautiful character that he said to him at parting: "If I stay here any longer I shall become a Christian in spite of myself."

For "The Friend."

#### Consistent Walking.

A christian walk, as becomes a professor of the name of Christ, will be the object of thoughtful care, and earnest concern in every religious mind; and although this necessary obligation has been at some periods much lost sight of, indeed buried underneath a weight of dead forms and ceremonious observances, yet doubtless this mark of true discipleship has found faithful supporters in every generation of the Christian church. May we not mourn that such examples are not more general. In the words of the apostle, "the letter killeth, but the Spirit giveth life;" and in proportion as the heart is awakened and brought under the regenerating power of this divine principle, which is truly of the Father and his Son, will the lives of all be a living type of an exalted profession.

A consistent bright example; what a precious influence this exerts upon all who come within the range of its awakening power. How benignant is the lustre that shines out from the daily path of such. It is more profitable than words fitly spoken, which are described to be as "apples of gold in pictures of silver."

A christian life flowing as it does, from a love of the truth embraced in a profession of godliness, will gradually extend so as to include our whole walk, and even many things considered of minor importance. How convincing is such a life; how powerfully it appeals to all engrossed in worldly cares, and to all who find themselves an easy prey of the deceitful enemy, to come into the vineyard of their hearts and labor, where the fruit to be gathered is not that which comes from the eager pursuit of wealth, nor the praise of men; but the harvest to be reaped is peace, joy, contentment, patience, meekness, charity. And is it not for want of this practical belief, this singleness of dedication to the work which our heavenly Father gave us to do, as a separate branch of the professing church, that the enemy of all righteousness has been permitted of latter time so much to ensnare our unguarded feet; by which many of the old paths have been deserted, some of our testimonies contemned and set aside, as of no value in our day, having "outlived the causes" that led to their adoption.

This is one of the snares, which threatens, if yielded to, to remould our whole internal structure, and conform us more and more fully to the world, and other religious denominations; and if not checked must result in our extinguishment. I reverently believe it is the design of the Head of the church to preserve a people that will be jealous for the cause of Truth, as it was committed to our Society in the beginning, and for the upright support of which many in that day suffered cruel persecutions and death from prolonged and loathsome imprisonment. We have always been known as a people different in manners and maxims from the world at large; and if we would perpetuate these, and extend our existence from one generation to another, our individuality and original character must be zealously guarded. Is not our testimony

in behalf of a pure language, simplicity of dress and manners, and a free gospel ministry according as our Saviour taught his disciples worth as much now as at any former time and is not the non observance of these as widespread as when the lips of George Fox were heard up and down through his native land preaching with power; and calling the people out of the follies and formal ceremonial worship of that day to the inspeaking word of Divine Grace in the heart. Oh that we would return to the same fountain, from which he and his co-laborers drank so largely; that we were in short, a more earnest people, and faithful to our principles and our early history. The would our broken ranks be renewed with sons and daughters equipped for warfare; we should more largely partake of the blessings of the Most High, and be fed and nourished from His table, to endure all the turnings and overturnings that may be needed for our further refinement. Then indeed, would our principles be known and read of all men, at the Ark which our fathers bore so conspicuously, would be our rich inheritance.

A striking example of the effect of faithful dedication to the pointings of duty, in influencing the hearts of others to renounce the highway of the transgressor, and to yield to the heart to the regenerating power of the Spirit of Truth; is mentioned in the published life of John Woolman, in his own words.

"An ancient man of good esteem in my neighborhood came to my house to get his will written. He had young negroes; and I asked him privately, how he purposed to dispose of them? He told me. I cannot, I then said write thy will without breaking my own peace, and respectfully gave him my reasons for it. He signified that he had a choice should have written it; but as I could not be consistent with my conscience, he did not desire it; and hence got it written by some other person. A few years after, there being great alterations in his family, he came again to get me to write his will: his negroes were yet young, and his son, to whom he intended to give them, was, since he first spoke to me, from a libertine, become a sober young man, and he supposed I would be free, on that account, to write it. We had a friendly talk on the subject, and then deferred it; a few days after, he came again and directed their freedom; then I yielded to his wish, and wrote his will."

The faithfulness of this excellent man, provided the means under the Divine blessing, of rescuing the slaves of this family, and their descendants, from the curse of bondage; who upon the heart of the slaveholder a wonderful change was wrought, through the power of Divine Grace, flowing as from vessel to vessel.

P. B.

"I believe that every doctrine, as well as every word of God, is only effectually profitable as it is worked out in the soul's own experience. Head knowledge will not do. Hearing with the outward ear does but little for the soul. It enables us to make no highway towards heaven, nor does it unfold to us the tenderness of Christ and his sufferings, or the real character of God. The truth as it is in Jesus is more known in one deep trial, than in a year of smooth sailing. Worldly prosperity is but indifferent soil for the christian to grow in; it rather stunts the soul, unless kept mellow by affliction; and nothing but a

almighty arm can save from the sleep of death." W.

For "The Friend."

A few suggestions have presented themselves, I believe in love, in thinking over the present state of our Society in many places. One is, in connection with the text, "Where the spirit of the Lord is there is liberty." Now, when a company of true believers assemble to worship before the Lord, in spirit and truth, will there not be the same liberty left to remain silent, as there is to speak? and will not He, who is Head over all things to His church and people, be the *alone* Guide and Director?

We know how valuable words fitly spoken are, whether few or many, and how much depends upon the faithfulness of those who are called to the work of the ministry; but is there not danger in the present day, in some places, of too much urging and pressing to speak, and even judging of the salvation of those who do not.

There are many ways of confessing our oppressed Lord before men. And as his humble, dependent children endeavor to live near unto Him, he is graciously pleased to show them *st how* and *when* to do so.

Do we not believe there are now saints in every age, who, when they trod this earth, walked in all pleasing in the sight of our Heavenly Father, and who seldom or never in a public assembly, felt called upon to speak of the work of grace that was going on in their hearts, or to testify that they were His accepted children.

These were not slothful in business, but fervent in spirit, serving the Lord; daily concerned for their own salvation and that of their fellow men, and *willing* workers in His vineyard, just in the way they felt to be required of them *by Him*. Having beheld their lives, "and considering the end of their conversation," should we lightly set aside their example or the example of those who are now laboring to follow Christ in the way which they believe the unerring Spirit of Truth leads?

"Let us not, therefore, judge one another any more; but this rather, that no man put a stumbling-block or an occasion to fall, in his brother's way."

Indiana.

Selected.

It is a satire upon human nature to reflect that the cradle and the coffin, our entrance and our exit, should be scenes of fantastic folly, of which neither subject can be conscious. The seeds of vanity are often sown in the cradle by parents who afterwards complain how difficult it is to eradicate them.—*Amuel Drew*.

## THE FRIEND.

ELEVENTH MONTH 29, 1873.

It is a great favor to have a deep, steady conviction of the immutable truth of the principles of the gospel which have always been held by the consistent members of the religious Society of Friends, and to keep a firm, unwavering adherence thereto. If our lives are brought into conformity with them, we shall find them to ensure our attainment of

the fulness of the blessing of the gospel of Christ. The "unlearned and unstable" are liable to be blown about with every wind of doctrine; and wresting the scriptures to their own destruction, to substitute for the truth as it is in Jesus, that which is the offspring of the unregenerate reason and imagination, ever ready to meddle with the theory of religion, and always falling short of comprehending the mysteries of the kingdom of heaven. But there is a holy certainty attending the practical application of the principles of the gospel, as understood and believed by Friends, bringing the soul into secret communion with Him, by and through whom grace and truth were and still are brought to light, and who alone can supply living faith in our once crucified but now glorified Redeemer.

Though always professing these sacred truths and principles, there is no doubt but that the Society of Friends has long been in a declining condition. The Hicksite controversy and secession, when they took place, roused Friends by the shock they produced, from the lethargy into which many had slid; and for a time there seemed ground for hope that more life would circulate throughout the body. But as the alarming convulsion passed off, it was soon apparent, that while some were deepened in religious experience, others were disposed to relapse into their former supineness, and not a few had not the clear-sightedness to discover the snare of running into an opposite extreme of disbelief, which Satan was spreading for their feet.

The love and eager pursuit of wealth have been a besetting sin within our borders, and with its acquisition, the undue reliance on school learning, and the willingness to be governed by the wisdom of this world, the gratification of the lust of the flesh, the lust of the eye and the pride of life, has been largely indulged by very many of the members. The simplicity and self-denial of our forefathers have been rejected, and the talents bestowed with the command, "occupy until I come," have been buried in the earth, wrapped in the napkin of a fair religious profession.

The adorable Head of the church, by his invincible power, brought the early Friends out from among other professors, and having fully instructed them, by the inshining of his holy Spirit, in the mysteries of his gospel, enabled them to maintain and promulgate it, "as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings." He has at different times, and to succeeding generations, declared by his servants, whom He has raised up and qualified for his service, that He will not allow the doctrines and testimonies He has required Friends to exemplify before the world, to fall to the ground, nor they, as a Society, to become extinct. But those servants have also declared, that if while He was looking for grapes, the members continued to bring forth wild grapes, He would shake it and reshape it until that only remained which could not be shaken; after which it should again be instrumental in gathering the people to him, the Shiloh of God.

Ann Jones, of Stockport, England, in a very solemn sermon preached by her, at her own meeting, not long before her death, made use of the following prophetic language: "The day hastens on apace when this people will be shaken in a way they little expect—when

the hail shall sweep away the refuge of lies; when all that can be shaken will be shaken to the very base. For the day will try every man's work, of what sort it is, and all that are not found building on the immutable Rock of ages will be swept away. For the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, when the overflowing scourge shall pass through. Then, may we know the Lord to be our dwelling place, to hide us in the clefts of the rocks, and in the tops of the ragged rocks, until the storm be overpast."

Some years after the Beaconite heresy had broken out in England, and some of the more active among them had left the Society, Sarah L. Grubb, in a communication delivered in the men's apartment of the Yearly Meeting said—

"She was once more amongst us—she had been impressed with exercise both that morning when in their (the Women's) meeting, and since among us, that there were few now who were able to see the state in which we are; blindness, in part, had happened to so many. The leaders of the people had caused them to err; some had acted vilely, had even kissed their Master while they betrayed him. There had been many sandy builders amongst us, but few dig deep enough to get to the rock. There was much disposition to dwell on the surface, and to cherish it both in Meetings for Worship and Discipline. There was much of creaturely activity, but the Lord would never own such; and whoever they were who were building on the sand, whether they were such as fronted the people or not, the storms and tempests that were yet to come, would sweep them away. Yes, the floods and the rains would descend upon their building, and it would not stand, though some were now very fair to look upon. But there were a few burden bearers, and she wished they might be willing, as it were, to bear the Ark on their shoulders till the time of deliverance came.

"When our predecessors were enduring persecution, and immured in noisome dungeons, with evil company, how they increased! And now, in a time of ease, how few we are, and what a scattering there had been; many had tried to remodel this church, but it never could and never would be done; because it was first gathered by the Power of Him before whom all men are but as a drop of a bucket, and who taketh up the isles as a very little thing;" and the Lord would not undo His own work.

"How much the young were to be felt for; how many parents were acting as Aaron did, when he made the gods: and the people said, 'These be thy gods, O Israel, that brought thee out of the land of Egypt.'" She knew she was taking up the time, and felt that some were querying what would all this come to? But the Lord was her witness, that she desired we might take the warning;—that she had not even been tempted as Jonah was to complain because the people repented; but she had rather it were so, though the Lord had been pleased to speak by her. She had prayed that the judgment might be averted, and that He would spare his people. He did indeed take up the isles as a very little thing; and men were but as grasshoppers before him. She nevertheless desired we would be warned by a poor insignificant instrument; if not, many would come from the east and from the west, and would take the seats of those who had

been unfaithful, and a glorious crown would be given them."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The remonstrances of the United States government with that of Spain on account of the capture of the Virginias, and the execution of the passengers and crew, have caused angry feeling at Madrid, and the late interviews between the United States Ministers and the Spanish authorities have been of a stormy character. A Madrid dispatch of the 22d says: "President Castelar had a long conference to-day with Mr. Layard, the British Minister. The result of the interview is favorable to the continuance of good relations.

"The idea of submitting the case of the Virginias to arbitration is much talked of, and should this course be agreed to, the German Emperor is indicated as the probable arbitrator." There is no doubt the Spanish government desire to preserve friendly relations with this country, and are disposed to make all reasonable concessions in the matter, but the position at this time is critical, and they dare not offend popular feeling.

Prominent officers of the insurgent force, at Cartagena, had determined to surrender the city to the national government, but the plot was discovered by their colleagues and the parties were arrested. Contreras and Galvos are now sole rulers of the insurgents.

Don Alphonso, brother of Don Carlos, has been appointed Generalsissimo of the Carlist forces. According to a Bayonne dispatch, a body of 400 republicans, in the province of Almeria, had been destroyed by the Carlists recently, all of the soldiers being either killed or captured.

In the French Assembly on the 19th inst., a motion for the unconditional prolongation of President MacMahon's powers was rejected; also a proposition that the question be referred to a popular vote, was defeated, 88 yeas to 499 nays. The Assembly finally agreed, by a majority of 66, that MacMahon's powers should be prolonged seven years independently of the adoption of constitutional bills. A motion that a committee of thirty be appointed to report on constitutional bill, was adopted by a majority of 68.

Gambetta and Jules Favre, have appeared as witnesses in the Bazaine trial. Favre gave an account of his interview with Bismarck, and declared that the latter told him he had reason to believe Bazaine would not recognize the government of September.

The population of Berlin is now stated to be 907,419, having increased 86,824 in ten years.

An explosion took place in the colliery at Wigan, on the 21st inst., by which twenty-five miners were killed or injured.

Disraeli made a political speech in Glasgow, on the 22d inst. He predicted a great struggle in Europe between the spiritual and temporal powers. He feared the conflict might result in anarchy, and declared that the partisans of home rule in Ireland would unmask and show Great Britain their real designs.

The London Times says, the demand for the surrender of the Virginias could not with justice be maintained, but the other demands reported to have been made on Spain by the United States, are such as England might join in.

An immense demonstration in favor of home rule took place in Dublin the 23d inst. It is estimated that 60,000 persons took part in the procession and mass meeting which followed. Speeches to the multitude were made by several orators. No disturbance occurred.

London, 11th mo. 22d.—Consols, 92½. U. S. sixes, 1865, 93; new five per cents, 91½. The Bank of England rate of discount has been reduced to 8 per cent., and loans in the open market have been made at 6 per cent.

Liverpool.—Uplands cotton 8½d. a 8½d.; Orleans, 8½d. Sales of Orleans shipped in the next two months, 89-16d.

A Calcutta dispatch of the 19th says: The fears of famine in Bengal are revived. The press advise the importation of food from America.

Dispatches from Cape Coast Castle report that the English surprised an Ashantee camp. The natives at first took to the jungle, but afterwards rallied and attacked the troops. They were driven off after an engagement of two hours. Five English officers and fifty-two African auxiliaries were wounded. General Wolseley had made a reconnaissance in front, and found 40,000 Ashantees encamped at Mamfon.

A very heavy snow-storm has occurred in and around St. Petersburg. The river Neva is closed by ice.

The Dutch expedition against Acheen has left Batavia.

The effective Spanish force in Cuba is officially stated to number 54,000 men.

According to Dr. W. Reiss, of Heidelberg, by whom the first successful ascent of the crater of Cotopaxi was made, the height of the mountain is understated in Humboldt's and other estimates; the barometer giving 19,660 feet, and separate trigonometrical calculations 19,496 feet for the northern and 19,427 for the southern summit respectively.

By the arrival at San Francisco of the steamer Great Republic, advices from Japan to the 1st inst. have been received. On the 24th ult. the Ministers of the Mikado, with two exceptions, resigned in consequence of a proposition to send an expedition to Corea. The resignations were accepted, but subsequently most of them were withdrawn, and the Mikado has abandoned his Korean and Formosan projects.

A dispatch from Rome of the 20th says: The Pope to-day delivered an address to the foreign students about to leave for their homes in consequence of the suppression of religious institutions. He warned the Americans among them of the complete and almost excessive liberty to which they would soon be exposed, but at the same time drew a contrast between non-interference with the Church in their country and the persecutions to which it was subjected in the German Empire.

**UNITED STATES.**—The interments in Philadelphia last week were 252 in number. There were 46 deaths of consumption, 8 of apoplexy, 8 typhoid fever, 8 disease of the heart, and 8 old age.

The deaths in New York last week were 519. Wm. M. Tweed, for many years an influential New York politician, has been found guilty of enormous frauds upon the city. He has been sentenced to twelve years imprisonment and to pay a fine of \$12,750.

The expenditures of the Post-office Department for the year ending 6th mo. 30th last, were \$29,084,945, and the receipts for the same period \$22,996,741. The Postmaster General says, the Telegraph should be made a part of the postal system without further delay, and urges the assumption of the telegraph service by the government.

The Gloucester fishing fleet lost twenty-four vessels and one hundred and fifty-two men during the past year.

**The Markets, &c.**—The following were the quotations on the 22d inst. *New York.*—American gold, 110½. U. S. sixes, 1881, 113½; ditto, 1862, 108½; 10-40 5 per cents, 108. Superfine flour, \$5.35 a \$6.10; State extra, \$6.30 a \$6.75; finer brands, \$7 a \$10.25. White Michigan wheat, \$1.75; red western, \$1.52; No. 2 Chicago spring, \$1.45. Canada barley, \$1.75; State, \$1.35 a \$1.37. Oats, 54 a 57 cts. Western white corn, 78 a 80 cts.; yellow, 70 a 71 cts. *Philadelphia.*—Uplands and New Orleans middling cotton, 15½ a 16½ cts. Cuba sugar, 7 a 7½ cts. Superfine flour, \$4.50 a \$5; extras, \$5.25 a \$5.75; finer brands, \*6 a \$10. White wheat, \$1.65 a \$1.80; amber, \$1.58 a \$1.65; red, \$1.45. Rye, 76 a 80 cts. Yellow corn, 63 a 69 cts. Oats, 47 a 53 cts. Smoked hams, 11 a 13 cts. Lard, 7½ a 7¾ cts. Clover seed, 6 a 8 cts. per lb. *Chicago.*—Extra Spring flour, \$5 a \$5.75. No. 1 spring wheat, \$1.10; No. 2 do., \$1.05; No. 3 do., \$1. No. 2 mixed corn, 40 cts. No. 2 oats, 32 cts. Rye, 65 cts. No. 2 barley, \$1.35. *Louisville.*—Extra family flour, \$5.75. Corn in sacks, 55 a 60 cts. Oats in sacks, 45 a 48 cts. Lard, 8 a 8½ cts. *Baltimore.*—Southern white corn, 70 a 72 cts.; yellow, 68 cts.; new corn, 50 a 65 cts. Oats, 48 a 52 cts. *St. Louis.*—No. 3 fall wheat, \$1.27½ a \$1.30; No. 2 spring, \$1.04 a \$1.05. No. 2 mixed corn, 42 cts. *Cincinnati.*—Family flour, \$6.75 a \$7. Wheat, \$1.40. Old corn, 54 a 55 cts. Rye, 80 a 82 cts. Lard, 7½ a 7¾ cts.

#### FOR RENT

To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent.

Apply to

JOHN C. ALLEN, Forrest Building, 119 South Fourth street.

HENRY HAINES, 512 Walnut street.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Ailen, No. 335 S. Fifth St., Phila.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

**MARRIED,** at Friends' Meeting, West Grove, Chest Co., Pa., Eleventh month 13th, 1873, EDWARD SAVEE of Wilmington, Del., to HANNAH HUGHES, of a former place, daughter of Samuel and Mary A. Hughes, both deceased.

**DIED,** at North Dartmouth, Mass., on the 30th 10th month last, GEORGE M. EDDY, a beloved member of Dartmouth Monthly Meeting, in the 63d year of age. This dear Friend was distinguished for his quiet and forbearing disposition; and few were more watchful lest the cause of Truth should suffer from his example or precept, and he thereby become a stumbling-block to others. He was a tender and affectionate husband, a kind and gentle father, ever feeling a deep concern that his children might be brought up in the nurture and admonition of the Lord. He was careful never to allow his business, though often of a pressing nature, to prevent his attending meetings as they came in course, taking his family with him as much as practicable. He met with many close trials and privations during the late civil war, feeling constrained to bear testimony to the peaceable principles of Friends in an open manner. More than once the infuriated people threatened to destroy his place of business, by fire otherwise, if he did not comply with certain requirements which his peaceable principles would not permit. At one time having been absent from the city, on his return he was met by a delegation of men, appointed for the purpose, who said to him that if he did not close his store during a war meeting to be held that afternoon, it would be destroyed before morning. He was favored with ability calmly and quietly but unflinchingly to remonstrate with them against their proceedings, and to inform them that he could not conscientiously comply with their demands. He who had proved a present helper in every needful time, did not fail him in this time of trial; for he was preserved unharmed in person or property, to the end of the conflict. Having endeavored to be faithful in his early days, he advanced in life he evinced an increasing concern to live up to the principles and testimonies of the religious Society of which he was a member, as promulgated by George Fox and his co-laborers at its rise, and for which he felt concerned faithfully to stand through evil report and good report, and to strengthen and hold up the hands of those who were brought under suffering by their faithful testimony and allegiance to them, and the unshaken faith of which he lived and died. When he had been confined to his bed two or three days, he said to his wife that he believed it to be his last sickness, and he did not know that he could be taken a better time. He had endeavored to live in a state of preparation, and now through the mercy of God Christ Jesus our Lord, every thing looked peaceful and sweet, and he believed there was a mansion prepared for him. He observed, "there is nothing worth living for compared with the joys of Heaven," evincing that he had been made willing to give up his family, which had caused him a great struggle. He then supplicated most fervently, and after a little pause, said, "A new day begins to dawn, it is already light." Afterward he spoke of his approaching dissolution and gave some directions in regard to his burial, and said he felt that his work was done. At intervals his voice was several times heard in supplication; in which state he continued until his purified spirit took its flight, we do not to the mansion of which he spake as being prepared for him.

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For "The Friend."

## The Approaching Transit of Venus.

(Continued from page 117.)

The astronomer, then, having possessed himself of these proportions, proceeds to make a practical application of them in ascertaining the sun's distance, in this way. He first fixes beforehand upon two suitable, remote stations on the earth, and then employs competent observers to watch from them the passage of the planet across the sun's face. One method of obtaining the exact measure of the distance asunder of the transit-tracks on the sun's face, is for the observers to note the precise time that is occupied by each passage. When, since the apparent angular motion *per cursum*, that is their change of apparent place among the stars, both of Venus and the sun, at the time, is known, we can deduce from the time occupied by the transit, as seen by each observer, the length of the transit track expressed in minutes and seconds of an arc. Next—assuming that the tracks are straight and parallel (which is very nearly the case)—since the sun's face is a circle, the diameter of which at the time (also expressed in minutes and seconds of an arc) is accurately known, we can calculate exactly the relative position of the two tracks or chords, in the said circle, and hence also their precise distance apart, expressed in seconds of an arc. This distance apart can also be obtained, but not so accurately, by each observer taking frequent measurements during the transit, of the angular distance of the track from the edge of the sun's disk. But this distance apart of the two tracks marked, as it were, across the sun's face, by whatever method obtained, is their apparent distance apart as viewed from the earth. The same absolute distance on the sun's surface, if viewed from Venus and measured there, would subtend an angle greater than that measured at the earth exactly in the proportion that the earth's distance is greater than the distance of Venus, that is in the proportion that 1000 is greater than 723, because the nearer an object is to us the larger is the visual angle that it will subtend. Suppose now the observed angle of separation of the two tracks seen by two remote observers on the earth's surface and measured in the manner just described, is found to be 35 seconds:

the same distance on the sun's face if viewed from Venus would subtend an angle of 48½ seconds, because 48½ is greater than 35 in the proportion that 1000 is greater than 723.

Now, if a straight line were drawn from one of our earth-stationed observers through Venus to the sun, it would terminate in the imaginary line that we have supposed to be drawn on the sun's disk to represent the apparent path of Venus across the sun as seen by that observer. If then two such lines be drawn at the same instant, one from each observer, they will cross each other at the planet, say at its centre, and will there form four angles, two of them very large and equal to each other, and two of them very small and also equal to each other.\* Now, of the latter pair of opposite angles, the one towards the sun is, in the case supposed above, 48½ seconds, and therefore the other angle, that is the one towards the earth, is also 48½ seconds. But this last angle is the apparent or angular distance apart of the two earth-stationed observers as seen from Venus.

We will next assume that our two observers are 6000 miles apart (as measured along a line at right angles to the line joining the earth and Venus.) Now we know how far apart two lines diverging at an angle of 48½ seconds are at any given distance from the angle or point of divergence, and vice versa. At one mile from the angle they are 235 millionths of a mile asunder: at one million miles, therefore, they are separated by a space of 235 miles; and hence, by a simple proportion we learn that where the said lines are 6,000 miles apart the point of divergence must be distant about 25,500,000 miles. This, then, is about the distance of Venus when she is between us and the sun, if the data we have assumed are correct. But we want to know the distance of the sun. As already stated, the relative mean distances of Venus and the earth from the sun are 723 and 1000: when, therefore, they are in a line the distance of Venus from the earth on the same scale will be represented by the difference of these numbers, that is by 277, as already explained. We say then, as 277 is to 1000 so is 25,500,000 miles, (the distance of Venus from us) to the distance of the sun, which, by working out this proportion, we find to be about 92,000,000 miles. In the foregoing we have used the relative mean distances of the earth and Venus from the sun. The variation from these in different parts of their orbits is considerable. The astronomer is of course careful to use the true relative distances as they actually are at the time of the transit, these being of course affected by the ellipticity of the two orbits and the "perturbations" of the other planets and of our moon. There are other circumstances which have to be taken into account in determining by this method the sun's parallax; but these have not been introduced in

\* It will assist the reader to draw the figure.

the foregoing explanation, as our aim has been simply to give the reader an idea of the general principles.

The transits of Mercury and Venus are said to have been first predicted by Kepler. He announced a transit of Mercury for 1631, and two of Venus for 1631 and 1761. The transit of Mercury was observed by Cassendi, a distinguished French mathematician and philosopher. That of Venus in the same year was not seen in consequence of the sun being at the time below the horizon of observers in western Europe. Another transit of Venus, which Kepler had not predicted, was observed in 1639, near Liverpool, by Jeremiah Horrocks, a young Englishman who had six years before discovered that the transit would take place, although he announced the fact to no one except to his friend William Crabtree, of Manchester. Crabtree watched for the new phenomenon, but owing to the clouds he caught but one view of it a few minutes before sunset.

As early as 1663, the ingenious James Gregory (the inventor of the Gregorian telescope) pointed out the use that could be made of transits of Venus for obtaining the solar parallax, and subsequently Dr. Halley made a similar suggestion, and proposed a method for carrying it into effect. He could not expect to live until the occurrence of the next transit, (he died in 1742, in his eighty-sixth year,) but he exhorted his successors to prepare themselves for the event. Accordingly extensive preparations were made for observing the transit of 1761 for this purpose, and expeditions were sent to such remote stations as were considered the most eligible and accessible. Some of the principal of these were Tobolsk, Calcutta, Madras, St. Helena, the Cape of Good Hope and the small island of Rodrigue, in the Indian ocean. But unfavorable weather at some of the stations and other difficulties that had not been provided for, prevented the full success of the undertaking. From some of the more reliable observations a parallax of 8½ seconds was deduced, but according to Pingré the collected results gave a parallax as great as 10½ seconds. The former value makes the sun's distance about 96 million miles, and the latter about 78 millions. Such a discrepancy was mortifying, and astronomers, feeling determined to profit by the experience they had gained in 1761, looked forward with some impatience to the next transit which was to happen just eight years after, to wit on the 3rd of Sixth month, 1769. Accordingly in that year the renowned navigator, Captain Cook, was sent to Otaheite, in the South Pacific, to watch the appearance of the transit, while a large band of astronomers were to be engaged in the same way in the opposite hemisphere of the earth, viz: at Cape Wardhus, Kola, St. Petersburg, Yakutsk and other places in the far north, and at various points in Europe and Asia. Observations were made at about fifty stations in Europe, at six or

more in Asia, and some seventeen in America. There were two stations in California, and one on the west coast of Hudson's Bay, in latitude  $58^{\circ} 47'$  North. Among the American observations may be especially noted (both on account of their real value and as a matter of interest to the readers of "The Friend") those made at three stations in and near Philadelphia, by committees appointed for the purpose by the American Philosophical Society, viz: in the State House Square, Philadelphia, at the residence of David Rittenhouse, Norriton (about 20 miles N. W. of Philadelphia), and near Cape Henlopen, Delaware.\*

After the various observations had been brought together and collated, there was found to be more discrepancy than had been anticipated in the results obtained from different pairs of observations; but by using those which from the relative situations of the observers and other circumstances were the most reliable, the values obtained for the sun's mean horizontal parallax by different astronomers, varied from 8.47 seconds to 8.92 seconds, the former indicating a distance of 96,480,000, the latter 91,620,000 miles.

(To be continued.)

For "The Friend."

### Mixed Marriages.

There can hardly be a doubt that the ground of the testimony our early Friends had against mixed marriages, was because of their fear that from the want of congeniality induced by dissimilar educational training, and especially from diversity in religious sentiment, such parties could not live so harmoniously, or the domestic nest be so happy and sweet as when the religious views are the same, and the intellectual status not much unlike. A good deal of stress should properly be placed upon this, because much of the congeniality of heart and mind is fairly attributable to such significant fact. For instance, how generally well understood is the frequency with which even those who love each other, do not see eye to eye, and harmonizing in Christian belief and in Christian doctrine. A large part of the troubles and animosities, and even deadly strifes that have disturbed society and afflicted christendom in general, is attributable to this fruitful source. Hence, have we any ground to expect that where parties, whose religious training and moral and intellectual culture have been greatly different, are brought into such endearing, at least close, because life-enduring bond, that they will be so likely to coalesce, and to sail smoothly over life's troubled sea? Facts very greatly disprove such hypothesis. And then also—a resultant by no means to be overlooked in this connexion—if the parties have children, what will likely be the effect upon them? Will not indetermination, doubt or indifference, and ultimate estrangement be the probable, legitimate, bitter fruits?

How wisely forecasting and restraining,

\* See *Transactions of the American Philosophical Society, Vol. I.* The Committee for the Observatory in the State-House Square, were John Ewing, Joseph Shippen, Dr. Hugh Williamson, Charles Thompson and Thomas Prior. For the Norriton Observatory were appointed William Smith, Provost of the College of Philadelphia, John Lukens, Surveyor General of Pennsylvania, David Rittenhouse, of Norriton, and John Sellers, Representative in Assembly for Chester county. The Cape Henlopen observations were conducted by Owen Biddle and Joel Bailey, assisted by Richard Thomas of Chester county.

then, is the following from our excellent code of Discipline: "It is advised, that parents exercise a religious care in watching over their children, and in endeavoring to *guard them against* improper connexions in marriage; that they (to continue the quotation) be not anxious to obtain for them large portions and settlements, but that they be joined with persons of religious inclinations, suitable dispositions and diligence in their business, which are more necessary to a comfortable life in a married state." And also the subjoined from the same, which is required to be read annually in our Preparative or Monthly Meetings: "That no young or single persons make or encourage proposals of marriage with each other without consent of parents or guardians, or keep company with those not of our religious Society upon that account; and if parents give their consent to, or connive at their children's thus keeping company, or marrying, that they be dealt with according to our Discipline."

In Friend's Library, vol. 12, pp. 433, 434, is the following account given by Martha Routh, while on a religious visit to the inhabitants of the island of Nantucket, in the year 1795. It sorrowfully represents how the sad fruits of disobedience sometimes press heavily upon us, when the awful messenger of death presents that serious view of things which should be allowed their due place in health and strength; and when the painful consequence might have been averted: "We had an opportunity of sitting with a widowed Friend and her surviving children, who had that day buried her eldest daughter, a very comely young woman, who about eleven months before, contrary to her mother's and friends' advice, had gone out in marriage with one not of our Society. When so ill that her dissolution appeared near, she requested to see me, if I was free to go. My dear friend, E. Rotch, accompanying me, we went and sat by her; an affecting time indeed it was; her near relations were in great distress, and her own was almost insupportable, begging earnestly in a plaintive language, that seemed almost to pierce my soul, for a little longer time, that she might be favored to feel a hope of reconciliation to the Almighty, and to her friends; saying, she was afraid she had been deceived in thinking she had a right to choose for herself in the step she had taken.

"I could say very little, but recommended to her and those about her, as much stillness and inward retirement as they could attain, and to seek the Father and Fountain of all sure mercies; feeling little or no evidence respecting her life or death, acceptance or rejection by the Lord; yet I expressed a hope that a little longer time would be given, remembering the compassion of Christ to the thief on the cross. This proved to be the case; during which time my mind was brought under an unusual travail, both by day and night, on her account. When I went to see her again, she lay very quiet, though in great bodily pain, and seemed to have a ray of hope; saying, all she could endure while she lived, she desired to bear with patience, if her time might be lengthened until her peace was more fully made. While sitting with her, I was not afraid to believe or mention, the evidence vouchsafed, that there was mercy for her with the Lord; at which she seemed much tendered.

"On seeing her again, she had in the interim

undergone much painful conflict; and going in with L. R. a few hours before her close one of her sisters thought her in a quiet sleep but on going to her I found it was the sleep of death, which took place in about three hours. Nothing that could be said would then affect her, but a passage of Scripture rising again with life, which had opened livingly in my view when sitting by her on former visit, though not then to make mention of, I believed I was now commissioned to drop it: 'Comfort ye, comfort ye my people,' &c.; for I have a firm belief 'her warfare was accomplished.' Which was matter of much consolation to her afflicted mother and relatives; yet I had strongly to recommend to the younger part of the family, that the deeply affecting and instructive lesson might not be forgotten, but remembered like 'the wormwood and the gall,' to the humbling their souls, which I thankfully hope will be the case with some of them at least."

That ancient Israelite and worthy see John Churchman, has left us the annexed hints and cautions with respect to the matter, a *b c* lessons in this very important step of life. A step which for good or evil involves so much, and has such a practical, swaying influence, both for time and eternity. It is thus, as an extract from a letter of his, introduced to the reader.

John Churchman's advice to a young woman on the subject of marriage: "I feel the anxious perplexed state thy mind is in, though there be no objection as to outward circumstances and thy relations and friends are pleased with the proposal. Yet as it is a concern of the utmost importance, it may seem difficult how to determine." After some useful hints of his own experience he thus proceeds: "There are seasons when the mind, fixed in deep attention on the Sovereign Good, is composed and quiet, totally uninfluenced by outward objects, when human considerations lose the energy, and we, regardless of the sentiments of men, are only solicitous to gain the approbation of Heaven, and follow wheresoever He is pleased to lead, whether to do or to suffer. In these awful moments calmly weigh it, and see how it then appears, whether it bring uneasiness or a cloud, or otherwise; and let nothing prevent thy acting accordingly. At other times think as little about it as may be; it will but tend to puzzle and distress thy mind the more. Never let persuasion or the bias of affection induce thee to depart from the sense and judgment that is formed here. Be sure marry none but an Israelite. There is most assuredly to be met with by the honest inquirer, that which can direct to an happy breadth."

E. S. J.

Philada., 11th mo. 27th, 1873.

The Christian is the world's Bible, and the only one that it reads. If we take care that in this book be plainly shown the loving spirit, the grandeur and the winning friendliness of Christ, then shall we see many hearts open to receive this actual testimony of christian life and suffering. For many of our opponents envy us in secret our christian comfort in misfortune and under heavy loss. Their hearts are often stirred by a deep yearning after the support which bears us up; and this superiority of the Christian life can often drive the hardest heart to seek the help of our Lord. In fine, only life can beget life. Before such argument ancient Rome herself



the mightiest empire of the world, and the most hostile to christianity, could not stand. Let us live in like manner, and then, (though it should have a short-lived triumph) eventually must be fulfilled what Augustine says: "Love is the fulfilling of the truth."—*Prof. Theodore Christlieb, of Bonn, before the N. Y. Conference of the Evangelical Alliance.*

### Comets.

(Continued from page 115.)

#### THE DISINTEGRATION OF COMETS.

The fact that in several instances meteoric streams move in orbits identical with those of certain comets was first established by the searches of Signor Schiaparelli. The theory, however, of an intimate relationship between comets and meteors was advocated by the writer as long since as 1861,—several years previous to the publication of Schiaparelli's memoirs. In the essay here referred to it was mentioned—

1. That meteors and meteoric rings "are the debris of ancient but now disintegrated comets whose matter has become distributed around their orbits."

2. That the separation of Biela's comet as it approached the sun in December, 1845, was but one in a series of similar processes which could probably continue until the individual fragments would become invisible.

3. That certain luminous meteors have entered the solar system from the interstellar spaces.

4. That the orbits of some meteors and periodic comets have been transformed into orbits by planetary perturbation; and

5. That numerous facts—some observed in ancient and some in modern times—have been decidedly indicative of cometary disintegration.

What was thus proposed as theory has been since confirmed as undoubted facts. When the hypothesis was originally advanced, the data required for its mathematical demonstration were entirely wanting. The evidence, however, by which it was sustained was sufficient to give it a high degree of probability. The existence of a divellent force by which comets near their perihelia have been separated into parts is clearly shown by the following facts. Whether this force, as suggested by Schiaparelli, is simply the unequal attraction of the sun on different parts of the nebulous mass, or whether, in accordance with the views of other astronomers, it is to be regarded as a cosmical force of repulsion, is a question left for future discussion.

#### HISTORICAL FACTS.

1. Seneca informs us that Ephoras, a Greek writer of the fourth century before Christ, had recorded the singular fact of a comet's separation into two distinct parts. This statement was deemed incredible by the Roman philosopher, inasmuch as the occurrence was then without a parallel. More recent observations of similar phenomena leave no room to question the historian's veracity.

2. The head of the great comet of A. D. 389, according to the writers of that period, was composed of several small stars." (*Hind's Comets*, p. 103.)

3. On June 27, A. D. 416, two comets appeared in the constellation Hercules, and pursued nearly the same apparent path. Probably at a former epoch the pair had constituted a single comet.

4. On August 4, 813, "a comet was seen which resembled two moons joined together." They subsequently separated, the fragments assuming different forms.

5. The Chinese annuals record the appearance of three comets—one large and two smaller ones—at the same time, in the year 896 of our era. "They traveled together for three days. The little ones disappeared first, and then the large one." The bodies were probably fragments of a large comet which, on approaching the sun, had been separated into parts a short time previous to the date of their discovery.

6. *The third comet of 1618.*—The great comet of 1618 exhibited decided symptoms of disintegration. When first observed (on November 30.) its appearance was that of a lucid and nearly spherical mass. On the eighth day the process of division was distinctly noticed, and on the 20th of December it resembled a cluster of small stars.

7. *The comet of 1661.*—The elements of the comets of 1532 and 1661 have a remarkable resemblance, and previous to the year 1790 astronomers regarded the bodies as identical. The return of the comet about 1790, though generally expected, was looked for in vain. As a possible explanation of this fact, it is interesting to recur to an almost forgotten statement of Hevelius. This astronomer observed in the comet of 1661 an apparent breaking up of the body into separate fragments. The case may be analogous to that of Biela's comet.

8. The identity of the comets of 1866 and 1366, first suggested by Professor H. A. Newton, is now unquestioned. The existence then of a meteoric swarm, moving in the same track, is not the only evidence of the original comet's partial dissolution. The comet of 1866 was invisible to the naked eye; that of 1366, seen under nearly similar circumstances, was a conspicuous object. The statement of the Chinese historian that "it appeared nearly as large as a tow measure," though somewhat indefinite, certainly justifies the conclusion that its magnitude has greatly diminished during the last 500 years. The meteors moving in the same orbit are doubtless the products of this gradual separation.

9. The bipartition of Biela's comet in 1845, as well as the non-appearance of the two fragments in 1865 and 1872, were referred to in a previous chapter.

The comet of Halley, if we may credit the descriptions given by ancient writers, has been decreasing in brilliancy from age to age. The same is true in regard to several others believed to be periodic. The comet of A. D. 1097 had a tail 50° long. At its return, in March, 1840, the length of its tail was only 5°. The third comet of 1790 and the first of 1825 are supposed, from the similarity of their elements, to be identical. Each perihelion passage occurred in May, yet the tail at the former appearance was 4° in length, at the latter but 2½°. Other instances might be specified of this apparent gradual dissolution. It would seem, indeed, extremely improbable that the particles driven off from comets in their approach to the sun, forming tails extending millions of miles from the principal mass, should again be collected around the same nuclei.

The fact, then, that meteors move in the same orbits with comets is but a consequence of that disruptive process so clearly indicated

by the phenomena described. In this view of the subject, comets—even such as move in elliptic orbits—are not to be regarded as permanent members of the solar system. Their debris becomes gradually scattered around the orbit. Some parts of the nebulous ring will be more disturbed than others by planetary perturbation. Portions of such streams as nearly intersect the earth's path sometimes penetrate the atmosphere. Their rapid motion renders them luminous. If very minute, they are burnt up or dissipated without leaving any solid deposit; we then have the phenomena of shooting-stars. When, however, as is sometimes the case, they contain a considerable quantity of solid matter, they reach the earth's surface as meteoric stones.

(To be continued.)

Selected for "The Friend."

Extract from *Biographical Sketches and Anecdotes of Friends.*

While Mehitable Jenkins was in England on a religious visit, perhaps in the year 1787, she attended the circular meeting held at Exeter. Catharine Phillips was also at the meeting, and in the exercise of her beautiful and acceptable gift, spoke largely to those assembled. After Catharine had ceased, Mehitable, who was an illiterate woman, and not extensive as a minister, stood up and delivered a brief testimony. Some critical Quakeress, concerned perhaps for the literary reputation of the Society of Friends, complained to Timothy Berington, that such a Friend as Mehitable should speak in such a large meeting. The complainant thought that good order required that an opportunity should be taken with Mehitable to prevent the possibility of her disturbing large gatherings, and said that the Friend's gift appeared better adapted to small meetings of our own Society. Timothy Berington, from whom the anecdote is derived, replied to her, that he believed no harm had been done. It so happened that he had invited a man of some standing in Exeter, to attend this circular meeting, who had accepted the invitation. Soon after he met Timothy and expressed his warm thanks for the treat he had received. Timothy said he was pleased to find him so well satisfied, adding, "My friend Catharine Phillips is considered a great minister." "Yes," replied his friend, "we know Mrs. Phillips is a very sensible woman; we are therefore not surprised to hear her preach a good sermon; but the few words the elderly lady from America said, were to me far more weighty, and suited to my situation of mind than anything Mrs. Phillips had to say. I hope to be thankful as long as I live, for the great instruction, and sensible feeling of Divine goodness I experienced from the sweet, short sermon of your American Friend."

This anecdote is very much in accordance with the testimony of William Penn. The wife of Lord Baltimore, after attending a meeting for worship at the time of the Yearly Meeting in Maryland, told him she did not want to hear him, and such as he, for he was a scholar, and a wise man, and she did not question but he could preach; but she wanted to hear some of the mechanics preach—husbandmen, shoemakers, and such like rustics; for she thought they could not preach to any purpose. William told her, some of them were rather the best preachers we had among us.

The account of John Steel, and his testimony against those ancient apostates, John Wilkinson and John Story, is a strong illustration of the power of the Holy Spirit in qualifying illiterate instruments for the Lord's work. His testimony was in the words of William Penn, "Neither the wisdom of the North, nor the eloquence of the South, but the power of God through a ploughman, and marvellous in our eyes."

About 125 years ago, a Friend from England, on a religious visit to America, appointed a meeting in Philadelphia. After a time of silence a young man in his common working clothes, with a leathern band around his waist, arose from his seat about the middle of the meeting, and stepping into the passage-way began to preach with great energy and power. The youthful preacher was the illiterate Thos. Brown. The Friend who had appointed the meeting felt excused from any public labor therein, but was well satisfied with that which had taken place. After the close of the meeting some of his friends gathered round him, expressing their sorrow that another should have occupied the time so that he should have had no opportunity of relieving his mind. He replied, "The service fell upon the lad."

*The Policeman's Dog.*—In the riots of July, 1863, a patrolman was carrying Sergeant Buckley, badly wounded, on a stretcher to the Charles street police station. A black French poodle, followed the stretcher into the station, and thenceforth became the pet of the house. "Jim," as he was called, was supposed to have belonged to some colored family which had fled from the city. The men taught him many tricks. At roll-call he invariably headed the platoon and took his position by the sergeant. He was taught to distinguish one baton from another, and as he liked to fetch and carry, the officers let him bring their locusts. Bets were once made by the men that Jim could not distinguish between a genuine officer and a sham one. Officer Wiseburn, Jim's warmest friend, changed clothes with a fireman, who taking the locust in hand, walked up and down the street. Jim noticed him, darted out of the station, snuffed at the clothes, sat down for a moment, looking straight in the face of the disguised fireman, seemingly puzzled, sprang upon him, caught the club between his teeth, growled and pulled, until the fireman allowed himself to be led into the station, where he dropped the club. Jim carried it to Wiseburn, who was in the fireman's clothes.

Jim's good nature won for him the love of all the children in the neighborhood, and he became their playmate. He knew his friends, and never failed to resent an injury. There were two butchers in the rear of the station, one a good-natured Irishman, who kept in a basement, the other a German on the avenue. For some time, every morning and evening, he entered the stores and invited the butchers to feed him. The Irishman never failed to give him a hearty meal. The German rarely gave him a morsel, and once drove him out of the store. Many ladies knowing him had been accustomed to allow him to carry their baskets to market. Jim, on reaching the Irishman's store, ran in, compelling his patroness to follow him, thus materially adding to the Irish butcher's trade.

Jim's jumping feats were so extraordinary that the officers took a pride in showing him

off. One day, while he was exhibiting to a crowd of admirers by jumping on a pile of lumber, one of the heaviest boards tipped over and fell upon him, breaking one of his legs. With a howl of pain he hobbled off to officer Wiseburn's post.

"What's the matter, Jim?" asked Wiseburn. The dog tried to show his broken leg. Wiseburn, stooping, saw the nature of Jim's injuries, and tenderly bore him to the station. The police surgeon pronounced Jim's wound fatal, and advised his being shot. Wiseburn would not suffer this, so he bandaged Jim's leg, put him into a basket filled with soft hay and warm clothes, tied him up and cared for him with a tenderness which seemed to win Jim's heart. It was many weeks before he was allowed to walk out.

Two years after the accident, one night as the officers were preparing to go on patrol, they saw Jim in Charles street, hobbling by the side of a small bulldog which he was supporting. Jim had picked up a dog that had been run over. On reaching the station he sought Wiseburn, who picked up the wounded dog and took care of him.—*New York paper.*

#### TO HANNAH MORE.

BY JOHN NEWTON.

Written in her Album at Cowslip Green, at her residence, when asked to insert his name previous to seeing her, as was the custom.

Why should you wish a name like mine,  
Within your book to stand,  
With those who shone and those who shine  
As worthies in our land?

What will the future age have gained  
When my poor name is seen,  
From knowing I was entertained  
By you at Cowslip Green.

Rather let me record a name  
That shall adorn your page:  
Which like the sun is still the same,  
And shines from age to age.

Jesus, who found me when I strayed,  
In Afric's dreary wild;  
Who for my soul a ransom paid,  
And made his foe a child.

He taught my wild blasphemous tongue,  
To aim at prayer and praise,  
To make his grace my theme and song,  
And guided all my ways.

A pattern now of mercy's power,  
Where'er I stand is seen,  
Such as I think was ne'er before  
Beheld at Cowslip Green.

#### HYMN IN THE PROSPECT OF DEATH.

Earth, with its dark and dreadful ills  
Recedes, and fades away;  
Lift up your heads, ye heavenly hills;  
Ye gates of death, give way!

My soul is full of whispered song;  
My blindness is my sight;  
The shadows that I feared so long  
Are all alive with light.

The while my pulses faintly beat,  
My faith doth so abound,  
I feel grow firm beneath my feet  
The green, immortal ground.

That faith to me a courage gives,  
Low as the grave to go;  
I know that my Redeemer lives—  
That I shall live I know.

The palace walls I almost see,  
Where dwells my Lord and King;  
O grave! where is thy victory?  
O death! where is thy sting?

Alice Cary.

#### Scientific Notes.

In making skeleton leaves, the following method is recommended as superior to the old process of allowing the leaves to rot in water. Dissolve 4 ounces of washing soda in a quart of boiling water; then add 2 ounces of slaked quick lime, and boil for fifteen minutes. Allow it to cool and pour off the clear liquid. Heat it till it boils, and then put in the leaves to be prepared and boil them gently for an hour, or until the soft parts can readily be removed. This is best done by floating them on a board under cold water, and rubbing with a soft brush. If the skeletons are not pure white, bleach them by putting a table spoonful of chloride of lime in a quart of water and soaking in the solution for ten or fifteen minutes.

The Queen Bee of our hives, it has long been known cannot sting. Recent examination has shown that she possesses this weapon, but that it is blunted and more curved than in the working bee, and she is not able to pierce the skin of man with it. On placing two Queen Bees in a glass jar, and closely watching their motions in attacking each other, each queen was seen to attempt to disable her rival as much as possible by means of her powerful jaws; at the same time she feels about with her sting, which is totally unable to penetrate the skin of her rival, till she finds one of the breathing holes, through which she injects her poison with a rapidly fatal effect.

Weeds.—A recent writer of a chemical turn of mind says: Two years ago I took a large house and grounds which had been uninhabited and utterly neglected for three years. The lawn is nearly an acre in extent. Dandelions, buttercups, plantains, docks, &c., were in the ascendant. After many attempts to eradicate them, I found at last that one drop of the common, strong sulphuric acid, dropped upon the crown of each weed entirely destroyed it and it will never grow again. I used one of the ribbed bottles employed by chemists and photographers for dropping poisons, and found it to answer perfectly, and it enables one to apply the acid with great rapidity. Large docks which have hitherto never been destroyed except by digging up, are effectually destroyed by the acid.

Lime as a preservative of wood. A writer in *Chambers' Journal* says, that lime is a good preserver of timber. Ships and barges used for the transport of lime last longer than others. A small coasting schooner laden with lime was cast ashore and sunk. She was raised and set afloat once more, and remained sound for 30 years. Again, a platform of nine planks was used to mix mortar on for a long time, but being no longer required, was neglected, and at length hidden by the grass that grew over it. Sixty years afterwards, on cleaning the ground, it was discovered sound and well preserved.

The great fires of Chicago and Boston have called attention to fire-resisting building stones. Dr. Ott of New York, shows that limestones are unsuitable for building stones owing to the facility with which they calcine when exposed to high temperatures. Among limestones, those which contain magnesia give way the soonest. Of the primitive rocks, granite, gneiss and mica are untrustworthy, for they crack to pieces even when exposed to radiant heat. In their natural state they contain water, and the stone ex-

lodes by the raising of the temperature, or these reasons, Dr. Ott gives the preference to the sandstones.

Blackly, in his "Experimental Researches on Hay Fever," details some experiments showing the amount of pollen floating in the air. He daily exposed slips of glass coated with a non-drying liquid, and placed horizontally, to the air at the ordinary breathing height of four feet nine inches from the ground. The experiments were commenced in the 4th month, and continued to the end of the 7th. The highest number of pollen grains obtained in twenty-four hours on the surface of a square centimetre was 880, on 6th month 28th. By using pieces of glass similarly prepared to an elevation of 1,000 feet or less in the atmosphere, by means of kites, he found the pollen was much more largely present in the upper portions of the atmosphere than near the surface, the average of his experiments making nineteen times as much. These experiments afforded abundant proof of the presence of the spores of fungi in the air in large quantities. In one experiment which lasted four hours, and in which the number of pollen grains collected at an altitude of 1,000 feet was over twelve hundred, the spores of a cryptogam were so numerous, that he could not count them. At a rough estimate they could not be less than from 30,000 to 40,000 to the square inch. A fact like this makes the ubiquity of fungoid organisms a thing easy to comprehend.

Watch springs, made of an alloy of aluminum, are said to have been successfully prepared by a manufacturer in Saxony. They are superior to those of steel in their freedom from liability to oxidize, in not being affected by magnetism, and in being less brittle.

The disturbing echo in public halls, which renders the voice of a speaker indistinct, it is said can be prevented by stretching a few wires across the building, on a level with or above the speaker's head.

For "The Friend"

John Heald.

(Continued from page 118.)

The political troubles, which were caused by the contests between England and France under the government of Napoleon, extended to this country, and finally culminated in what is called the three years' war. The peaceful current of business was much disturbed by the agitations which preceded this, and much suffering was the result. In a letter to John Heald, written 9th mo. 22d, 1811, Benjamin Lite thus alludes to this subject: "The congested state of the commercial world, by the straining and contending of the governments, renders it very difficult for us, who live by buying and selling, to get along with our business." In his reply, John Heald is led to make some reflections which may convey a useful lesson to some in the present day. He writes under date 10th mo. 29th, 1811: "You live your trials; when that which was once thought safe, is become hazardous, here is a trial; to sit still and do nothing, is not doing advantage; and doing, and that to a disadvantage, is no better; but circumstances require something to be done; industry is that by which those are to live whose circumstances are limited; to be still, is to fall rough; and to go on ends in the same manner, I think, is one among the numerous

advantages that is obtained, in setting out early, or closing in with the first visitations of divine love, and endeavoring faithfully to follow on through the varied dispensations that are permitted. For when a trial falls on them, these can look over the motives and inducements to their undertakings; and having been favored with a peaceful evidence from time to time, there is something to recline upon; that though their expectations are disappointed, they feel that they have trodden along, as Job of old did, when he was loaded with afflictions, and when his friends would have persuaded him that he had not stood upright, he could not find his deviation, where it was, if he had made any, but could say, 'I know that my Redeemer liveth, and shall stand upon the earth;' and though in vindicating his innocency, he expressed some things of which he was ashamed when he was called upon to answer to the demands of the Most High, yet he came not under condemnation for having wilfully gone aside, either to the right hand or to the left. So, when the time of trial was over, he was replenished with substance and tranquillity, and passed his days in peace. But when improper motives and inducements have been followed in the will of the creature, or when there has been a turning aside from the right way, and in this situation such have been overtaken in a time of adversity, there is no prop nor support to lean upon, they are reduced to the like state which king Saul was, and for the very same cause, to wit: for not 'obeying the divine command.' So when they are forsaken they may endeavor to make a fair outside show, and even desire to be honored in the sight of the people; but I see but little hope these can have to escape from a time of adversity like unto his, when he 'fell along upon the earth,' and had eaten nothing all that day, nor all that night, and there was no strength left in him. He could not then say, I know that my Redeemer liveth, but could say, 'God has forsaken me, and answereth me no more,' &c. So the time of your adversity may in secret be profitable to some, and even to many, for the more the foundation is tried, the more sure they stand that are upon it, for the foundation of God standeth sure. It has stood through all by past ages, and every storm and shock, and still remains to be the same, and He never fails, nor forsakes those who trust in Him, but is to them a place of broad waters, to refresh themselves from the heat and from the storm, and as a mighty rock in a weary land, and as a tower, whereunto the righteous flee and find safety, as they have ever done.

"While I pen these lines, I am reminded of my own standing, and how near a time of adversity may be; when I consider of the great power which threw the stars down to the ground, even a third part of the stars of the firmament. And I have not arrived above these, no nor to them. If I am worthy to be classed with the stars, it is with those of least magnitude, which can be seen but a small distance. If larger ones are cast down, why not I too. I often am fearful I shall be overtaken in some unguarded moment, and in a day of forgetfulness be surprised and drawn down, and my lot be to fall away, never to see good nor comfort to my soul, but I believe for myself, and for others, that our safety depends upon our faithfulness, that if we closely attend, with the most scrupulous attention to our duty, both as to time and place, and not

to make our own time, but to leave our own business, and our own concerns, to do our Master's business, when and where, and as he may require, and to be given up so to do, not accounting it a yoke of bondage, but cheerfully going, and faithfully doing; in this way we have grounds to hope for preservation, and even in this we may have to venture our lives, in danger of losing them. We may then rely on his merciful support; but if we are dilatory and inattentive, how can we expect the precious favor of protection or preservation."

On the 2nd of 8th mo. 1812, John Heald again wrote to his friend, B. Kite.

"Esteemed Friend.—I received a few days since thy acceptable letter of the 3rd of 6th mo. last. To my mind it savored of a living concern remaining on thy mind to fill up thy allotted portion of duty in time, as it passes along. In this I wish to be one with thee. The peace which flows through the mind so sweetly, and at times along with it a well-grounded hope that at some time we may enter into rest that has no end,—the satisfaction or comfort, who can know who have not felt it! If our little, feeble exertions and labors, in whatever line they may be, are crowned with such a glorious reward, who but would be willing to be employed in such things? Many would have the reward, who seem to want it without submitting to do the little required. I do not doubt but that many miss of very precious enjoyments for want of faithfulness in little things, sometimes by not denying themselves the little gratifications, and sometimes by not carefully doing the little duty required."

After mentioning that Rowland Green, Susannah Horne and Mahlon Hockett, had been in succession visiting their meetings, he again alludes to the unsettlement caused by the war with Great Britain. "The situation of public affairs appears to spread a gloom over many," thou observes, and it does here; listing some, drafting some, and some turning out volunteers. The militia are not ordered away, but to be in readiness at a short notice, among whom are several Friends of our Meeting. Noting these things is not pleasant to me, though it seemed necessary just to hint a little, to give some idea that a portion of sufferings may be near to some here, and those not a few—but through all I esteem it a most precious favor to have the mind preserved, and in a still, quiet habitation, where none makes afraid. When I reflect what great numbers there are, who, for want of a more close attention to right things, have not attained thereto, I can but pity them, apprehending that I see so great a loss sustained which a little timely care and attention would have prevented.

I want to know how many Friends in and about the city [of Philadelphia] are doing, and how they are. There are many whom I love and wish well. If they are doing well it would be pleasant to hear of it. In this state of probation we are all, no doubt, tried in some way, and it may be often doubtful where we shall land at last." He enumerates among those of whose welfare he would gladly be informed, Joseph Gibbons, Nathan Harper and wife, Richard Jordan, Richard Cooper, Joseph Clark, Joseph Cruikshank and wife, and Nicholas Wain.

From the same to the same.

"Columbiana Co., Ohio, 1st mo. 13th, 1813.

"Wm. Heald set out day before yesterday,

to meet three other Friends to wait on the Legislature of this State with an address from our Quarterly Meeting in regard to the militia law, as many of our younger men have been drafted for six months, and have not complied with the requisition, and the law is said to be of so doubtful a meaning, that even the officers, to whom the execution of it is referred, are divided about it; some saying that they may impose a fine at their discretion, anywhere between \$8 and \$100 for every month, while others say that they can go no higher than \$100 for any draft. If it should be construed to mean \$100 a month, and be exacted, all the property that many industrious families possess will not be sufficient, it is believed, to answer the demand. The complicated miseries of war are many—but some I trust are escaped to the strong Tower, where they repose themselves in quiet safety, and at times are favored with that which is the reverse thereof, even love, to overshadow and cover, feelingly cover, all the sensitive parts within them—which the bloody warrior can hardly know, while engaged in that employ.”

(To be continued.)

At the request of an aged Friend, I copy the following for the columns of "The Friend," if approved by the editors.

“Upon the 4th day of the Fourth month I was drawn forth to wait on the Lord; and as I was waiting, the consideration of my dear children, whom the Lord had taken to himself in their innocency, came before me, and my soul blessed his holy name for his great love towards them and me, in that they are gone to their rest, and shall never partake of those exercises and sorrows those do that remain in the world. Then my soul was poured forth before the Lord for them that remain, that as they grow up in years, they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; or else I would rather follow them to their graves whilst they are young, than that they should live to the dishonor of his worthy name. And then a more general and weighty concern came upon me for Friends' children, that are grown up and do not come under the yoke nor bear the cross. Oh! the cry that ran through my soul; and in the anguish and bitterness of my spirit I said, Lord, what will thou do with Friends' children when we are gone off the stage of this world; will thou raise up children, and not those of believing parents? And this was the word that livingly sprung up in my soul. They reject my counsel, and cast my law behind their backs, and will have none of my reproofs; and though my hand be stretched forth all the day long, yet they will not hear, but go after their own hearts' lust. Then I said in my heart, Lord, are they all so? The answer was, there are some that are innocent, whom I will bless with a blessing from me, and they shall shine forth to my praise. And now, Oh Friends! that you may dwell and abide in the innocent life, that so the blessing of the Lord you may feel daily to descend upon you. But as for you that 'reject the counsel of the Lord, and cast his law behind your backs, and will have none of his reproofs,' which are sorrowful sayings concerning you who are the children of believing parents,—you who are under the profession of the Truth, which will do you no good unless you return unto the Lord; therefore, I desire you may all return unto him whilst

the day of a long-suffering, merciful God lasteth. But if you still reject the counsel of the Lord, the many faithful warnings you have had, how will you answer it in the day when He cometh 'to render unto every one according to their deeds?' And now, something further is with me to parents of children. Dear friends! you that have been convinced of God's unchangeable truth, and have known the work and operation of it, working out and bringing down that which was of a contrary nature to it,—and oh! that we may all abide faithful in his work, and retain our integrity to the Lord,—then let our breathing cries and prayers be offered up to the Lord for our children, that He would be pleased to look down in mercy upon them, and visit them as He did *our* souls. But as David said, "If I regard iniquity in my heart, the Lord will not hear me;" so I desire we may all be clear in our offerings before the Lord, that He may smell a sweet savor from them.

Dear friends: what is here written is with great caution, knowing that I have children of my own, and that many honest parents have had children, which is no small exercise; but if we keep faithful to the Lord, and discharge our duty to them by precept and example, we shall be clear of them in the sight of God. And therefore friends, faithfulness is the word that runs through me; not only for our own souls, but for our children's also; that a generation may grow up to his praise in this part of the world, when our heads are laid in the dust. Great and manifold hath the love and mercy of God been towards us; the consideration of it many times hath deeply affected my mind; and it was He, by the same arm of power, that reached unto us and brought a concern upon us in our own native land: and I do believe, that many had as clear a call to leave their native country as some of old had; which caused many days and nights of sore travail and exercise before the Lord, and no ease could we have, but in giving up life and all unto him, saying, 'Lord do what thou wilt with us, only let thy presence preserve us.' And to his praise we can say, He hath been with us since we came to this country, and hath preserved us through many and various exercises both inwardly and outwardly: and now that which lies on our parts, I desire may be considered by us all, that so suitable returns may be made unto the Lord, by walking in humility and godly fear before him; that so, good patterns we may be, by keeping our places 'to the praise of Him who hath called us,' for He is worthy forevermore. And friends, something more is with me, which I thought to omit, but find I cannot well do it; that is, concerning our children, that we be very careful while they are young, that we suffer them not to wear such things that Truth allows not; and though it may be said they are but little things and well enough for children, but we find that when they are grown up, it is hard for them to leave off, which, may be if they had not been used when young, would not have been expected when grown up: so I desire we may all be clear in ourselves, and keep our children out of the fashions and customs of this world. And oh! that we were all of one heart and mind in these and other things, then would the work of the Lord go on easily, which is the sincere desire of your friend,

HANNAH CARPENTER.”

1787.

For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 114.)

“1817. 12th mo. 22nd. My mind has for two or three years been oftentimes deeply exercised, under a prospect of being called to the work of the ministry. How has all that is within me bowed before the Majesty of heaven and earth when this prospect has been renewedly opened to my view; when presentation and openings have been made and felt, but I have thought not sufficiently clear to warrant my standing forth. So awful the work appears, that I have ever craved to be preserved from hastily entering into it, or indeed to run at all, unless clearly convinced that it is indispensably necessary for me, and that the time for my liberation to service is fully come. I desire to abide all the necessary purifications, that so none of the dross, tin, or reprobate silver may remain, but every thing which will not abide the fire being purged away and the pure gold only remaining, the glorious cause may be exalted. But O! when I look at my many infirmities, when I contemplate how small the progress made, to what I might by this time have made, I am ready to conclude I shall never become qualified for any service in the Lord's vineyard.”

The following letter is the first from Sarah Hillman's pen that has come to the hand of the compiler. She has now reached the 24th year of her age; and, as is sweetly observable the grace of the Lord Jesus which strives with which woos, and would bring salvation to all if obedience did but keep pace with the knowledge received, is still helping her on to more and greater victories over the enemies of her own house; still leading to the perfection of holiness in the fear of the Lord; still teaching practical, saving lessons of self-denial and the discipline of the cross; still, with its hand maiden prayer, adding thread to thread, and stitch after stitch to the wedding garment clean and white, which is the righteousness of saints.

Would, that more in our day were incited by such examples to "stir up the gift of God that is in them; to take heed to the injunction, "Watch and be sober; to "put on the breastplate of faith and love, and for a helmet the hope of salvation;" to dedicate their all to Him who is the life and the light of men; to surrender themselves wholly to that Power who can open the blind eye and unstop the deaf ear, and thus make the slave a freeman and, above all, to live to and for that Saviour who died for us, the Just for the unjust, that through repentance and amendment of life He might bring us to God. How then would He lead into green pastures beside the still waters; how create a new heaven and a new earth wherein dwelleth righteousness; how pour out the blessings of his kingdom till there should not be room enough to receive them; how cause that instead of the thorn should come up the fir tree, and instead of the brittle myrtle tree; and even make that, which now seems but as a wilderness and a desert to bloom and blossom as the rose. The truly the lively hopes and spiritual blessing unto a full cup and sufficient for all our need would be poured into the contrited bosom, and the grateful language of the heart be "The Lord is my Shepherd; I shall not want." "Thou anointest my head with oil my cup runneth over. Surely goodness and mercy shall follow me all the days of my life

and I will dwell in the house of the Lord forever."

To Betsey Purington.

Philada., 1st mo. 5th, 1818.

It is not from a belief that my much loved elder sister (if I may use that endearing term) needs the epistolary aid of a child like myself, that I am induced to address thee, but I trust it is in a measure of that love which lives beyond the grave, and by which the disciples of Jesus are made manifest, according to his testimony—'By this shall all men know that ye are my disciples, if ye have love one to another.' Oh this precious love! How does it bind, not only the elder branches with those of like experience, but the young men and children, as they yield thereto are all thereby found as in the 'bundle of life,' and made fellow heirs of one common salvation. May it continue to pervade our hearts. Mayest thou, dear friend, in thy approaches before the throne of grace, remember the children; who feel that they have need of the prayers of the faithful; of those in whom the expressive language of conduct speaks saying, 'Follow;' and who evince themselves conquerors, through the sufficiency of the Father's love. Forget thou remember her who now addresses thee under the appellation of sister, who feels indeed,

A child beset with solemn prospects round,  
While called to tread with awe the sacred ground,  
And that many are the trials necessary for our purification in this scene of probation, but who knows that her helper is Almighty. He who is the leader and the guide of his people, indeed strength in weakness, riches in poverty, and a present helper in every time of need, every time of conflict, in every winter season; though fogs and clouds obscure the light of the Sun of Righteousness from the eye of the mind, yet he is the same; He sustains the character of the Shepherd of Israel, and will arise, as he is waited upon in the patience, with healing under his wings. Then since the Christian has such a blessed and heavenly helper, there is need for him to gird up the reins of his mind, and hope to the end; there is need for him to be a grateful receiver of the manifold favors of his Heavenly Father, while well may he in the language of the poet break forth,

'I'll praise thee for thy mercies past,  
And humbly sue for more.'

or although a little from his munificent hand satisfy the hungry soul, yet the manna which the golden pot contains, must be sought daily. Under the law they were commanded to go forth and gather every man according to his eating daily; so must we. And, as under that dispensation, 'he who gathered much had nothing over, so he that gathered little child-like faithfulness, had no lack;' how beautifully is it descriptive of the duty of a Christian! He is not called upon to work or watch only a day or a week, but the command is, 'Watch and pray continually, that ye enter not into temptation.' \* \* \* \*

I greatly desire to be preserved from burdening thee with words without life, but think may just add, that when thine and thy companions' certificates were read, the desire of my heart was, that ye might so fulfil the work assigned you, that ye might receive that down of peace which the world can neither give nor take away; and now feeling it renewed, I afresh desire that as we have parted together of the streams of that river

which makes glad the whole heritage of God, we may continue to feel that unity which is with the Father and with the Son; and although we never meet again, our souls may still hold converse; and when these bodies are consigned to their mother earth, our spirits shall join that innumerable multitude which John saw, in crying Holy forevermore.

Farewell beloved friends, farewell. From your little friend,  
SARAH HILLMAN.

Oh! that you may remember her and crave that she may be favored to know his voice certain, and his discoveries clear; not Ahimaz like, have to say, 'when I ran, there was a tumult, but I knew not what it was.'

Again I say, farewell."

1819. 9th mo. 9th. Truly the awful importance of time has of late been proclaimed. The messenger upon the pale horse has arrested some in an unexpected moment; but we trust their lamps were measurably trimmed. May we who remain be engaged to meet our God. Perhaps ere another year, I too may be summoned to appear before his dread tribunal who giveth not account of his matters. Oh! that, through unreserved dedication, an entrance may be mercifully granted into that city whose walls are salvation, and whose gates eternal praise."

(To be continued.)

THE FRIEND.

TWELFTH MONTH 6, 1873.

We have been watching with much interest, and some anxiety, the development and character of the difficulty that, within the last few weeks, has grown up between the United States Government and that of Spain. It is a cause of regret, though not of surprise, to observe how quickly and how generally the public mind has been agitated by the statements made by the press, and how glibly the initiation of war is spoken of, without counting the cost in human life, and attendant misery.

That a sanguinary and barbarous revenge has been taken by the enraged Spaniards on those who were on board the noted vessel, captured by them, in which cold blooded murder was committed under color of military law, appears to be generally believed; and the number of the victims, and the peculiar circumstances attending the butchery of so many subjects of different nations, has shocked the feeling of the community in both Europe and America. It is precisely one of those cases fitted to arouse the passions of the people; to appeal to what the unregenerate world calls the sense of national honor, in our own citizens, and to precipitate unreasoning and hasty action under the excited impulse of the hour.

Especially is there danger of some summary and rash course being pursued, where, as in the present case, there are parties widely spread throughout the community, whose interest and pleasure it is, to paint the transaction in its most revolting colors; to brand any hesitancy in seeking "redress" as cowardly and mean, and to stimulate the already excited passions of the people by inflammatory appeals to their self-esteem, and their warlike instincts. But for this, we apprehend, there would not have been such hot haste to prepare to strike a blow, which, if given, would be followed by all the calamities of war.

To the true disciple of the Prince of Peace, all the circumstances of this deplorable ease,—the voyaging of this well-known blockade-runner; her loading; the use intended to be made of her cargo; her capture, and the savage sacrifice of a large part of her crew and passengers to gratify the vindictive passions of her captors—all are readily recognizable as altogether unauthorized and indefensible by the religion of the New Testament. But it is one of the terrible evils of the war policy, to familiarize the people to many and great infractions of the benign and just principles of the gospel, and to reconcile them to have their actions regulated by the far lower standard of expediency and the law of nations. Hence we hear, on the present occasion, much said about the necessity to disregard the notorious character of the vessel, and the business in which it is admitted she was engaged, and to demand immediate and humiliating concessions from Spain; because it so happens that while the "Virginus" was pursuing her nefarious trade, she had in some way, long ago procured American registration, and carried the American flag. The honor of the flag, we are told, must be upheld; and in order to do homage to this fascinating myth, this great country might seem to be on the eve of a war, fastened on it, with all its guilt and horrors, by a few men, whose actions have shown them to be blood thirsty desperadoes. And this in a professedly christian country, whose government and people have just been boasting of the beautiful example set by it and Great Britain in settling a dispute of far greater magnitude by arbitration. How true are the words of our Saviour, "How can ye believe which receive honor one from another, and seek not the honor which cometh from God only."

The Law of Nations refers almost exclusively to the mode of, and the circumstances connected with waging war; and though it is gratifying to observe that christianity is gradually removing some of its most repulsive features, and introducing others more in accordance with the requirements of our professed religion, yet it is no criterion by which a Christian may decide what is right or wrong. The absurdity of supposing, that while men are individually bound to live consistently with the benign and peaceable principles of the religion of Christ, when associated as a nation they may lay those principles aside, and regulate their actions by a code designed merely to restrain the corrupt lusts that war in their members, from betraying them into the extremes of inhumanity, is too glaring to escape the notice of any reflecting mind.

At such a time of excitement as the present, it becomes the duty of every one to refrain, in both word and deed, from encouraging the war spirit which many seem very desirous to spread, and as opportunity presents, to exert whatever influence he or she may possess, in endeavoring to propagate more rational and christian views and feelings; that so, with the blessing of Divine Providence, our country may not madly incur again, the awful crimes, the sufferings and the irreparable losses that so severely punished the people during the late war, and under which they are still smarting.

Since the above was written, we rejoice to find that the danger of hostilities between the two governments is very much lessened, and

there is reason to believe, that if Spain is able to carry out her portion of the terms agreed on, all ground for contention will be removed, and both countries escape the dreadful conflict into which they appeared likely to be plunged.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The Spanish Cabinet has agreed to deliver to the United States government the steamship *Virginus*, and all the persons remaining alive who were captured with her, leaving the question whether the seizure of the vessel was legal, to be settled hereafter by a mixed tribunal. The question whether damages shall be paid to the families or relations of the prisoners who were shot, is also to be settled in a similar manner. A Madrid dispatch says, this decision is in conformity with the opinions of the leading Spanish statesmen, of all parties, to whom the question was submitted by the government.

The negotiations by which the controversy was settled, were conducted in Washington between the Spanish Minister, Admiral Polo, and the United States Secretary of State, and were brought to a conclusion the 29th ult. A protocol was then agreed upon and signed, and the Spanish Minister telegraphed the result to his government.

A Havana dispatch of the 30th says: The news of the settlement of the *Virginus* question, and the terms upon which it is based, was received here with much excitement. The chief authorities of the island assembled in conference, have sent a manifesto to the Spanish government, asking it to wait until it shall have received a protocol in relation to the case, which will show the right of capture and the justice of the subsequent proceedings. The mass of the people oppose the surrender of the *Virginus*.

The insurgents still hold Cartagena, and seem determined on a desperate resistance. The besieging force are bombarding the city. The arsenal and barracks have been the chief marks for the besieging artillery, but the cathedral and hospitals have also been struck. On the 23rd ult. the theatre, and two entire streets were destroyed, and about 200 persons were killed and wounded in the city. The insurgents have raised the black flag on the forts. There is great distress among the non-combatants who have taken refuge in the suburbs.

A German expedition for the exploration of the Lybian desert, under the direction of Dr. Gerhard Kohns, is expected to set out from Egypt early in the present month.

Several Italian newspapers report that a number of Italian, French, Belgian, German and Austrian capitalists are about to form a company for the purchase of the convent property at Rome. Their intention is said to be to leave the monks and nuns in possession of the property and the convent buildings, and thus to render the law suppressing the religious orders at Rome illusory.

The Bazaine trial continues. Rouher has given his testimony in relation to the negotiations of the Empress Eugenie, in the endeavor to save the Rhine army and avoid the cession of territory. General Boyer testified that Bismarck told him he was willing to grant an armistice if the army of Metz would declare in favor of Napoleon.

The French Cabinet has been reconstructed: Beule, who was Minister of the Interior, has retired, and De Broglie takes his place. The Duke de Cases, the only new minister, takes the Foreign Office in place of De Broglie. These are the only changes reported.

The Assembly rejected Leon Say's interpellation in regard to the illegal delay of elections, by a vote of 364 to 314.

The Augsburg Gazette says, the King of Bavaria has signed a decree repealing the concordat with the Pope.

The explanations given by the French government in regard to the pastoral of the Bishop of Nancy, ordering prayers for the recovery of Metz and Strasburg, are regarded in Berlin as unsatisfactory.

Sentence has been pronounced against Archbishop Ledochourki, for continuing unlawfully to institute priests. He is condemned to two years imprisonment and an additional fine of \$5400. Bailiffs entered the residence of the archbishop last week, in accordance with the decree of the court, and seized the furniture. He expresses surprise at the severity of the measure, and maintains an attitude of resistance. A Berlin dispatch of the 26th says, the archbishop has been ordered to resign within a week of the notice. He has received a letter from the Pope exhorting him to firmness.

The Bank of England has reduced the rate of discount to 6 per cent.

Sir John Duke Coleridge, Lord Chief Justice of the Court of Common Pleas, is to be raised to the peerage. He will become Baron Coleridge.

The ship *Clyde*, from St. John, N. B., has been wrecked off Valentia, Ireland. Ten of the crew were drowned.

A small boat made from the *Polaris*, which the whaler *Ravenscraig* took on board when she received Captain Buddington, will be sent from Glasgow to New York. It will be placed in the Smithsonian Institution at Washington.

A proposal of the Erie Railway Company is published in the *Railway News*. The Company proposes an issue of \$22,000,000 more of ordinary Erie shares at \$35 currency, instead of issuing more bonds. This proposal, it says, will be a measure of greater financial soundness, and will make the total share capital \$100,000,000.

Dispatches from Cape Coast Castle report another engagement with the Ashantees, in which forty English and native auxiliaries were killed and wounded. The Ashantees also boldly attacked the British in another place, but were driven off after an hour's fight. General Wolseley, commanding the Ashantee expedition, condemns the native auxiliaries as worthless. Their tardiness and cowardice, he says, keep him from advancing upon the Ashantees.

Intelligence has reached London of a terrible marine disaster. The steamship *Ville du Havre*, which left New York on the 15th ult. for Havre, when one week out, came in collision with the British steamship *Loch Earn*, from London for New York, and sunk shortly after. Eighty-seven persons were saved by the boats of the *Loch Earn*, and sent to England by the ship *Trimountain*. Two hundred and twenty-six of the passengers lost their lives. The *Loch Earn* was badly damaged by the collision, and immediately put about for Queenstown, but had not arrived there on the first inst.

**UNITED STATES.**—There were 269 interments in Philadelphia last week, including 47 deaths of consumption, 13 inflammation of the lungs, 17 debility, 11 typhoid fever, 11 old age.

The deaths in New York city last week were 492. According to the State census of Iowa, the population of the State is 1,251,533. The national census of 1870 gave it a population of 1,191,792.

General Sherman's report to the Secretary of War shows a total of 25,535 enlisted men in the cavalry, artillery and infantry service, and 3,970 non-combatants. The actual strength for military service, after deducting the sick list and necessary details about the numerous forts, he thinks does not exceed 19,652 men.

The Secretary of the Navy, in his report to the President, says there are now in the navy 165 vessels, carrying 1269 guns, which is a reduction since the last annual report, of thirteen vessels.

The expedition organized under the authority of Congress for the survey of the Darien and Nicaragua routes, with the view to the construction of a ship canal between the Atlantic and Pacific, have completed the service. It is stated that the route selected by Commander Selfridge includes one hundred miles of river navigation of the Atrato. It is estimated that the work would cost between \$50,000,000 and \$60,000,000.

The total number of immigrants from other countries landed in the United States during the year ending 6th mo. 30th last, was 459,833, of whom 275,792 were males, and 184,041 females.

The Public Debt of the United States, less cash in the Treasury, amounted on the first instant to \$2,159,862,054, having increased \$9,028,576 during the 11th month.

The first session of the Forty-third Congress convened in Washington on the first inst., quorums being present in both Houses. The House of Representatives now has 292 members, of whom 278 answered at roll call. James G. Blaine, who was Speaker of the last Congress, was re-elected by a large majority.

A local census of the city of Baltimore, just taken, gives a population of 302,893, an increase of 19,823 over that of 1870, which was 283,070.

**The Markets, &c.**—The following were the quotations on the first inst. *New York*.—American gold, 108½. Superfine flour, \$5.65 a \$6.35; State extra, \$6.80 a \$7.15; finer brands, \$7.50 a \$10.25. Red western wheat, \$1.58 a \$1.60; No. 2 Chicago spring, \$1.50. Oats, 56½ a 59 cts. State rye, \$1.03. Western yellow corn, 77 cts.; white, 76 a 80 cts. *Philadelphia*.—Midlings cotton, 16½ a 17½ cts. for uplands and New Orleans. Superfine flour, \$4.50 a \$5; extras, \$5.25 a \$5.75; finer brands, \$6 a \$10. White wheat, \$1.70 a \$1.80; amber, \$1.67 a \$1.70; red, \$1.55 a \$1.70; choice spring, \$1.60. Rye, 85 cts. Yellow corn, 73 a 74 cts.

Oats, 49 a 53 cts. Sales of about 2200 beef cattle at 4 to 7½ cts. per lb. gross. Sheep, 4½ a 6 cts. per lb. gross. Hogs, \$6.75 a \$7 per 100 lbs. net. Receipts 8.00 head. *Chicago*.—Spring extra flour, \$5.50 a \$5.75. No. 1 spring wheat, \$1.10; No. 2 do., \$1.08. No. 2 mixed corn, 47 cts. No. 2 barley, \$1.39 a \$1.40. Lard, 7 cts. *Milwaukee*.—No. 1 spring wheat, \$1.13; No. 2 \$1.08. No. 2 mixed corn, 49½ cts. Oats, 34½ cts.

#### FOR RENT

To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent.

Apply to

JOHN C. ALLEN, Forrest Building, 119 South Fourth street.

HENRY HAINES, 512 Walnut street.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia. Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philad.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on Sixth-day, 11th mo. 7th, 1873, in the 92 year of his age, SAMUEL W. JONES, a much esteemed member of the Monthly Meeting of Friends of Philadelphia for the Western District.

—, at West Chester, Pa., on the 9th ult., JAM MILLER SCARLETT, son of John and Catharine Scarlett formerly of Robeson, Berks Co., Pa., aged 26 years. (This dear young Friend it might perhaps be said, th he came nearer exemplifying the truth of the declaration of the Psalmist, than most of the present generation: "Wherewithal shall a young man cleanse his ways, by taking heed thereto according to thy word. It is not desired that any extended obituary notice should be published, but in these days of mournful declension and backsliding among us, it is refreshing the weary traveller Zionward, to meet with one who great simplicity did endeavor "to cleanse his ways, taking heed thereto according to thy word." An innocent cheerfulness of countenance and deportment, unite with uprightiness and firmness in adhering to what he believed to be right, were conspicuous traits in the life of our young friend. He was one of the few of the present day, who believed it right to adhere scrupulously to a plain costume during his life, and near its close requested that his funeral should be conducted in similar manner. His illness was of long duration, during which he was careful in using words expressive his inward state, fearing, as he said, lest he "shon give away all he had." For some time previous to his close it pleased his Heavenly Father to try his faith by a season of strippedness and desertion, which continued at times for several weeks, but the day before his departure he said, "I have been mercifully shown thy way is clear," and his friends have the consolation, hope and belief that what is their loss, is, through adorable mercy, his eternal gain.

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For "The Friend."

## The Approaching Transit of Venus.

(Continued from page 122.)

About fifty years ago the distinguished German astronomer, Encke, undertook a reconsideration and rediscussion of these results, and also of some that had been deduced from observations of the transit of 1761 by Hirst at Madras, by Lalande at Paris, and by Bergmann at Upsal. From this laborious investigation Encke decided that the horizontal parallax of the sun must be an angle of 8.5776 seconds, and the distance of the sun about 95,286,000 miles.

From that time Encke's estimate of the sun's distance was adopted as the best light on the matter that was likely to be obtained until a half century more should pass, and another transit of Venus give renewed opportunity for correction. But it was generally understood that there was nevertheless no actual value in the long range of decimal figures, namely 8.5776, which Encke had given as the value of the angle of parallax. From Encke's time, indeed, the most restless astronomical spirits continued to nibble at these figures, instead of accepting them in faith, or of waiting upon Venus to furnish the next opportunity for their revision and correction; and they began to make guesses at a probable solution of the problem by the tentative application of less exact, less powerful, and less orthodox methods. Four of these subsidiary attempts deserve special notice, both on account of their ingenuity, and on account of the remarkable agreement of the results that have been reached through their instrumentality.

First Hansen, who has made extensive and valuable researches in the department of Physical Astronomy, about the year 1854, revised some older work of La Place, and calculated the difference in the effect of the sun's attraction in diminishing the moon's motion, and near the times of new and full moon—that is when the moon is nearer to the sun than the earth, and when the earth is nearer to it than the moon. He then compared the results of his calculations with the observed irregularities in the moon's motion known to be due to this cause, and he said, "Encke's determination of the solar parallax makes the

sun's distance too great. It must be about 92,000,000 miles, and the resulting parallax 8.88 seconds."

Next, Leverrier carefully examined certain periodical inequalities of the sun's apparent motion in the heavens, and from this examination, aided by a subsequent correction of one part of the calculation by E. J. Stone (at that time at Greenwich observatory), it was inferred that the sun's distance is about 91,320,000 miles, and his parallax 8.95 seconds.

Then the French philosophers, Fizeau and Foucault, contrived arrangements of rapidly revolving wheels and mirrors, by which the speed of wave-transmission in a light-beam could be measured. Fizeau's experiments were made as early as 1849, and accorded remarkably well with the estimate that was then generally adopted as the probable distance of the sun. He made the velocity of light 194,663 miles per second, and, since long continued observations of the eclipses of Jupiter's moons had proved that it requires 16 minutes and 26 seconds for light to be transmitted across the full breadth of the earth's orbit, or 8 minutes and 13 seconds (equal to 493 seconds) for the half-diameter, it follows that 493 times 194,663 miles, or about 95,970,000 miles is the distance of the sun according to Fizeau. Several years afterwards Foucault repeated these experiments, or, more correctly speaking, he tried them in a different way and with new and improved apparatus. The resulting velocity of light was 298,000,000 metres or 185,172 miles per second, making the sun's mean distance about 91,300,000 miles, and his "mean horizontal parallax" 8.952 seconds.

And, finally, the Astronomer Royal and E. J. Stone used as a base of survey the distance through which an observer on the earth is carried by the sweep of its rotation in a few hours, and marked the position of the planet Mars among the fixed stars from each extremity of this base; and then, applying the proportion of the relative distances of the earth and Mars from the sun, calculated that the horizontal parallax of the sun should be about 8.9 seconds.

This remarkable series of independent observations, based each on a separate ground, therefore seemed to indicate that the sun was something less than 92,000,000, instead of something more than 95,000,000 miles away, and so gave increased reason for an anxious anticipation of the return of the next transit of Venus, when the more exact observation could (once again) be very carefully made. In the meantime, it occurred to E. J. Stone, shortly before leaving Greenwich upon his appointment as Astronomer Royal at the Cape of Good Hope, that a very careful re-examination of the observations of the transit of 1769 might possibly throw some light upon the way in which so erroneous a conclusion as Encke's estimate could have been arrived at. The old observers of the transit had found considerable difficulty in determining the exact instant

when the planet entered upon, or left, the face of the sun, and they were probably not aware of a fact that is now well known, namely, that a dark body seen upon a bright background always appears smaller to the eye than if seen with less intense contrast. It is now understood (and indeed this appearance was noticed by some of the observers both in 1761 and 1769) that from this or some other cause the instant when the planet has completed its entrance upon the sun's bright face, and the instant when it has commenced to leave it, is marked by the formation, or breaking, of a fine black band or ligature, stretching like a stalk between the dark rim of the planet and the bright rim of the sun, rather than by a clear contact of the sharply defined circular outlines. It, therefore, obviously is a matter of some consequence whether this true indication of exact contact was, or was not, generally used in the observations of 1769. From a close examination of the records, E. J. Stone arrived at the conviction that some of the observers did, and some did not, fix their observations from these appearances of the fine band, and that much of the confusion, and probably much of the error of the calculations based upon those observations, was due to this cause; and he then found, that if all these observations were classed accordingly as they belonged to the group in which the true, or the false, indications of contact appeared to have been used, and the calculations were then made under this correction, the parallax of the sun according to these very observations of 1769 was 8.91 seconds.

Since this revision of the 1769 observations, it has been pretty generally admitted that the result must be accepted as a confirmation of the deductions drawn from the other independent investigations which have been alluded to, and that it must henceforth be held that the parallax of the sun is very close upon 8.9 seconds, and the distance of the sun very close upon 92,000,000 miles; and that the residual error which will have now to be looked to at the great opportunity of the next transit of Venus, in 1874, will probably not be more than three-hundredths of a second in the matter of the angular measure of the parallax, and 300,000 miles in that of distance. The nature of the task which the astronomer will have to perform, in dealing as a matter of observation with this exceedingly minute quantity, will perhaps be best conceived from the statement given by R. A. Proctor, that the coarser correction of more than three millions of miles—which appears to have been happily accomplished—involved the examination of a dimension which was about the same thing as the face of a sovereign looked at eight miles away, or a human hair looked at 125 feet away! The scrutiny of the angle of displacement that would correspond with a distance of 300,000 miles would be very much like the task the Astronomer Royal would have to perform if he undertook from his central throne

of astronomical science at Greenwich to detect the face of a bright sovereign held up for him in the sunshine at Peterborough, nearly 80 miles distant.\*

So great an advance has, however, now been effected in the instruments and processes of astronomical investigation, that it is believed it will be more easy at the present time to deal with the small possible error of 300,000 miles than it was a century ago to deal with the larger quantity of 3,000,000 of miles. Money has already been provided by the forethought of the State to enable the renewed attack upon the interesting problem to be made systematically, with all the advantages the advanced science of the day can confer, and arrangements for the work are already in progress. The situations that promise to be most convenient for the observation have been carefully considered. Very good sites for the northern stations of survey will fall in Tartary, North China, and Japan; and for the southern stations, about Crozet Island, Kerguelen Land, and Royal Company Island, in the South Pacific. The best stations for the work, viewed merely as a piece of parallactic survey, are obviously those which are as far asunder as possible, but nevertheless within such a range that each of them must have both the beginning and the end of the transit well in sight between the rising and the setting of the sun.

(To be continued.)

For "The Friend"

John Heald.

(Continued from page 125.)

From John Heald to Benjamin Kite.

"Columbiana Co., Ohio, 26th of 6th mo. 1813.

"The account of the late and sudden death of Caleb Shreeve, as contained in thy letter, has drawn the attention of many Friends, who having heard that I had received the intelligence, have, some of them, applied to hear the certainty; to many of whom I read or showed thy information, and they appeared to retain a remembrance of him, accompanied with sincere respect, and I believe were all affected, in measure at least, with the account of so quick, so hasty a summons. When I have read it to some I have found silence to follow, and tears in many instances flowed both with respect to him and dear Susannah Horne, expressive of both sympathy and endearment. I believe a general sympathy prevails with respect to the latter, and I doubt not but that many sincere prayers have ascended for her support and preservation, and safe keeping through her many and deep trials; and from some perhaps whose hands she never pressed. May these be accepted.

"As to the state of public affairs, they are pretty still at present hereaway. I believe that no Friends have suffered yet by the operations of the militia law here, except for muster fines; but I have heard that in some of the lower parts of the State, some have been stripped of their property considerably, and it may soon be so here. The operations of the law in case of a draft are far from being mild, but would soon deprive many industrious families of all their property, where a non-compliance takes place.

"In one letter I sent thee, I think I men-

tioned brother William had, by deputation of our Quarterly Meeting, gone to wait on the Assembly, in company with some other Friends. They reported since that they had complied with their appointment, presented our memorial, and waited upon the different branches of the Legislature until that bill containing the militia law passed through both houses; the rigors of which were much lessened before it passed; and they thought it was done, at least in part, to favor the Society; but it still has serious consequences involved in it. Whether our members will have to bear the shock, or be shielded therefrom, is still a secret, perhaps for best and wisest purposes."

For want of a convenient opportunity of sending, this letter was not forwarded for a considerable time, and when it was sent was accompanied by the following, dated 14th of 9th mo. 1813, in which an account is given of the first opening of Ohio Yearly Meeting:

"Esteemed Friend,—I seem to have but little time to spare to write to thee at present, and to help make that deficiency up, I must send a letter I wrote some time past, and intended to have taken to our Yearly Meeting to obtain a conveyance for it to thee, but I forgot it then.

"As I have mentioned our Yearly Meeting, I will go further, and say it was attended by about (I suppose) two thousand Friends, though I am ready to conclude the number was rather less, although some Friends expressed that they supposed there was three thousand or nearly. The business began on Second day, and was concluded on Sixth-day evening, the 20th of 8th mo. 1813. Attended by a considerable number of Friends from several Yearly Meetings, as New York, Philadelphia, Baltimore, Virginia and Carolina, a solemnity continued to attend the several sittings and deliberations thereof, and near the close my mind was led to view in retrospect the time when the number of Friends' families were less than ten, and when my father, one young woman and myself, were all that attended one meeting, and that the only meeting then in this western country, and less than 40 years ago, and then the first established meeting and the opening of a Preparative—after that the opening of the first Monthly Meeting in the 12th mo. 1785, some years since a Quarterly Meeting, and now a Yearly Meeting is opened attended by such a large number of Friends, and with the overshadowing solemnity so successively prevailing, that I said in my heart, how great things thou hast done, and art doing, for this thy people, O Lord! how dost thou delight to do us good; how small but a few years ago, and what a multitude now: all this brought about within the compass of my own knowledge—the opening of all those meetings I have attended, except the Preparative before mentioned.

"John Leechworth accompanied me home, we (*i. e.* my family and self) were glad of his company. I was with him at five or six of our meetings. Daniel Haviland attended most of them with his companion, Job Kinyon—what multiplied favors to us—they will be respectfully remembered here, I believe, their labors have been acceptable where I attended, and where I have heard since of them. John and I came to my house the 24th of last mo., and I parted with him at the close of a meeting at Fairfield the 29th, with desires by both of us, that when it is well with thee remember me, he was well then, I believe.

"The letter first mentioned in this, contains an account that will nearly suit the present time, both with regard to the appearance of the times and with respect to health, though I think there is less complaint now than there was then. I cannot well omit mentioning, before I conclude, that from accounts received at our Yearly Meeting, about eight young men were imprisoned in the lower part of this State, for a short time, because they when drafted, did not march with the militia, and others suffered restraint of property to the amount of several hundred dollars.

"My love affectionately to thee, thy wife and children, to I. James and his; I still remember him as in my other letter, before mentioned, is expressed. I likewise would be remembered (as thou mayest have opportunity and freedom) to many others. Farewell

"Thy friend I trust in sincerity,  
JOHN HEALD."

"Columbiana Co., Ohio, 11th mo. 1st, 1813.

"Esteemed Friend,—Thy letter of 26th of 9th mo. last, I received about two weeks after date, which was satisfactory. I have but little in view at this time to write to thee, but having, as I suppose, a favorable opportunity, thought it not best to miss writing altogether as opportunities are sometimes far apart.

"I have not heard anything from John Leechworth since he left the borders of our Quarterly Meeting. He at that time was well, and in company with Daniel Haviland and Job Kenyon, their prospects lying together, and their labors when I was with them, appeared to be in unison. These things rather relieved my mind respecting a companion, as I hoped they would be mutual helps to each other, though still it would have fitted my sentiments better, could he have been furnished with a suitable companion from home.

"I. James' love I accept cordially. Day after day I remember him with unfeigned love, desiring he may be continued an object of Divine favor. Notwithstanding I have loved many worthy men, I do not recollect that my mind, for so long a time together, so often turned to any of them as it has done to him; and that he should not be well, 'neither in body nor in mind,' as thy letter to me say he said, is an affecting account to me. I still crave for his low dwelling place to be near unto the Fountain and well-spring of life where his mind may often be refreshed and quieted, and find rest in the day of trouble. This will be a sanctuary of defence, undisturbed by the triumphs of such who may rejoice at his downfall, if any such there be which is often the case. Anthony Benezé I think, says, that 'the highest act of charity in the world is to bear with the unreasonableness of mankind,' or to this import.

"I conclude with love to thee and to thy bosom friend, and to your dear children.

Farewell, affectionately, my friends.

JOHN HEALD."

"Columbiana Co., Ohio, 5th mo. 1st, 1814.

"Esteemed Friend,—I have thought that I would prepare a few lines against the time of holding Ohio Yearly Meeting, to send thee, supposing an opportunity may offer at that time to convey them.

"I think my last letter to thee mentioned the typhus fever at Sandy Spring. The

\* The reader must bear in mind that in this illustration, it is not the whole parallax, but only the successive corrections of it, that are compared, viz., three-tenths and three-hundredths of a second respectively.



alamity had not then passed over, but a short time after showed that several young families were left without fathers, and others without mothers to provide for their necessities.

"I saw a letter which brother William had received from thee that informed of the deaths of Thomas Scattergood and Mary Harper, two friends I much esteemed, whom I sometimes had thoughts of seeing, as well as some of the rest of you, this fall; as I have an expectation of attending the Yearly Meeting in Baltimore, and the meetings in and about that part of Maryland, and in the lower part of the Delaware State, before I come to Philadelphia. I laid the matter before our last Monthly Meeting, and for anything that has yet appeared I shall be left at liberty to go, but still the concern may decline and die away, or some cause may obstruct. The Monthly Meeting has not yet done with it, and the Quarterly Meeting has all its part to do after that, and I have my business to settle or arrange, so I can only inform that the thing is in train.

"Our esteemed friend, Nathan Hunt, and companions were here, and had several large meetings in these parts, the latter part of the 3th month. Since Daniel Haviland and John Letchworth, we have had no public Friends travelling through here but these, and they attended but few of our meetings, but went to several towns and had meetings there where no Friend had before, and lengthy communications mostly, and generally well received and approved, as far as I know; though at our meeting he disapproved of much noise and shouting in time of worship, and several of the society of the Methodists were there, who have since showed a dislike to his doctrine, or rather testimony, while others say his declaration is true, and he the greatest preacher they ever heard.

"The military noise is much stilled to what it was, though there is some yet. O! how much is peace to be preferred, where no jarring, discordant sounds are heard to tire the mind with inquietude. But can we indeed expect the rod of affliction to be altogether laid by? But while my mind views the subject, I am disposed with David to say, let us not fall into the hands of man, but into the hand of the Lord.

"Farewell my friends,  
JOHN HEALD."

(To be continued.)

### Comets.

(Continued from page 123.)

### METEORIC STONES.

Although numerous instances of the fall of aerolites had been recorded, some of them apparently well authenticated, the occurrence long appeared too marvelous and improbable to gain credence with scientific men. Such a shower of rocky fragments occurred, however, on the 26th of April, 1803, at L'Aigle, in France, as forever to dissipate all doubt on the subject. Similar displays since that time have been frequently witnessed;—indeed scarcely a year passes without the fall of meteoric stones in some part of the earth, either singly or in clusters. It would not comport with the design of the present treatise to give an extended list of these phenomena. The following account, however, includes the most important instances in which the fall of meteoric stones has been actually observed:

(1.) 1478 B. C.—According to the celebrated Parian chronicle, an aerolite, or *thunder-stone*, as it was called, fell in the island of Crete, about 1478 years before the Christian era. This is undoubtedly the most ancient stone-fall on record. Meteoric masses have been found, however, the fall of which *probably* occurred at an epoch still more ancient.

(2.) 1200 B. C.—A number of stones, which were anciently preserved in Orchomenos, a town of Bœotia, were said to have fallen from heaven about twelve centuries before our era.

(3.) 1168 B. C.—A mass of iron, as we learn from the Parian chronicle, was seen to descend upon Mount Ida, in Crete.

(4.) 654 B. C.—According to Livy, a number of meteoric stones fell on the Alban Hill, near Rome, about the year 654 B. C.

(5.) 616 B. C., *January 14*.—It is related in the Chinese annals that on the 14th of January, 616 B. C., a meteoric stone-fall broke several chariots and killed ten men.

(6.) 466 B. C.—A mass of rock, described as "of the size of two millstones," fell at Egos-potamos, in Thrace. An attempt to rediscover this meteoric mass, so celebrated in antiquity, was recently made, but without success. Notwithstanding this failure, Humboldt expressed the hope that, as such a body would be difficult to destroy, it may yet be found, "since the region in which it fell is now become so easy of access to European travellers."

(7.) 465 B. C.—The famous stone called the "Mother of the Gods," and which is described or alluded to by many ancient writers, was said to have fallen from the skies. The poet Pindar was seated on a hill at the time of its descent, and the meteorite struck the earth near his feet. The stone, as it fell, was *encircled by fire*. "It is said to have been of moderate dimensions, of a black hue, of an irregular, angular shape, and of a metallic aspect. An oracle had predicted that the Romans would continue to increase in prosperity if they were put in possession of this precious deposit; and Publius Scipio Nasico was accordingly deputed to Attalus, King of Pergamus, to obtain and receive the sacred idol, whose worship was instituted at Rome 204 years before the Christian era."—*Edinburgh Encyclopedia*.

(8.) A. D. 921.—An immense aerolite fell into the river (a branch of the Tiber) at Narni, in Italy. It projected three or four feet above the surface of the water.

(9.) 1492, *November 7*.—An aerolite, weighing 276 pounds, fell at Ensisheim, in Alsace, penetrating the earth to the depth of three feet. This stone, or the greater part of it, may still be seen at Ensisheim.

(10.) 1511, *September 14*.—At noon an almost total darkening of the heavens occurred at Crema. "During this midnight gloom," says a writer of that period, "unheard-of thunders, mingled with awful lightnings, resounded through the heavens. . . . On the plain of Crema, where never before was seen a stone the size of an egg, there fell pieces of rock of enormous dimensions and of immense weight. It is said that ten of these were found, weighing 100 pounds each." A monk was struck dead at Crema by one of these rocky fragments. This terrific display is said to have lasted two hours, and 1200 aerolites were subsequently found.

(11.) 1637, *November 29*.—A stone, weighing 54 pounds, fell on Mount Vaison, in Provence.

(12.) 1650, *March 30*.—A Franciscan monk was killed at Milan by the fall of a meteoric stone.

(13.) 1674.—Two Swedish sailors were killed on shipboard by the fall of an aerolite.

(14.) 1751, *May 26*.—Two meteoric masses, consisting almost wholly of iron, fell near Agram, the capital of Croatia. The larger fragment, which weighs 72 pounds, is now in Vienna.

(15.) 1790, *July 24*.—Between 9 and 10 o'clock at night a very large meteor was seen near Bordeaux, France. Over Barbotan a loud explosion was heard, which was followed by a shower of meteoric stones of various magnitudes.

(16.) 1794, *July*.—A fall of about a dozen aerolites occurred at Sienna, Tuscany.

(17.) 1795, *December 13*.—A large meteoric stone fell near Wold Cottage, in Yorkshire, England. "Several persons heard the report of an explosion in the air, followed by a hissing sound; and afterward felt a shock, as if a heavy body had fallen to the ground at a little distance from them. One of these, a plowman, saw a huge stone falling towards the earth, eight or nine yards from the place where he stood. It threw up the mould on every side; and after penetrating through the soil, lodged some inches deep in solid chalk-rock. Upon being raised, the stone was found to weigh 56 pounds. It fell in the afternoon of a mild, but hazy day, during which there was no thunder or lightning; and the noise of the explosion was heard through a considerable district."—*Milner's Gallery of Nature*, p. 134.

(18.) 1796, *February 19*.—A stone of 10 pounds' weight fell in Portugal.

(19.) 1803, *April 26*.—This remarkable shower was referred to on a previous page. At 1 o'clock P. M., the heavens being almost cloudless, a tremendous noise, like that of thunder, was heard, and at the same time an immense fire-ball was seen moving with great rapidity through the atmosphere. This was followed by a violent explosion, which lasted several minutes, and which was heard not only at L'Aigle, but in every direction around it to the distance of 70 miles. Immediately after, a great number of meteoric stones fell to the earth, generally penetrating to some distance beneath the surface. Nearly 3000 of these fragments were found and collected, the largest weighing about 17 pounds. The occurrence very naturally excited great attention. M. Biot, under the authority of the government, repaired to the place, collected the various facts in regard to the phenomenon, took the testimony of witnesses, &c., and finally embraced the results of his investigations in an elaborate memoir.

(20.) 1807, *December 14*.—A large meteor exploded over Weston, Connecticut. The height, direction, velocity and magnitude of this body were discussed by Dr. Bowditch in a memoir communicated to the American Academy of Arts and Sciences in 1815. The appearance of the meteor occurred about 6h. 15m. A. M.,—just after daybreak. Its apparent diameter was half that of the full moon; its time of flight, about 30 seconds. Within less than a minute from the time of its disappearance three distinct reports, like those of artillery, were heard over an area several miles in diameter. Each explosion was followed by the fall of meteoric stones. Unlike most aerolites, these bodies when first found were

so soft as to be easily pulverized between the fingers. On exposure to the air, however, they gradually hardened. The weight of the largest fragment was 35 pounds.

(21.) 1859, November 15.—Between 9 and 10 o'clock in the morning an extraordinary meteor was seen in several of the New England States, New York, New Jersey, the District of Columbia, and Virginia. The apparent diameter of the head was nearly equal to that of the sun, and it had a train, notwithstanding the bright sunshine, several degrees in length. Its disappearance on the coast of the Atlantic was followed by a series of the most terrific explosions. It is believed to have descended into the water, probably into Delaware Bay. A highly interesting account of this meteor, by Professor Loomis, may be found in the *American Journal of Science and Arts* for January, 1860.

(To be continued.)

*Incident from the Life of Geraldine Denning.*  
—When waiting for a few minutes on a platform once in Norfolk, a Friend directed her attention to an unconverted man standing on the opposite side of the line, saying, "He is very hard to reach with the Truth." He was a gamekeeper, and was accompanied by a retriever dog. She quickly crossed the line, went up to him, and stroking his four-footed friend, said cordially, "What a beautiful dog you have here!" "Yes!" said the man rather gruffly; "but take care he don't bite you. He is not fond of strangers!" "O! he won't bite me. Dogs know who are fond of them; no doubt you are very fond of him?" "That I am!" "Do you feed your dog?" "Yes, ma'am!" "House him?" "Yes, of course!" "Does your dog obey your word of command?" "Yes, ma'am!" "And you would be disappointed if he did not love and obey you?" "That I should," then looking proudly at his dog, "but Rover does love his master," and he patted the dog's head as he looked up trustfully in his face. "Would you be grieved if he followed a stranger?" "Yes," he replied, rather impatient at so many questions. "Ah!" said she, in a sad, tender reproachful tone, "you ungrateful sinner, what a lesson does that dog teach you! God has fed you, housed you, cared for you, loved you these many years—but you do not love or obey Him—you do not follow Him! He so loved you that he gave His only begotten Son to die on the cross for your sins, and yet you never have loved Him in return! You follow a stranger, Satan is your chosen master. The dog knows its owner—you know not yours! Truly may it be said of you, 'the ox knoweth its owner, and the ass its master's crib; but Israel doth not know, my people doth not consider!'" She looked sadly, yet kindly, at him, as she earnestly uttered these words. His eyes filled with tears—he fixed them on his dog, and in a choking voice said, after a few moments, "Ah! Rover, Rover! thou hast taught thy master a lesson this day! I have been an ungrateful sinner, but, by God's help I'll be so no longer." The train was just arriving, so quoting a few of the precious promises of Scripture, she bade him adieu with a shake of the hand. That evening the gamekeeper was found for the first time in a prayer meeting, crying, "God be merciful to me, a sinner," and soon he was rejoicing in a sense of pardon through the precious blood of Christ.

Selected.

#### TOO SOON?

Too soon for me, I know.  
Came the sharp summons—but, beloved, for thee,  
Thy spirit wings outstretched, and plumed to go,  
Too soon it could not be.

Was it too soon to take  
Thy place amid the glory and the light  
Of the eternal city, and awake  
Where there is no more night?

Too soon to quaff the tide  
Of life's pure river? or on that bright shore  
To wander with the loved and glorified,  
Gone but awhile before?

Up, where no storms may beat,  
Above the stars—beyond the sapphire dome,  
All sorrow ended, and all joy complete,  
Thou'rt safe, beloved, at home.

Safe, from this place of tears,  
Safe from the touch of time, the taint of sin;  
Where there are no more conflicts, no more fears,  
I know thou'rt entered in:

Entered the realms of peace,  
The many mansions of perpetual joy,  
Where hymns of heavenly harpers never cease,  
And bliss hath no alloy.

There, the glad notes prolong  
Of praise, that echoed with thy failing breath,  
Breaking triumphant from thy faltering tongue,  
E'en in thine hour of death.

Why should this parting grieve?  
Why this sad weeping while we kiss the rod?  
O selfish sorrow! when we must believe  
Thy blessedness with God?

Peace, troubled heart, 'tis best;  
Life's struggle over, and his arms laid down,  
To the worn pilgrim comes the hour of rest,  
The palm-branch and the crown.

M. N. M.

Selected.

#### YOUTH RENEWED.

Fancies again are springing,  
Like May-flowers in the vales;  
While hopes, long lost, are singing  
From thorns like nightingales;  
And kindly spirits stir my blood,  
Like vernal airs, that curl the flood:  
There falls to manhood's lot  
A joy which youth has not,  
A dream more beautiful than truth,  
Returning Spring, renewing Youth.

Thus sweetly to surrender  
The present for the past,  
In sprightly mood, yet tender,  
Life's burden down to cast,  
This is to taste, from stage to stage,  
Youth on the lees refined by age;  
Like wine well kept and long,  
Heady, nor harsh, nor strong,  
With every annual cup is quaff'd  
A richer, purer, mellowed draught.

James Montgomery.

To all the inhabitants of England, and to all that dwell upon the earth.

God alone is the Teacher of His people. He hath given to every one a measure of grace, which is the Light that comes from Christ. It checks and reproves for sin. All who wait in that Light, come to know the only true God and Father of light, in Christ Jesus, who is the way to Him. This I witness to all the sons of men:—that I came not to the knowledge of eternal life by the letter of the Scripture, nor by hearing men speak of the Name of God. I came to the true knowledge of the Scriptures, and to the eternal rest in Christ of which they testify, by the inspiration of the Spirit of Jesus, the Lion of the tribe of Judah, who alone is found worthy to open the seals of the book.—*William Deusbury.*

#### Unprofitable Reading.

"You cannot afford to read such books," was the remark of a sagacious gentleman to a young friend, whom he saw constantly occupied with fictitious literature. The caution has a world of wisdom in it. The young *cannot afford* to give all, or even the half of the time they have for reading, to the fascinating pages of fiction. And yet, let the sales of booksellers, the issues of magazines, and the shelves of the circulating and the public libraries be examined, and it will be found that the perusal of fictitious works far exceeds that of useful publications. Youth is man's opportunity. The mind has only a given capacity, and if that is filled with fiction, it finds small place for admission. Surprise is sometimes expressed that industrious young men and women, who read very little in comparison with voracious novel readers, happen to be better informed and more capable in business than some who fancy themselves of literary tastes, and who have the reputation of being "bookish" young people. The fact is that these apparent non-readers are practical and observant persons. They have some clear aim in life, and pursue it by attaining knowledge. Part of their improvement is gained by observation, and more by thought and reasoning. They do read; but it is with an object, and if the amount in pages is small, that small amount is well digested and applied. They take up books for a purpose and with an object; and discard such promiscuous reading as does not minister to the end they have in view. They have no taste for mere fiction, as fiction; and what few works of imagination they care to read are such as illustrate the truth. Mere tissues of wild invention, resting on impossible machinery and ending in startling catastrophes, presenting details of crime and plots woven with exciting sin, have no charm for those who ask themselves whether they can *afford* to read a book. It is a rare accomplishment to be able to peep into an exciting volume, and give it a toss aside, if it proves unworthy of the time it would occupy. Many persons seem to think that to begin a volume commits them in honor and honesty to go through with it. Yet one is no more bound to do this than he is to make a hearty meal upon food which he knows is unwholesome.

The too prevalent error is in permitting light reading to displace the more solid and really useful. There is hardly a young man in business to-day in the United States who could not find volumes treating of his particular calling, or upon subjects pertinent to it. The perusal of these works would give him the benefit of the experience of others, and make him at five-and-twenty better informed in his daily work than he could become by his own experience without such aids in some form at five-and-forty. Few avail themselves of this opportunity. But those few are the successful men. The world calls them lucky. Say, rather wise. They are prudent, and know what they cannot *afford*.

Look at this matter in a more general light, and one that concerns everybody. How many are there among those who "talk politics" who are acquainted in any proper degree with the history of their country, and with the true science of politics? How many have studied the facts and theories which underlie the questions of public policy which are continually presented to the voting public? A

general knowledge of these subjects, gained by reading original authorities, ought to form part of every man's self-acquired education, and also some knowledge of the laws and customs which bear upon his own business. The young especially cannot afford to be without this description of useful knowledge, and yet there are thousands to whom the idea of acquiring it never occurs.

In the matter of fitness for companionship, and ability to converse, power to impart knowledge, and to appreciate and receive it, judicious reading is indispensable. Facts for the foundation, imagination for the embellishment, and a judicious blending of the useful and ornamental for the furnishing, constitute proper mental structure. It is to the rearing of this that youth should be devoted—the youth including moral as well as mental science. The excessive pursuit of fiction will not answer the conditions. So, young men, think yourself, before you enter upon the next sensational novel, "Can I afford it?"

### Scientific Notes.

For "The Friend."

The Pittsburg "Iron World" says, the most powerful pair of engines in the world, are in course of construction in that city. They are designed to raise water into the Highland reservoir, an altitude of 365 feet. Reducing the capacity of some of the largest pumping engines in the world to a uniform lift of one foot high in twenty-four hours, it is found that one at the Lehigh zinc mines, will lift 3,600,000 gallons; the pair at the Chicago water works, 4,500,000,000 gallons; the pair at Haarlem, Holland, 1,000,000,000 gallons. The new Pittsburg engines are expected to lift 14,240,000,000 gallons. The pair will weigh 1,500 tons, and cost \$42,550.

**Hydraulic Forging.**—One of the recent improvements in the working of iron, is the application of the endward pressure, which can be given by the hydraulic press to the forging of heavy masses of iron, as a substitute for the ordinary steam-hammer. It is said to dispel the scoria, and make perfect welding of the heated surfaces.

There is a building for worship at Bergen, large enough to contain nearly 1,000 persons, made of paper. It is circular in shape. The staves outside, and the statues within, the roof, the ceiling, the Corinthian capitals, are all of paper-mache, rendered water-proof by saturation in vitriol, lime water, whey and white of egg.

For disinfecting the air of sick-rooms, chloride of lime and acetic acid, are said to be the best materials. For rendering harmless excrementitious matter, salts, such as copperas, combined with alumina and lime, are recommended—as being effectual and cheap.

The losses incurred by the German armies during the late war, have been published in tabulated form by Captain Leclerc, a French officer, who undertook this work during his captivity in Prussia. The materials were obtained from various lists published by the Ministers of War. It is stated that, from the 1st of 7th mo. to the 3d of 9th mo., the four German armies lost 74,786 men. The investment and siege of Paris, from 15th of 9th mo., 1870, to 28th of 1st mo., 1871, involved a loss of the German armies of 11,710 men.

The spectroscope has been recently applied to determining the velocity with which the different stars approach or recede from us.

When the star is moving towards our system, the lines in its spectrum are shifted toward the violet end; and when moving from us, toward the red end of the spectrum. By observing the amount of displacement we can estimate the velocity. Dr. Huggins has made some observations from which he calculates that some of the stars of the Great Bear are receding from us at about nineteen miles per second.

For sometime past, a novel plan for administering cod-liver oil, has been successfully practiced in Paris at a children's hospital, to which about 300 small loaves are daily supplied, each containing a small portion of this oil. A writer in the "English Mechanic" says, he has tested the plan with satisfactory results. His wife every week makes a large loaf, which is nowise unpalatable. She mixes three table-spoonfuls of the oil with a quantity of warm milk, using as much flour as is necessary to form a dough, which is improved by thorough kneading like other bread. She adds the usual allowance of salt, and a small portion of brown sugar. The plan is recommended for those to whom the oil is prescribed, and whose stomachs refuse to take it in the ordinary way.

Of 100 boys, between 12 and 16 years of age, who were employed in a tobacco factory near Vienna, 72 fell sick during the first six months.

Owing to the destruction of the native dogs in Australia, by the sheep-farmers, kangaroos are said to increase so fast, as to be quite a nuisance.

A Vienna manufacturer, Brunfaunt, has made some recent improvements in spinning glass. After many trials, he discovered a composition which may be made into curled or frizzled yarn. The frizzled threads surpass in fineness the finest cotton, and appear almost as soft and elastic as silk lint. The woven-glass flock wool has quite recently been used as a substitute for ordinary wool wrapping, for patients suffering from gout, and its use for this purpose is said to have been successful. The smooth threads are now woven into textile fabrics, which are made into cushions, carpets, tablecloths, shawls, &c. The glass yarn approaches silk in softness, and to the touch is like the finest wool or cotton. It possesses remarkable strength, and it remains unchanged in light and warmth, and is not altered by moisture or acids. Being incombustible, it is especially valuable for making dress materials. The composition of the materials is still a secret, and the spinning requires extraordinary attention. This part of the business is said to be very trying to the sight.

**A Little Every Day.**—A few of us students had obtained permission to take our meals every day with a private family in the town. We waited for every meal from five to ten minutes; a fragment of time which we usually expended in chatting, joking, and skylarking. A large scientific work in royal octavo lay on the table—probably the only book treasure of the house. Several of us expressed a desire to read it, but regretted the lack of time and opportunity. One of our number, however—a silent, studious sort of chap—quietly took up the volume, nibbled at the title-page, glanced over the table of contents, and attacked the preface. In a moment more he was called to the table, and after eating, was out with the

rest of us. At the next meal, he resumed his reading where he had left off, and so on from time to time, until the continuity and steady purpose of his occupation attracted attention and exposed him to many a volley of chaffing from his companions. He only smiled, and went on with his reading, while we went on with our usual chit-chat, until at last we forgot to notice him at all. The winter passed away; the spring approached; and the last dinner-bell of the term had just left its final clatter in the air, when the young tortoise-plodder in the big octavo closed its covers together with an emphatic slap, and an announcement of "the end." All the rest of us had wished to master the book, but hadn't had the time; he, by reading a little three times a day, had transferred its entire contents to his head.—*Christian Union.*

### White Wheat.

For "The Friend."

Having occasion to prepare some crushed wheat for an invalid, I wended my way to a miller in our parts, and asked for white wheat, as being peculiarly fitted for the necessities of the occasion. He had none, but said he looked for some peculiarly nice on the arrival of his team, that day. I called again on the morrow, and when he untied his sack, told him that was just what I wanted. Indeed, the round, plump seeds were beautiful and inviting, and I gladly carried home my prize.

A mill was procured, and seated in my chair, I began to fill the hopper with the newly purchased wheat: but as I poured it out, little by little, my watchful eye caught sight of a grain that evidently did not belong there:—a poor, thin, unpromising seed, indeed. It was removed. Soon another, and yet another, presented, and were also carefully culled out:—they were *cheat*. After a time the hopper was full and I began slowly to grind my wheat, but all the while the impression—amounting to a certainty—rested with me, that more or less of cheat was still mingled with my beautiful grains.

The next charge was carefully inspected also, and I began to perceive that a few larger, darker colored grains were also present: good, sound wheat, happily, but not of so pearly, pure a white as the original package was intended to be; but they were good wheat, and so, though their presence might darken the final result of my grinding a little, I let them pass.

But there was still a third kind of grain met my now watchful eye—small—seemingly white—but so thin that it required examination to detect what they were. Evidently they had started in growth to become grains of white wheat, like those they were mingled with, but blasting had come upon them—probably the *fly* had infested their early growth, and they had become withered grains, husks indeed, but no life sustaining starch within: vitality had fled.

As I sat and patiently turned the handle of my little mill, I fell to musing on the contents of that hopper. How like the professing christian church seemed the cup-full before me. Carefully culled perhaps the community may be, by anxious watchers—caring for souls as they that shall give account; many false ones, cheats, removed from their midst, yet, despite their care, still containing some that escape their vigilance, and mar, by their incongruity and wrong doing, the perfect har-

mony of the church. Causes of mourning and blushing to the honest-hearted members who must bear the reproach brought on the truth by these unfaithful ones.

The dark wheat may well resemble some whom we find in every religious community, who are honest seekers after salvation: whose hearts cling to the hopes of the gospel: whom their fellow-believers recognize as one with them, and whom they yet find weak in the faith: needing a watchful care, a leading by the hand, lest they go astray. Ready to halt, yet always keeping their faces Zion-ward, they need and gratefully accept, the proffered sympathy, aid, and encouragement of more favored members of the church. It may be in the language of Nicholas Wain, "maimed in both their feet, they can sit at the King's table, and eat of the King's meat, but they cannot do the King's commandments,"—yet these, despite many haltings by the way, under the kind and fostering care of truly spiritual brethren, in the end attain the desire of their souls; through much tribulation, entering those mansions where the wicked cease from troubling and the weary are at rest.

But the withered grains! my reflections on them were sad. Some persons start on the Christian journey fair and promising: thought by their friends, doubtless thinking of themselves, that a life of religious usefulness is before them. Looked upon by elder brethren as those who will be ready to come forward and take their places in the church militant, as honest standard-bearers for the cause of Truth. And yet the watchful eye of these gifted fathers look in vain for that bringing fruit to perfection which is the mark of Christian growth. The form of godliness is there, but the life is gone. Having a name to live, they are dead. Some of these know their degenerate state, and for shame sake will not own it. If we look over a grain field as the wheat ripens for harvest we will find the fruitful heads, bowed by the weight of their valued seed, bending over with a seeming humility, while those stems in which are found the withered seed stand upright with unbending forms. So, too often, it is with these blighted ones. Proudly holding their heads above their fellows, yet useless cumberers of the church. These, if we could read their secret history, have some sin—some departure of soul—that, like the worm in the wheat, has silently preyed on the vitality of their religion, till, little by little, life has become extinct; leaving indeed the form, the husk, but nothing else.

Dear reader—let us strive so to live, that when the sheaves of corn, fully ripe, are gathered by the Lord of the Harvest, we may indeed be found, white wheat, ready for the heavenly garner. W.

*The Element of Success.*—The success of almost every enterprise depends upon the degree to which those engaged in it tax their powers of mind. Many things deemed impossible by the rest of the world have been effected by those who brought the full force of their minds to bear upon what they set themselves to accomplish. Whatever may be said of the difference in talent of individuals, if we inquire into the cause of their success, we shall find genius outstripped by moderate talent when the latter brings its full powers of mind to the work. Whether in the school-room or in every-day business of life; in the humble walks of bodily toil, or the professional avoca-

tions; in invention or execution, in theory or practice, the question on which success depends is not who has the strongest power of mind but who brings that power into use.

#### Physical and Intellectual Life.

The following article from a recent work entitled "Intellectual Life," by Philip Gilbert Hamerton, contains much that is valuable as well as interesting to a large class of our readers.

The incompatibility between our physical and intellectual lives is often very marked, if you look at small spaces of time only; but if you consider broader spaces, such as a lifetime, then the incompatibility is not so marked, and gives place to a manifest conciliation. The brain is clearer in vigorous health than it can be in the gloom and misery of sickness; and though health may last for a while without renewal from exercise, so that if you are working under pressure for a month, the time given to exercise is so much deducted from the result, it is not so for the life's performance. Health sustained for many years is so useful to the realization of all considerable intellectual undertakings that the sacrifice to the bodily well being is the best of all possible investments. Franklin's theory about concentrating his exercise for the economy of time was founded upon a mistake. Violent exertion for minutes is not equivalent to moderate exercise for hours.

The desire to concentrate good of various kinds into the smallest possible space is one of the commonest of human wishes, but it is not encouraged by the broader economy of nature. In the exercise of the mind every teacher is well aware that time is an essential factor. It is necessary to live with a study for hundreds and thousands of hours before the mind can assimilate so much of the subject as it may need; and so it is necessary to live in exercise during a thousand hours of every year to make sure of the physical benefits. Even the fresh air itself requires time to renovate our blood. The fresh air cannot be concentrated; and to breathe prodigious quantities of it which are needed for perfect energy we must be out in it frequently and long.

The inhabitants of large cities have recourse to gymnastics as a substitute for the sports of the country. These exercises have one advantage—they can be directed scientifically, so as to strengthen the limbs that need development; but no city gymnasium can offer the invigorating breeze of the mountain. We require not only exercise but exposure—daily exposure to the health-giving inclemencies of the weather. The postman who brings my letters walks 8,000 miles a year, and enjoys the most perfect regularity of health. There are operatives in factories who go through quite as much bodily exertion, but they have not his fine condition. He is as merry as a lark, and announces himself every morning as a bearer of joyful tidings. What a postman does from necessity an old gentleman did as regularly, though more moderately, for the preservation of his health and faculties. He went out every day; and as he never consulted the weather, so he never had to consult the physician.

Nothing in the habits of Wordsworth—that model of excellent habits—can be better as an example to men of letters than his love of pedestrian excursions. Wherever he happon-

ed to be he explored the whole neighborhood on foot, looking into every nook and cranny of it—and not merely in the immediate neighborhood, but extended tracts of country; and in this way he met with much of his best material. Scott was both a pedestrian and a equestrian traveller, having often, as he tells us, walked thirty miles or ridden a hundred in those rich and beautiful districts which afterwards proved to him such a mine of literary wealth. Goethe, to a wild delight of all sorts of physical exercise—swimming in the Ilm by moonlight, skating with the mer- little Weimar court on the Schwanssee, riding about the country on horseback, and becoming at times quite outrageous in the exuberance of his energy.

Alexander Von Humboldt was delicate in his youth, but the longing for great enterprises made him dread the hindrances of physical insufficiency, so he accustomed his body to exercise and fatigue, and prepared himself for those wonderful explorations which opened his great career. Here are intellectual lives which were forwarded in their special aims by habitual exercise; and, in earlier ages, have we not also the example of the greatest intellect of a great epoch, the astonishing Leonardo da Vinci, who took such a delight in horsemanship that although, as Vasari tells us, poverty visited him often, he could never sell his horses or dismiss his grooms.

For "The Friend"

The following extracts are taken from a volume entitled "Adventures and Discoveries of Dr. David Livingstone and the Heri Stanley Expedition." Published by Hubbard & Bro., Philadelphia and Boston, by subscription, and sold at West Chester, Pa., by an intelligent and modest colored man by the name of Parker Denny, a graduate of Lincoln University. On the whole it is an interesting volume of travels, and shows some interesting traits in the character of D. Livingstone.

On page 9, D. L. says: "Time and travel have not effaced the feelings of respect I inspired for the humble inhabitants of my native village. For morality, honesty and intelligence, they were, in general, good specimens of the Scottish poor. In a population of more than 2000 souls, we had, of course, a variety of character. In addition to the common men of men, there were some characters of sterling worth and ability, who exerted a most beneficial influence on the children and youth of the place, by imparting gratuitous religious instruction. The name of one worthy man was David Hogg, who addressed me on his death-bed with these words: "Now, lad, make religion the *every day business of your life*, and not a thing of fits and starts; for if you do not, temptation and other things will get the better of you."

On page 36, he says: "The Bechuana Chief of the Lake region, who had sent me to Sechele, now sent orders to all the people on the river to assist us, and we were received by the Bakoba, whose language clearly shows that they bear affinity to the tribes in the north. They call themselves Bazeiye, i. e. *men*; but the Bechuans call them Bakoba, which contains somewhat the idea of slaves. They have never been known to fight, and, indeed, have a tradition that their forefathers in their first essays at war, made their bows of the Palma Christi; and when they broke, they gave up fighting altogether. They have

riably submitted to the rule of every tribe which has overrun the countries adjacent to the rivers, on which they especially love to dwell. They are thus the Quakers of the body politic of Africa."

The renewed attention of Friends is called to the following works for sale at

## FRIENDS' BOOK STORE.

Wel's History of the People called Quakers.  
Journal of the Life and Travels of George Fox.  
Barclay's Apology for the True Christian Divinity.  
Journal of John Richardson.  
Do. Richard Jordan.  
Do. Henry Hull.  
Do. Thomas Chalkley.  
Do. William Savery.  
Do. John Churchman.  
Do. Thomas Ellwood.  
Do. Elizabeth Collins.  
Cross No Crown, by William Penn.  
Progress and Key, do. do.  
Letters of John Barclay.  
Do. on Religious Subjects, by John Kendall.  
Do. of Elizabeth, Lucy and Judith Usher.  
Compendium of Religious Faith and Practice, by Murray.  
Tracts from the Papers of Edwin Price.  
Life and Gospel Labors of John Woolman.  
Do. do. do. Richard Davies.  
Do. do. do. Abel Thomas.  
Do. do. do. Samuel and Mary Neale.  
Life and Religious Services of William Evans.  
Concise Account of Friends, by Thomas Evans.  
Examples of Youthful Piety, do. do.  
Piety Promoted. By William and Thomas Evans.  
Friends' Exposition of the Faith of Friends.  
PAMPHLETS.  
On Christian Baptism and Communion.  
The Christian Testimony of the Society of Friends.  
Memorials of Deceased Friends.  
Reasons for the Necessity of Silent Waiting.  
Letters to Susanna Sharpless.

The following are published by the "TRACT ASSOCIATION OF FRIENDS:"  
Biographical Sketches and Anecdotes of Friends.  
Tracts, in 2 volumes.  
Brief Account of Sarah Grubb.  
Mary Dudley and Daughters.  
Mother's Legacy to her Daughters.  
True Account of Ann Reeve.  
Divine Protection through Extraordinary Dangers.  
Memoir of Rachel C. Bartram.

The following Books are sold by Jacob Smedley, independently of those published by the "Book Committee."  
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The Wheat Sheaf.  
Lectures from Pious Authors.  
Historical Memoirs of Friends. By Wm. Hodgson.  
Reformers and Martyrs, before and after Luther. By Wm. Hodgson.  
Impress by Sea and Land. By M. L. Evans.  
The Power of Religion. By L. Murray.  
Lectures at Seventy-five. By S. Lukens.  
The Daily Hours with Friends. By M. S. Wood.  
History and General Catalogue of Westtown Boarding School, 2d edition. By W. W. Dewees.  
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Diamond's Essays on Morality.  
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A Plea for the Dumb Creation.  
The Book of Birds.  
The Book of Animals.  
A Ladder to Learning.  
The Arm Chair.  
The Friends' Gift.  
Original Poems. By Taylor.  
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Brief Account of William Bush.  
The Last Illness and Death of Jane Wheeler.  
The Greatness, and Worldly Compliance.  
The Mountain. By M. E. Atkinson.  
Picture Pages for Little Children.

Dissipation, sorrow, and loss, are the companions of Reuben, however large degrees of strength and excellency may at times appear.—  
Fothergill.

## THE FRIEND.

TWELFTH MONTH 13, 1873.

"I saw there was no remedy; either I must be buried by that fiery baptism of Christ with him into death, or else there could be no rising with him into newness of life; *there might be a rising into newness of profession, notion and words*, but that would not do; it was *newness of life* I must come to; the other I had tried over and over. I saw that I must die with Him, or be planted with Him in the likeness of death—that is die unto sin—if ever I came to be planted with Him in the likeness of his resurrection, and so live unto God."

This is the testimony of one of the early Friends, who, under a sense of the need to have the work of salvation wrought out, had tried the form of religion professed by many different religious societies, had himself made a full acknowledgment, of what Christ had done for him, without him, and was well versed in the knowledge of the sacred truths recorded in the New Testament; but had found that all these failed to prevent his being conformed to the spirit and precepts of the world, and to transform him by the renewing of his mind.

But, he says, that when he was made willing to give heed to the reproofs of instruction communicated in the silence of all flesh, under the clear in-shining of the Light of Christ in his soul, there was opened to him "a true discovery of the tree of knowledge in the mystery, upon which I saw that I had been feeding with all the carnal professors of religion, and how we had made a profession of that which we had no possession of; but our souls were in the death; feeding on the *talk* of that which the saints of old did enjoy."

This is in accordance with the doctrine of Christ and his apostles, and it remains to be unchangeably true. "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of Life." "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." Faith in this "true Light," and obedience thereto, are essential to being brought out of the natural state of ignorance and darkness, and receiving that knowledge of God and of Jesus Christ whom He hath sent, which is life eternal. The knowledge of the Father or of the Son obtained by reading, through teaching, or in any other way than by this in-shining of the Holy Spirit, is powerless for the salvation of the soul. "He came unto his own and his own received him not; but as many as received him, to them gave He power [the privilege, as one translation has it] *to become the sons of God.*" These must be born "Not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Saving faith in Christ, both as to what He has done for man's salvation when personally on earth, and as He is manifested within, the hope of glory; must be of "the operation of God," as He "worketh in us to will and to do of his own good pleasure;" and it is this kind of faith alone, which ever has been and ever will be the saint's victory. "The carnal mind is enmity against God; and is not subject to the law of God; neither indeed *can be.*" It may, indeed, say much about the free salvation purchased by Christ, and that man is reconciled by his death, and justified by his resurrection; but it is the carnal mind still, and

with all its high sounding profession, is enmity with God, and not subject to his law written on the heart. It is this "carnal mind" that must be crucified, buried, as is said in the above quotation, by that fiery baptism of Christ with him unto death, if ever we know what it is to be raised with and by Him into newness of life. All other professions of conversion are but "a rising into newness of profession, notion and words."

It is this doctrine of becoming children of the resurrection, heirs of God and joint heirs with Christ, through obedience to the Grace of God manifested in the soul, that Friends, from their beginning have, as living witnesses, borne testimony to. George Fox says, he rejoiced when he was sent forth to preach the gospel and kingdom of Christ, that he was commanded to turn people to this Light, Spirit or Grace, by which all men might know their salvation, and their way to God. He was to turn them from *their own ways*, to Christ the new and living way. By obedience to this Light of Christ, and only by obedience to it, we can know what it is to be reconciled to God through the death of his Son; to experience repentance and forgiveness of sins, through the merits of that most acceptable sacrifice which He made on Calvary, and arrive at that sanctification and perfection spoken of by the apostle, where he says: "For by the one offering He hath perfected forever them that are sanctified." For however much knowledge of the coming, life, sufferings and death of the Saviour, we may store up in the head, by study and research, it will avail nothing towards making us partakers of the salvatory benefits purchased by them, unless the Holy Spirit whom He promised to send, shall take of the things of Christ, show them unto us, and apply them to our condition. Let no man separate what God hath joined together. "If we walk in the Light, as God is in the Light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."

Speaking of their growth in grace, the same Friend of whom we have spoken says: "Thus things opened wonderfully in us, and we saw not only common sins, which most confess to be so, but still live in them—but also the hypocrisy and sinfulness of the professors of religion, even in their religion, when performed out of the true Spirit, Grace and Life, which, in the mystery, is the salt that every gospel sacrifice is to be seasoned withal, according to the example in the figure." \* \* "Being cleansed and made meet, we came to have great delight in waiting upon the Word in our hearts, for the milk thereof, which Peter speaks of. In so waiting, we received the virtue thereof, and grew thereby, and were thus fed with the heavenly food that rightly nourished our souls; and so we came to receive more and more of the Spirit, Grace or Life from Christ our Saviour, in whom all fulness dwells. Thus we came to know the true Teacher, which the saints of old did witness; and therefore never wanted a teacher, nor true Divine instruction, though we had left the hiring priests and the high-flown notionists, and sat down together in silence; for this was our desire, to have all flesh silenced before the Lord and his power, both in our hearts and from without."

Would that the members of our religious Society were more generally acquainted with this inward transforming work, this waiting

upon the minister of the Sanctuary, in his appearance to the soul; then would there be known more fruit-bearing branches among us, more true *believers* in Christ, and less flippant talk about being engaged in his work and service; less equivocal assumption of extraordinary manifestations of his presence and power.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The crew of the *Loch Earn*, which ran down and sunk the *Ville du Havre*, were landed at Plymouth, Eng., about two weeks after the collision. The captain of the *Loch Earn* says, after first sighting the steamer, and seeing that she was coming dangerously near, he rang the ship's bell and ported his helm to starboard, but the steamer came right across the *Loch Earn's* bows. The captain and crew of the *Loch Earn* were brought into port by the *British Queen*, which took them off the ship on the 29th ult., at which time she was in a sinking condition. The captain of the *Loch Earn* considers that a great loss of life resulted from the fact that his vessel drifted such a long distance from the steamer after the collision, before it was possible to shorten sail, and from the tardiness of the steamer in showing signals. Among the passengers on the *Ville du Havre* were a number of the delegates to the late meeting of the Evangelical Alliance, who were returning to their homes. The lost steamer was, it is said, one of the best finished vessels ever built on the Clyde, and also the largest, with the exception of the *Great Eastern*. Her tonnage was 5500, length 430 feet, beam 48 feet, and depth of hold 40 feet.

Spanish affairs seem to be nearly unchanged. The siege and bombardment of Cartagena continue. The insurgents are still as defiant as ever, and made a sortie from the city on the 5th inst. Military operations in the north of Spain are temporarily suspended. Don Carlos has taken up his winter quarters at Durango, a town in the province of Biscay, thirteen miles south-east of Bilbao. His brother, Don Alfonso, has gone to Paris.

In order to comply with the conditions of the agreement made with the United States, the Madrid government telegraphed to the Capt. General of Cuba, directing the *Virginus* to be delivered up. This measure caused great excitement and indignation in Havana, and General Jonvellar, the Captain General, refused to obey the order, alleging that the immediate delivery of the *Virginus* would cause a frightful convulsion throughout the island, and be attended with disastrous consequences. If insisted upon he must resign his position, and demand that another person be sent in his place who can carry out the orders of the government. The effervescence however subsided in a few days. A Havana dispatch of the 6th says: The feeling in this city continues to improve, and opposition to the delivery of the *Virginus* is decreasing. Prominent Republicans and many Conservatives are in favor of the delivery of the steamer, and advise a cessation of the opposition thereto. A Havana dispatch of the 8th says: Captain General Jonvellar authorizes the statement that the island is tranquil. He has no doubt that all will be arranged peaceably.

The arguments for the prosecution in the Bazaine trial have been brought to a close. The degradation of the accused is demanded, and afterward his execution. On the 6th the closing argument in defence of Bazaine commenced.

Bartholdi, now first secretary of the Legation at St. Petersburg, has been appointed French Minister at Washington, to succeed the Marquis de Noailles, who will be transferred to Rome.

A motion to censure the government for continuing the state of siege in Paris, was voted down in the Assembly, 407 to 273.

Archbishop Leischowski replies to the demand of the German government for his resignation, refusing to comply. He declares that he is responsible only to the Pope.

A Vienna dispatch says it has been decided not to demolish the exhibition building, but to keep it for public use, like the Crystal Palace of London.

Australian advices show a satisfactory condition of business in those colonies. The building trades cannot find hands enough to complete contracts. All occupations are active, good workmen are never out of work, and a sufficient number of domestic servants are not to be obtained at any wages.

The London Hour says it has trustworthy information that by a privately expressed wish of Pius IX, the cardinals have been in consultation, and have selected

Cardinal Pecci, Archbishop of Perugia, for the next Pope. He was born in 1810, and became Cardinal in 1853.

The German authorities have closed the Augustine College and the Theological Seminary of the Roman Catholic diocese of Munster, for failing to comply with the ecclesiastical law enacted recently.

Reinforcements have been sent from England to the troops under Sir Garnet Wolseley, in Africa.

An imperial ukase has been issued in St. Petersburg, requiring that six men out of every one thousand inhabitants of Russia, including the Polish provinces, shall be drafted into the army.

Advices from the city of Mexico say that the United States Minister had waited on the President, and formally presented the congratulations of the United States on the adoption by the Mexican Congress of the amendments to the constitution. The minister declared these amendments would contribute materially to secure and increase the general prosperity without weakening the great interests of religion.

**UNITED STATES.**—The interments in Philadelphia last week numbered 251, and in New York 525.

The mean temperature of the Eleventh month, in Philadelphia, by the Pennsylvania Hospital record, was 39.34 deg. The highest during the month was 60 deg., and the lowest 23 deg. The amount of rain for the month 4.99 inches. The rain fall of 1873 has already amounted to 56.47 inches.

The President's message, sent to Congress at the opening of the session, refers at some length to the relations with Spain. The outrage on the *Virginus* induced him to authorize the Secretary of the Navy to put the navy on a war footing, trusting to Congress and public sentiment to justify and sustain him. He believes that slavery is the sole cause of all the outrages and troubles in Cuba. The Spanish government has liberated the slaves in Porto Rico, and also several thousand persons in Cuba, who were illegally held in bondage; but the reactionary slaveholders in Havana have thus far been able to defeat all measures for the abolition of slavery in the island. The President suggests an amendment to the Constitution to authorize the Executive to approve of so much of any measure passing Congress as his judgment may dictate, without approving the whole, the disapproved portions to be referred back under the same rules as now; and also that there shall be no legislation by Congress during the last twenty-four hours of its session except upon vetoes, and that when an extra session is called, legislation shall be confined to the special subject submitted in writing by the Executive. The policy towards the Indians which commenced early in his administration, will be adhered to, and continued with only such modifications as time and experience may show to be necessary.

The receipts of the government from all sources for the fiscal year ending 6th mo. 30th last, were \$333,738,204, and expenditures on all accounts \$290,345,245, thus showing a surplus of \$43,329,959. But it is not expected that the next exhibit will show such a favorable condition of the finances. The financial panic has caused a serious interruption of business and the revenues have fallen off heavily. The Secretary of the Treasury anticipates a considerable deficiency of income. He recommends an increase of taxation and retrenchment in appropriations and expenditures.

The President has nominated Attorney General G. H. Williams, of Oregon, to be Chief Justice of the Supreme Court, and B. H. Bristow, of Kentucky, to be Attorney General.

A table accompanying the annual report of the Comptroller of the Currency shows that the national bank currency is distributed thus: New England, \$110,489,966; middle States, \$124,608,130; southern and southwestern States, \$33,160,308; western States, \$78,785,148; Pacific States and Territories, \$1,924,038.

Many bills and resolutions have been laid before Congress, including several in relation to the currency. Among others one by Senator Morrill, of Vermont, instructing the Committee on Finance to report a bill for free banking and resumption of specie payments on First mo. 1st, 1875.

The Senate has confirmed a long list of Presidential nominations for various offices.

The House of Representatives, by a vote of 141 to 29, has passed a bill removing all disabilities imposed and remaining on any person by reason of the sixteenth article of the amendment to the Constitution.

**The Markets, &c.**—The following were the quotations on the 8th inst. *New York*.—American gold, 109½. U. S. sixes, 1881, 114; ditto, 1865, 113½; 10-40 five per cents, 109½. Superfine flour, \$5 a \$6.10; State extra, \$6.50 a \$6.95; finer brands, \$7.25 a \$10.25. No. 2 Chicago spring wheat, \$1.50 a \$1.52; No. 3 do., \$1.47;

No. 1 Milwaukie, \$1.60; white Michigan and Canadian, \$1.85. State barley, \$1.65. Oats, 54 a 57 c State rye, \$1.03. Western mixed corn, 76½ cts.; yellow 78 a 79 cts. *Philadelphia*.—Uplands and New Orleans cotton, 16½ a 17½ cts. Cuba sugar, 7½ cts. Standard white petroleum, 13 a 13½ cts. Superfine flour, \$4.50 \$5; extras, \$5.75 a \$6.25; finer brands, \$6.50 a \$10. White wheat, \$1.75 a \$1.80; amber, \$1.65 a \$1.68; red \$1.55 a \$1.60. Yellow corn, 75 a 78 cts. Oats, 48 53 cts. Sales of about 2000 beef cattle at 7 a 7½ cts. per lb. gross for extra, 5½ a 6½ cts. for fair to good, and 4 5 cts. for common. About 10,000 sheep sold at 4½ a 5 cts. per lb. gross, and 7,000 hogs at \$7 per 100 lbs. *Chicago*.—No. 1 spring wheat, \$1.14; No. 2 do., \$1.12 No. 3 do., \$1.04 a \$1.05. No. 2 mixed corn, 51½ c Oats, 38½ cts. No. 2 fall barley, \$1.43. Lard, \$½ c *St. Louis*.—No. 2 winter red wheat, \$1.53 a \$1.57; No. 2 spring, \$1.10. No. 2 mixed corn, 50 cts.; old, 55 c Oats, 37½ a 38 cts. Rye, 78 cts. *Cincinnati*.—Family flour, \$6.85 a \$7.60. Wheat, \$1.45. Corn, 50 cts.; no ear, 47 a 48 cts. Rye, 90 a 91 cts. Oats, 41 a 45 c *Baltimore*.—Choice white wheat, \$1.82 a \$1.85; fair prime, \$1.60 a \$1.75; choice amber, \$1.80 a \$1.85; go to prime red, \$1.70 a \$1.75; Ohio and Indiana, \$1.60 \$1.65; Penna. \$1.50 a \$1.55.

The Committee of The Yearly Meeting to visit the Subordinate Meetings, will meet on the 20th inst. The Committee-room, Arch St., at 10 o'clock A. M.

#### THE WESTERN SOUP HOUSE,

Situated at No. 1615 South street, exclusively under the control of and mainly supported by Friends, will be opened for the delivery of soup on the 15th inst. It is expected that owing to the large number of persons out of employment, a greatly increased demand will be made this year upon the Society, in view of which the Friends having the management, earnestly solicit contributions to aid in carrying out the charitable work which may be sent to either

SAMUEL BETTLE, No. 151 North Tenth St.;  
DAVID SCULL, Jr., Treasurer, 125 Market St.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.  
Charles Evans, No. 702 Race St., Philadelphia.  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

#### FOR RENT

To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent.

Apply to  
JOHN C. ALLEN, Forrest Building, 119 South Fourth street.  
HENRY HAINES, 512 Walnut street.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to  
Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philadelphia.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at Tottenham Green, near London, England, Second mo. 24th, 1873, MARY FORSTER, in her 8th year. On the 5th of Third mo., RACHEL FORSTER, (widow of Josiah Forster,) in her 90th year. Also, on the 11th of Tenth mo., ROBERT FORSTER, aged 1 year, and on the 14th, his sister, ANNE FORSTER, aged 76 years, all valuable members of Tottenham Meeting, and interred in Friends' burial-ground at Winchmore Hill; the two last on the 18th of Tenth mo.

# THE FRIEND.

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AT NO. 116 NORTH FOURTH STREET, UP STAIRS,

PHILADELPHIA.

stage, when paid quarterly in advance, five cents.

For "The Friend,"

## The Approaching Transit of Venus.

(Continued from page 130.)

In the work of actual observation of the passage of the planet across the sun's face another new power will be brought into play, of which nothing was known in the days of Captain Cook and of the staunch old ship appropriately and modestly named the "Enterprise," the immediate effect of which will be to obviate the recurrence of the difficulties and confusion that came in the train of the observations of 1769. In his very able and most admirable address to the Mathematical and Physical Section of the British Association for the Advancement of Science, at the recent meeting at Brighton, Dr. Warren de La Rue, the President of the section, dwelt mainly upon the interest and importance of the position that photography has now taken at the observatory of the astronomer. Photography, in its relation to astronomy, no longer satisfies itself with being merely the portrait-painter of the telescopic features of the celestial bodies; it now claims to be the most exact and refined instrument for measuring the apparent relative positions of the planetary wanderers, and indeed also of the diurnal hosts of the sky, and in this sense the new claimant is to be admitted to play a part in the transit observations of 1874. But photography, it will also be observed, has the still stronger recommendation that it is a permanent record, as well as a refined method of instrumental observation. If impressions of the actual appearance of the solar face are secured upon photographic plates at rapidly succeeding instants, as the dark planet moves across the sun, and this be done from several widely-separated stations on the earth, the successive phases of the transit will be caught, as it were, *grante delicto*, and stereotyped where they can be seen for all future time, as well as at the moment of occurrence, and so be again referred to by fresh bands of observers as long as continued scrutiny may seem to be required for the improvement of deductions or for the elimination of error. For an adequate apprehension of this particular value of the process it is only necessary to consider the power it would have given Locke and Stone in their re-examination of

the observations of the transit of 1769, if they had had photographic registers, instead of pen-and-ink records, of those observations to deal with.

Lewis Rutherford, of New York, has furnished a remarkable series of proofs of the great capabilities of photography in the matter of refinement of astronomical delineation. He has produced photographic maps of the moon's face twenty-one inches across. He has photographically engraved a beam of sunlight, when scattered by the deploying power of the spectroscope-prism into a band eighty-four inches long, so that more dark Fraunhofer absorption-lines can be discerned in the picture than had hitherto been seen by the direct observation of the eye. He has made photographic images of groups of fixed stars in which every constituent star of the group is so rendered on the plate as to admit of the most refined micrometrical admeasurement, both of relative distances and positions. Another successful worker in the same field, Professor Young, has secured photographic portraits of the red prominences, or hydrogen flames, of the sun in the full blaze of ordinary daylight. It is, therefore, clear that great results may be looked for at the hands of this new auxiliary of the observatory.

It is obvious, and beyond dispute, that there are some grave drawbacks to the employment of photography as an instrument of exact astronomical observation; but it is not unworthy of note that at the present time these very drawbacks have become matters of especial interest to men of science on account of the very ingenious steps that are being taken to neutralize their powers of mischief. Thus, it is well known that the ordinary photographic image formed by lenses of glass has certain inherent aberrations and imperfections that, for any purpose of exact measurement, require to be either removed or ascertained and allowed for. The lenses of the optician bend and blur the light-beams that they employ in painting the picture. The collodion film, which receives the impression of the picture, dilates and contracts unequally and capriciously after it has been stamped with the image. But measures are in progress to meet and entirely neutralize these causes of inaccuracy when photographic art is employed in turning the next transit of Venus to account, which are remarkable instances of the exhaustive forethought and care which are now required in the proceedings of exact science. The distinguished optician, Dallmeyer, is at the present time engaged in the construction of nine instruments to be used in photographing the appearances and progress of the transit, which are to be so scrupulously and exactly alike, that comparisons of pictures made by them at different stations may have the highest attainable value, and in which, at the same time, all optical sources of inaccuracy shall have been reduced to the utmost extent that the present state of constructive

skill allows. Five of these photo-heliographs, as the instruments are called, are for the British Government, one is for the Indian Government, two are for the Russian Government, and one is for the veteran astronomical photographer, Dr. Warren De La Rue. The experiments and trials with these fine instruments are already so far advanced that the instruments are as nearly perfect for the precise purpose for which they are to be used, so far as their optical performance is concerned, as may be. Their visual and chemical foci are practically identical, so that the image that is seen clearly by the eye will be as clearly engraved by the light upon the sensitive film; and Dr. De La Rue finds that when a reticule of crossing lines—a kind of square meshed net of very regular finish—suspended, for the purpose of testing the instruments, on the Pagoda in Kew Gardens, is photographed by one of them, the image of the reticule corresponds exactly with another image of a transparent lined glass reticule introduced into the principal focus of the object-glass of the instrument, magnified seven diameters, and photographed at the same time with the distant scale. For the full extent on the plate which is occupied by the image of the sun, both these square meshed scales appear ruled with almost mathematical precision; they are both free from the distortions familiarly known as the "pincushion" and the "barrel-like" distortion. There is simply a slight tendency to thicken the lines of the image derived from the transparent glass reticule as they get away from the centre of the field, which is obviously due to slight curvature of the field of sharpest definition; and this residual optical imperfection, trifling as it is, Dallmeyer is now still further diminishing, by altering the curves and lengthening the focus of the enlarging lens, and he states that he has not the slightest doubt that in the end all error due to optical distortion will have been absolutely removed. There will still remain the imperfections of unequal contraction in the collodion film after the image has been photographed; but even these errors will be made of no practical import by the admirable device of the lined reticule; because if the image of this reticule is photographed on the plate at the same time as the image of the sun, any imperfection of image produced by unequal contraction of the film will be revealed by a corresponding irregularity in the lines and squares of the reticule. If these lines and squares are mathematically exact and true, as they should be, it will be known that the picture of the sun is also, in the same sense, true; and if, on the other hand, those lines and squares are in any place distorted from their true regularity and measure, there will be identically the same distortion in the image of the sun; and this being then known, will be taken into account and allowed for at its exact value, whatever that may be.

Dallmeyer's beautiful instruments are to

furnish an image of the sun's disc at the time of the passage of the planet in 1874, which will be nearly four inches, or in exact figures 3931.6 thousandths of an inch, in diameter; and the image of Venus will have a diameter of 126.66 thousandths of an inch. The greatest possible parallax displacement of the planet on the sun's face for the widest base of observation that can be secured on the earth will amount to 95.7 thousandths, or nearly one-tenth, of an inch. This therefore will be the quantity that will be available in the photographic picture for micrometric examination and scrutiny. The time secured will be substantially the true instant of the particular phase photographed, as photographic pictures of the sun with instruments of this class are commonly made in the hundredth part of a second on account of the great intensity of the sun's actinic power. It is anticipated that the chord of the sun's circular face along which the planet will be seen to pass from any given station on the earth will be easily determined to within a tenth part of a second of angular measurement, and that an error of a tenth part of a second in this would involve an inaccuracy not exceeding eighteen one-thousandths of a second after reduction to the expression for the sun's horizontal parallax. This therefore is the promise which the acceptance of the alliance of photography in the transit observations of 1874 holds out. Many of the highest authorities—foremost among them Dr. Warren De La Rue in England and Professor Bond in the United States—hold that the measurement of the photographic images of the transit will in all probability give a result of threefold higher value than any direct eye and hand observation that could be secured.

If the recent corrections of the sun's distance are ultimately established by the transit observations of 1874, this will really indicate that the sun itself is a spheroid 850,000 miles across, and that in mere matter of bulk it is so vast that a million and a quarter of earths would barely suffice to make up its volume. A much more satisfactory and philosophic conception of "the Home Rule" of the universe is secured, if a start is made in idea from this grand central stand-point, rather than, in accordance with the more usual practice, from the earth. The source of activity and power is an orb nearly one million of miles across, and the pigmy earth which is dependent upon that source for light, warmth, life, and all change and movement of whatever kind, is suspended in space one hundred and eight diameters of that central orb away, and is of one million and a quarter times smaller dimension than the sphere from which it receives these endowments. There is certainly more for the human intellect to seize when the fact is stated in this way than there is when the sun is spoken of as a sphere ninety-two millions of miles from the earth, and as large again as the moon's orbit. It is a suggestive and noteworthy feature in the economy of Nature that in the one instance which comes within the personal experience of man, the great central fountain and source of impulse, energy, and power is six hundred times larger than the entire cluster of subordinate worlds that are lit, warmed, and organized from that source. Such in the marvellous scheme is the ratio of power to result, of active determining cause to passive accomplishment—six hundredfold to one! Fire-eddies thousands of

miles across, and flame-tongues one hundred thousand miles high, whirl and leap in the sun in order that soft winds may breathe, gentle rains fall, verdant plants grow, and endless generations of animals succeed each other and run through the appointed round of sentient being, on the islet worlds that have been scattered through space, each at the appropriate span of remoteness that fits it to the end secured.

(To be continued.)

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 127.)

"1819, 9th mo. 12th. This day our dear and valued friend, H. Fisher, departed this life. Her loss will be deeply felt, not only in her own family, but in the Church of Christ. She was a dignified minister, adorning the doctrines of the gospel with that simplicity which becomes the followers of a meek and lowly Saviour; and her example loudly calls to us to follow her as she followed Christ. My spirit mourns the removal of such from our Zion. Yet inasmuch as Israel may be supplied by the great Lord of the harvest with standard and testimony bearers, qualified to stand for the honor of his cause, may we be preserved from an unavailing anxiety. Let us rather centre into quiet resignation of spirit, seeing He doeth all things well. As we thus yield to the turnings of his Divine hand, no doubt many will be qualified by the great Potter for his service; and we shall realize a succession. Instead of the father will arise the son, and instead of the mother shall come up the daughter, who shall support the precious testimonies for which some of our predecessors suffered unto death. Oh I crave to be a companion of those thus concerned, that haply my day's work may be completed ere my glass be run. It is the righteous that shall hold on his way, and men of clean hands that shall wax stronger and stronger.

13th. In recounting the many mercies of an Almighty Father, a desire is raised that my steps be so ordered of Him as not to bring a shade upon that religion I profess; but that, through the future steppings of life by example and precept, I may show more and more my fidelity and allegiance to Him who is the King eternal. Oh he has blessed me many times with his life-giving presence, and fed me with the dainties of his house! But how oft have I turned aside from his instructions; how oft have I through fear evaded the cross, which is the only way to the crown. May it be my concern to walk in humility and fear before him; and, in holy resignation, to say Amen to all his dispensations; knowing that he afflicteth not willingly, but in order that I become thoroughly refined; and with the Psalmist to acknowledge 'Before I was afflicted I went astray, but now have I kept thy word.' And, 'I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.' Thus we have abundant cause to bless Him for all his dispensations, but most for the severe. For Him indeed,

'Not more in the sweet  
Than the bitter I meet—  
My tender and merciful Lord.'

14th. How beautiful upon the mountains do the feet of those appear who bring unto us glad tidings. Sweetly has my spirit united this morning in the exercise of a brother, who was engaged to set forth the necessity of pre-

senting our bodies as living sacrifices before the Lord; and to press upon all the necessity of a death unto sin, and the new birth unto righteousness. Also that as in the wisdom of the great Minister of ministers, a number of these delegated servants have recently been removed, He would be pleased to qualify and send forth more laborers into the various part of his vineyard, seeing the harvest is great. Oh that I may not be found wanting in dedication; that my path may be made plain before me; and that my feet may indeed be preserved from running unseemly, and also strengthened to go forward, when a clear manifestation is discovered. Ah I fear lest my garment have gathered defilement, or else why am I so long in so feeble a state? As a child I can not go. May He, whose ways remain to be higher than our ways, again pluck my feet out of the mire and clay; thoroughly cleanse and purify me, until every remaining dreg of corruption is washed away, and preparation witnessed to receive the inscription of Holiness. All the vessels in the Lord's house were to be of beaten gold.

1817, 10th mo. 3rd. Accompanied my dear friend — to Green Street Meeting; in which the canopy of Ancient goodness was mercifully spread over us, and a living testimony borne, by my precious sister, tending to animate us to hold on our way. She was earnestly solicitous that we might diligently improve the talents committed to us, lest an awful day of reckoning might overtake, in which the which was laid up in a napkin would be taken from us, and some turned away with the sentence, 'Cast ye the unprofitable servant into outer darkness.' May none so unwisely cover or hide the precious gifts of a merciful Father, as to receive the portion of the slothful servant.

5th. Once more favored with the overshadowing goodness of the Shepherd of Israel and with the living streams of Gospel ministry flowing as from the heavenly fountain through instruments qualified by the Ministers of ministers, to hand each their portion of measure. May we render unto our Almighty Father the tribute of thanksgiving and praise now and forever. May our hearts, from season to season, be raised to Him for ability to stay our minds upon him, breathing unto him Hallelujah, Hallelujah! for it is in, and by him we live and move,—

'He is my God, and I will praise him.  
My father's God, I will exalt him.'

12th mo. 14th. Attended our week-day meeting in much poverty and emptiness. But was favored to participate with my beloved brethren and sisters in the promise, 'When two or three are gathered together in my name, there am I in the midst of them.' What shall I render unto thee, O Lord, for all thy benefits to a poor unworthy creature? Truly they have been multiplied far beyond my deserts, by Thee who art pleased to realize thyself a friend to those who put their trust and confidence in thine Almighty arm. Oh grant I pray thee, dearest Father, if consistent with thy blessed will, an evidence thereof concerning me. Thou knowest I desire above all things to serve thee, and that all other love without thee cannot sanctify my soul! Will thou then be pleased to unveil thy glorious presence to the eye of one of the least, yet the least of thy family; and enable her to make straight steps to her feet in the path cast out by thee for thy ransomed children to walk in?



For the way of the good man is ordered by thee, and thou upholdest his path.' Thou wilt not suffer his foot to be moved. For thou art the lot of his inheritance, and his portion forever—a precious portion. Levi shall have no part nor lot with his brethren. The Lord is God is his portion.

This is of all most to be desired. Oh that this may be mine. Then indeed I might unite with the sweet singer of Israel, 'the lilies are fallen unto me in pleasant places. Yea, I have a goodly heritage.'

12th mo. 26th. Almost another year has elapsed in fleeting moments from us. Poor probationers. And what improvement, Oh my soul, art thou conscious of? Hast thou been constantly pointing to thy proper centre,—the interests of a life to come—or hast thou, unconscious of thy fleeting state, listlessly passed along pursuing the bawbles of the world, while the business of thy soul's salvation has been neglected? Ah no! I trust this has not been entirely the case. Although with blushing and confusion of face, I may acknowledge myself far short of having attained the dignified state to which the followers of Christ are called,—even perfection. For He hath said, 'Be ye perfect, for I, the Lord your God, am perfect.' Nevertheless I follow after, if haply I may attain thereunto; assuredly believing that the God of all grace who hath thus called, will, after we have suffered a while according to his eternal glory, take all who thus follow on to know him, perfect, establish, strengthen, settle them. To him be glory now, henceforth, and forever. For he hath abundantly satisfied my soul many times with his goodness, and his mercy endureth forever.

1820, 1st mo. 10th. My soul, thy love is supremely to the King of kings. All other loves thou disdainest for the love of God. He is the chiefest of ten thousands; yea, the together lovely. But oh! how slow art thou to confess to this before thy brethren, although He hath long called thee to give proof; yea, in the midst of the congregation, to declare thyself on his side. How dost thou mourn his absence, and cry Lord, Lord! But thou must also do those things which he requires of thee, or thou wilt not become his chosen. It is to such as keep his commandment he has promised a place, and a name in his house, better than of sons and of daughters."

(To be continued.)

#### Of Migratory Birds—When and Where They Go.

The following instructive communication is published in the *N. Y. Evening Post*:

The time for the departure of the birds is at hand. Throughout the whole belt of the rigid and north temperate zones the feathered inhabitants are moving, or making ready to invade the clime of perpetual warmth, and no surveyor-general, with his compass to direct and science to guide, could more accurately calculate his distances, to arrive at a given point, than do these aerial travellers.

Already the swallows are gone. Weeks ago we saw them scurry aloft in squads, hurrying hither and thither, getting ready to join themselves into grand armies for movement. Like poor Charles Lamb at his business, "they come late and they are the earliest to go." They do not reach Massachusetts, unless the season is unusually mild, until the middle of May, arriving in pairs, but they leave in the begin-

ning of September, after having united themselves into flocks. These flocks at times assume very large magnitudes, as the different families of Hirondos join forces, often obscuring the sky for some time while they are passing over. They follow the coast in their flight, and when bewildered by the seaboard fogs, as they often are, they arrest their course until the sky clears, when they rise in a spiral form from the reeds and marshy lands, where they have lain in harbor, and, extending their ranks, resume their way towards the tropics. The flight of the swallow surpasses in fleetness that of every other winged creature except the humming bird. The American swift, or swallow, has been caught in the spring near New York with a crop full of undigested rice, which proves it to have flown from the rice fields of Carolina in twelve hours—more than one hundred miles an hour.

But with the migration of the swallows we missed the songsters. The different tribes of the warblers retire before the frosty airs and keen winds ruffle their plumage and make hoarse their sweet voices. The shy blue bird, the meadow lark, with his melancholy tone, and the wood thrush, whose notes is as fresh to the ear as the odor of the damp woods is to the nostril, are all gone. The bobolink, whose rapturous singing made the meadows melodious in early summer, first lost his inspiration, then became a *bon vivant*, and then hied himself off, with his wife and children, to regale upon the seabiscuit seeds in the plains of New Jersey and Delaware, whence, if the sharp sportsmen overlook him, he will proceed to the remote rice fields along the coast of the Gulf of Mexico.

On the other side of the globe the nightingale, which is the chief of the warblers—the famous singer of the world—now hastens to the myrtle groves of the Adriatic Sea or the rose bowers of Persia, or the date trees of "Araby the blest," where ages ago its thrilling song

"Pierced the sad heart of Ruth,  
Who stood in tears amid the alien corn."

This bird, which breeds as far north as Sweden and Russia, ornithologists tell us, is never heard in Wales, Scotland, nor the western shires of England. The male precedes the female a week or two, to the north, in the spring, and having selected his haunt in some bosky thicket, he lures his mate to him, when she arrives, by his song. It is said that a nightingale caught after it has paired seldom survives.

The Baltimore oriole, or hang-nest, resplendent in the beauty of his scarlet and gold dress, migrates and returns in the spring by the single bird, and flies only by day. He retreats to Mexico and goes as far north as Nova Scotia. The oriole is rare and sagacious, and the female exhibits method and a very nice distinction of distance in building her nest. This I saw illustrated, two or three years since, by a bird which chose the locality whereon to hang her nest, in an elm not twenty feet from my chamber window. She constructed the nest upon the extremity of a pendant limb, which was too flexible to bear a ladder, or even the weight of a child, and too high to be reached by portable steps, and which held her treasure secure, poised on its outmost tip, far from the reach of danger. The nest—made like a long netted purse—was woven, in and out, out and in, of horse-

hair and dried marsh-grass, as deftly and cunningly as a maiden's fingers could have done it, and the entrance into it placed on the side opposite from the window, so that the eggs within could not be seen. During the process of nest-making, which required a week, the male watched from an adjacent tree, and cheered on his wife in her work, with his songs, but he did not offer to help her. The oriole possesses a song which he accents with almost human pathos, but his call note is sharp and harsh.

"I'll pay my rent in music, said a wren."

The robins are not yet all gone, but the remnant of them are making great haste to join the hegira. During the past few weeks they have been in the oat and wheat stubble, eating themselves into prodigious good order, to be in readiness for their journey. Thorough gleaners are the redbreasts—not a mustard seed do they leave to warm the throat of the snowbird in winter, or to bury itself under the approaching snows, if they can find it. They eat up our cherries, currants and strawberries; they plunder the garden of the late grapes, they ravage the flower-stalk of its seed, and spoil the brilliant mountain ash of its scarlet berries, the clematis of its purple fruitage, and the sumach of its crimson spikes; and after they reach the Carolinas, they betray the same inordinate appetite, by cramming their crops with the aromatic juniper berries to such an extent that, whether through the overfeeding or whether through the intoxicating fumes of the fruit, they are unable to sustain themselves upon their perch, and tumble off into the hands of watchful little darkies, who know their gluttonous habits. The robin returns to us early in April; often, in mild seasons, by the last of March they are here, in the very face of the late snow-storms. Already paired, they attend strictly to business. Their first nest is constructed before the leaves are out, and they will warble you such a song while they are building it—such a clarion outburst of hope and faith, and certainty in the summer's success—that they storm your heart, in spite of yourself, into a corresponding belief. They sing with like ecstasy until the autumn, but less frequently, and with a little falling off, perhaps, in expression.

The American robin is domestic in his nature, but he never becomes familiar like his English namesake. Let him choose his home ever so near your house, he wants nothing of you but his rent, and for that he pays in music. A robin has built during five successive years in a niche not far from our door. We have not marked her, but we judge her to be the same bird. This nest is made early, and soon as the brood is out of it she begins nimbly on a second; the third follows in process of time. During two of these years she has built the second and third nests in the near neighborhood of the first, on two elms growing one on each side of the house, sometimes clearing out the old habitation and relining it for present occupation. But she is cunning and sharp as she is bold and independent; it is the cherry-trees which bring us the honor of her company, and she guides her fledglings on to the loaded branches with an impunity which defies red rags and the other insignia of the scarecrow. She rears, on an average, nine young birds during one season, and it is in these small family companies that

the robins forage, in the fall, before their departure. But he leaves his song when he goes south; when there he only chirps in a broken, croaky sort of way to his fellows, as though lamenting his exile. A resident of South Carolina told me that he discovered there in summer, in a live oak grove, a robin with a broken wing. The disabled bird had found it impossible to accompany his companions away, and it haunted this grove, where probably it had passed the winter, all the summer, chirping dismally to itself, but never raising a song note.

(To be concluded.)

Selected.

#### PRAYER FOR THE FAMILY OF A FRIEND.

Blessings, oh Father shower,  
Rich blessings in this household from on high,  
May no dark cloud o'ercast their sunny sky  
Nor tempest lower;  
But the sweet dove of peace, a cherished guest  
In their home's hallowed ark take up her rest.

Oh! bless them in the ties—  
The holy, tender ties of husband—wife—  
Which thou hast flung around them; guard from strife  
Earth's choicest prize;  
Domestic love unsullied by a fear  
That aught but death can change the fond heart here.

Saviour! Thou who didst take,  
Young children in thy arms—oh! look on these  
Who hush sweet accents at their parents' knees  
And ne'er forsake;  
But through life's wilderness direct their feet  
To the blest fold where all thy lambs shall meet.

And oh! bless thou their store,  
Reward their labors with a bounteous hand,  
And may their hearts incline to thy command—  
Think on the poor;  
May the blest charity their bosoms warm,  
Which shields a brother from affliction's storm.

Not for the gifts alone  
Which are of earth and pass with time away  
For those I love with deep desire I pray;  
But from thy throne  
Bow down thine ear Most Holy! and bestow  
The blessings which from thee alone can flow.

May peace and heavenly joy  
That passeth human understanding, fill  
Their inmost souls, and grateful praises still  
Their tongues employ;  
And aspirations of pure love arise,  
In clouds of spirit-incense to the skies.

Yet one more boon I crave,  
For those oh Father! whom my soul holds dear;  
When thy last solemn messenger draws near,  
And Jordan's wave  
Lies just before them—be their stay and guide,  
Through death's dark vale—thou Blessed and Crucified!

I leave them in thy hand,  
Most Merciful! Now and forever more  
Thy will be done! And when on heaven's bright shore  
With joy we stand,  
Our ransomed souls shall swell the sacred song  
"Glory and honor to the Lamb belong."

#### Sleeping in a Cold Room.

*Hall's Journal of Health* says that cold bed-chambers always imperil health and invite fatal diseases. Robust persons may safely sleep in a temperature of forty or under, but the old, the infant and the frail, should never sleep in a room where the atmosphere is much under fifty degrees Fahrenheit.

All know the danger of going direct into the cold from a very warm room. Very few rooms, churches, theatres and the like, are ever warmer than seventy degrees. If it is freezing out of doors it is thirty degrees—the difference being forty degrees more. Persons will be chilled by such a change in ten min-

utes, although they may be actively walking.

But to lie still in bed, nothing to promote the circulation, and breathe for hours an atmosphere of forty and even fifty degrees, when the lungs are always at ninety-eight, is too great a change. Many persons wake up in the morning with inflammation of the lungs who went to bed well, and are surprised that this should be the case. The cause may often be found in sleeping in a room the window of which had been foolishly hoisted for ventilation. The water-cure journals of the country have done an incalculable injury by the blind and indiscriminate advice of hoisting the window at night.

The rule should be, everywhere during the part of the year when fires are kept burning, to avoid hoisting outside windows. It is safer and better to leave the chamber door open, as also the fireplace—then there is a draft up the chimney, while the room is not so likely to become cold. If there is some fire in the room all night the window may be opened an inch. It is safer to sleep in a bad air all night with the temperature over fifty, than in a pure air with a temperature under forty. The bad air may sicken you but cannot kill you; the cold air can and does kill very often.

[In the above advice there is a similar want of discrimination as is rightly censured in the "water-cure journals." It is often as safe and healthful to admit fresh air into sleeping apartments when fires are kept burning, as in warm weather. Those who are neither children nor old, suffer more frequently from breathing impure air in unventilated sleeping rooms, than from the fresh air introduced which is 40° or a little below. It must be an extraordinary case where inflammation of the lungs, is produced by "sleeping in a room, the windows of which have been foolishly hoisted for ventilation," unless the foolishness has been in having a draft of cold air blowing immediately on the sleeper.—EDITORS.]

*I'll rest when I get Home.*—While walking through a street in the city of —, a few days ago, I passed a man whose head was whitened and body bowed by the hardships of not less than sixty years. His limbs trembled under their heavy burden, and with much apparent effort he advanced but slowly. I heard him talking in a low and subdued voice, evidently mourning over his weakness and poverty. Suddenly his tone changed and his step quickened, as he exclaimed "I'll rest when I get home."

Even the thought of rest filled him with new life, so that he pursued with more energy his weary way. To me it was a lesson. If the thought of the refreshing rest of home encourages the care-worn laborer, so that, almost unmindful of fatigue and burdens, he quickens his steps homeward, surely the christian journeying heavenward, in view of such a rest, should press onward with renewed vigor.

This little incident often comes to mind amid the perplexing labors of the day, and stimulates me to more constant and earnest effort. Each laborer toiling in his Master's vineyard, bearing the heat and burden of the day, can say, "rest when I get home." Here let us be diligent in the service of our Lord, remembering that our rest is above. Fellow-travellers, are thy burdens grievous to be borne, so that thou art ready to faint in the way?

Jesus says, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest." To rest from toil is sweet; to rest from sin is heaven.—*American Messenger.*

#### Arboriculture at Vienna.

The important subject of arboriculture upon which we have undertaken from time to time to inform the public, has recently been under consideration by a body of learned men at Vienna. The meeting was held under the title of the International Congress of Land and Forest Culturists, and those in attendance, either by special appointment or voluntarily, represented the leading government of the world. These representatives combined in an eminent degree scientific and practical knowledge, and their action on the preservation and increase of the forests of the world is likely to be of the greatest importance.

The conclusions arrived at are given in a series of resolutions, of which the first two sets relate to agriculture and arboriculture combined. The most important suggestion in them is that international conventions shall be held for the consideration of these topics and that, so far as possible, government ought to be induced to obtain trustworthy statistics of the actual condition of the land and forests within their own geographical limits, in order to made the discussions practical and of immediate use.

The third set of resolutions relate exclusively to arboriculture. The most important of these resolutions are as follows:

"The International Congress of Land and Forest Culturists resolve:

"1. We recognise the fact that, in order to effectually check the continually increasing devastation of the forest which is being carried on, international agreements are needed especially in relation to the preservation and proper cultivation (for the end in view) of those forests lying at the sources and along the courses of the great rivers, since it is known that, through their irrational destruction, the results are great decrease of the volume of water, causing detriment to trade and commerce, the filling up of the river's bed with sand, caving in of the banks and inundations of agricultural lands along its course.

"2. We further recognise it to be the mutual duty of all civilized lands to preserve and to cultivate all such forests as are of vital importance for the well-being—agricultural and otherwise—of the land, such as those on sand-coasts, on the sides and crowns as well as on the steep declivities of mountains, the sea-coasts and other exposed places; and that international principles should be laid down, which the owners of such protecting or 'guardian forests' be subject, thus to preserve the land from damage.

"3. We recognise, further, that we have not at present a sufficient knowledge of the evils (disturbances in nature) which are caused by the devastation of the forests, and therefore that the efforts of legislators should be directed to causing exact data to be gathered relating thereto."

In a fourth resolution the Austrian Minister of Agriculture, who presided over the meeting and in other ways aided in the deliberations, was requested to bring the results of the conference to the attention of other governments, a duty which he promised, in a brief but earnest speech, to fulfil.

Whatever may be thought of these resolu-

ions, they are certain to command attention. They distinctly enunciate the old doctrine that the state has a right of guardianship in its forests—a principle recently advocated in his country by Dr. Franklin B. Hough, who especially attempted to show in what way the state can exercise this right without infringing upon the rights of the individual. So far as this question is concerned, however, each government will be left to settle it with its own citizens.

For "The Friend"

John Heald.

(Continued from page 131.)

From the same to the same.

"Columbiana Co., Ohio, 8th mo. 5th, 1814.

"Esteemed Friend,—I received thine yesterday of the 22d of 5th mo. last. I had a few days before written to thee, chiefly to inform thee of my prospect of an extensive eastern journey, and that I expected to call and see thee, &c.

"But having received thy letter, so acceptable to me to obtain from thee, I think best to add a few lines in reply to it. In the first clause of thy letter, thou mentions what often happens, or sometimes takes place, *i. e.*, utter strangers meeting and soon united in love to each other, a mystery the mere worldling knows not of. We were so, and have had little acquaintance. I have viewed and reviewed it over, in every part, I believe, that recollection furnishes me with; and I freely acknowledge that when thou proposed writing in the first instance to each other, I did not feel much inclination to it; but I have not, believe, held a correspondence with any one to a greater extent, nor to more satisfaction, than with thyself; and as I do believe that our acquaintance originated in the Truth, I do not think it very difficult to account for it being pleasant.

"In the next place thy sentiments respecting a salutary hedge of discipline set about us, are so consistent with mine, that I approve of them; but as we are liable to miss our way, how kind is it in those that love us, to be honest with us. Although, on such occasions, such may be very nearly tried, and may be apprehensive of gaining ill-will, but having been faithful, let them leave the event, as is sometimes recommended to some who have to labor in a public line, and deeply tried. But honest labor has for its reward precious peace, and, sometimes, the desire of the soul satisfied by seeing the return of such whom they have labored with. May thy labors and the desire of thy soul be crowned with such success in the case alluded to, and be restored and his sun go down with brightness!"

"We now resume the extracts from our friend's journal.

"In the 5th mo., 1817, I informed our Monthly Meeting of a prospect I had of attending most or all of the Particular Meetings within our Quarterly Meeting of Salem, and of having public notice given to others, that they might attend if they would; and also, that I felt an increasing concern to have a meeting of meetings out north, in the Connecticut River in particular. In the course of the summer and fall I attended, as way opened, to the concern, and had several good meetings, but after being at most of the meetings among friends, I thought sometimes the other would wear off, without a necessity to attend to that

part of the concern. But though I felt very weak for such a task, still the exercise revolved in my mind at times, and at length I found it safest, as I believed, to fix on a time to go, and to send word to two families of Friends, who lived remote from meeting—sixteen miles off.

Several Friends bearing me company, we had a meeting there the 19th of the 10th mo., where several of their neighbors came, and I understood they were well satisfied with the testimony I was favored to bear among them. Next morning we went towards Warren, the place I had felt the first draught to, and when within about three miles of it, we came to Isaac Heaton's, a justice of the peace. Understanding what we were going to the town for, he proposed that we stay at his house for the night, and send word by a man who was there then, and who lived in the town. I said it was necessary that we should first know whether we could have a place to hold a meeting in, and then we could fix on a time to hold it. He said there was no doubt at all but we could get the court-house to hold our meeting in, and the man from town would spread the notice there that night, and there would be no occasion for us to go. So we concluded to stay. When we were a little time settled, Isaac said to us, if you have no objection to preach here to-night, I will send out and notify the neighbors, and let them come in and have a meeting. I said, we will first consider of it, and after a short consultation I said, if thou thinkest that thou and thy neighbors are willing to come together and sit an hour and a half or more in silence, and then if there is no preaching, endeavor to be satisfied without it, thou mayst notify them as soon as thou pleasest. So he sent the notice, and in a short time there came in and sat down thirty or forty persons. After some time of silence I felt an engagement to declare to them that which I believed to be my duty to do, and it became a solemn time, much to my satisfaction, and the people were loving. Most of them came, before they went away, to shake hands and bid us farewell, which they did in a friendly manner.

In the morning we parted with this kind family. They had fed us and our horses, and would receive nothing for pay.

We then proceeded to Warren, where the spreading of notice had been attended to, and a considerable meeting collected, in which I bore testimony for some time to the Truth, and way of salvation. The people though mostly strangers to our Society, behaved becomingly in the silent part of the meeting.

After dinner, we went on towards a town called Canfield, which is on the way home, and where I felt engaged in mind to have a meeting. We proposed having a meeting next day at 10 or 11 o'clock, but the person to whom we communicated the prospect, made so many objections to the time, that I concluded to go on in the morning. But after going to bed and viewing the matter in my own mind, I felt easiest to stay to the time our landlord proposed, which was candle-light the next evening. The meeting was a solid time. I was favored in this as well as in the other meeting beyond my expectation. I revived the sufferings of the martyrs, showing how constant they were, and how firm they stood to support the good cause, even to death, and how glad they would have been to enjoy such privileges as we enjoy. The meet-

ing concluded with supplication, and I rejoiced under a sense of Divine favor, that it is sufficient to strengthen the weak."

In the conclusion of his account of this service, after speaking of some other meetings which he attended, John Heald makes the following remarks; "I may acknowledge that I have been helped through these meetings to my comfort, and look back to the conflict, with satisfaction. I suppose few, if any, can conceive how trying it has always been to me to have meetings appointed for me, especially among those who are unacquainted with the manner of holding our meetings. He, whom I have endeavored to serve in the gospel of His Son, knows how I have gone forth in obedience to what I have no doubt He required of me; and to His praise be it spoken, He has in the needful time been a ready helper as well as sufficient, and has made the burthen lighter than I expected."

The next religious service of much magnitude into which our friend entered, was an extensive visit through Pennsylvania, New Jersey, the Eastern States, New York, Canada, occupying more than a year in its accomplishment. But a few months elapsed after the completion of the visit in his own neighborhood, last described, before this industrious servant again left his home, on this important mission.

(To be continued.)

*The Stassfurt Potash Mines.*—These salts were first discovered at Stassfurt, Prussia, in connection with an extensive rock-salt deposit. In sinking a shaft to the depth of 1066 feet, a peculiar layer of various saline compounds, 158 feet in thickness, was penetrated, which directly overlaid the rock-salt. This surface deposit seemed to consist of all the more soluble compounds, but slightly altered, of the oceanic waters, from which the entire deposit originated. As a source of salt for ordinary domestic purposes, it was considered unfit, and, consequently, whatever had to be removed to get at the underlying rock-salt, was drawn aside, as worthless. The celebrated analytical chemist, H. Rose, subsequently called attention to this refuse mass as a source of potassa compounds. The government soon acted upon his suggestion, and caused, in 1860, sales at low rates, offering at the same time premiums to those parties who should succeed in inventing some suitable mode by which they might be changed into more valuable compounds for industrial purposes. The present extensive chemical industry at Stassfurt, and in its vicinity, is the outgrowth of that movement. The production of potassa [there] amounted in 1867 to 24 million pounds, and the entire capacity of the Stassfurt mines, as far as explored at that time, promised to be from 100 to 120 millions of pounds per annum for 100 years to come. *Annual Report Mass. Ag. College.*

*Bats.*—When passing through the channels among the large boulders in the river's bed, we often disturbed flights of small bats. The effect was very strange, as they would flit like arrows shot from an unseen hand, for a short distance, to the shady side of some rock, into which the flooding water had worn curious cavities; here they seemed as quickly to vanish as they appeared, for when they had once fastened themselves to the crevices, their color and shape so much resembled the un-

equal surface of the cross-grained stone, that it was almost impossible to distinguish them even at a limited range.—*Wickham's Journey.*

From The "British Friend."

*Report from the Conference appointed under the direction of the Yearly Meeting for the Consideration of the subjects referred to in the Proposition from Essex Quarterly Meeting, and on the Religious Instruction of our Younger Members.*

To the Yearly Meeting:—This Conference met on the 11th, and has continued its sittings, by adjournments, to the 14th of the Eleventh month, 1873. It has been very numerously attended by Friends from various parts of the country, and in the free interchange of sentiment that has taken place, the deliberations have been marked by the prevalence of brotherly love, and we trust that they have been largely owned by the presence of the Lord.

Among the subjects which have successively obtained attention are the following, viz.:

I. The decrease in the attendance at our meetings for worship held on First-day afternoons or evenings, and on other days of the week.

II. The lessened interest apparent in many places in the meetings for transacting the affairs of the Church.

III. The relative decline in the number of our members, or rather *the vitality and growth of the body*, as affected by

1. The amount of religious teaching.
2. Pastoral care bestowed on our members, including the constitution and functions of the meetings of ministers and elders.
3. The religious instruction of the young.
4. The question of birthright membership.
5. The influence of our Society on the world at large.

Of these important subjects the time of the Conference did not admit of a full deliberation on the question of birthright membership; or of any distinct consideration of the action of our religious Society as a Church upon the world at large.

With regard to the first of the above subjects, namely, the decrease in some localities of the attendance of our meetings for worship held on First-day afternoons or evenings, and on the other days of the week, an earnest desire has been expressed in the Conference that our meetings for worship may fully exemplify the reality of our faith in the Lord Jesus Christ, and in His continued presence with those that are truly gathered in His name. In order to do this, it was felt very necessary that Friends should come to their meetings in a worshipping spirit, and that each, in faith and prayer, should seek to know his or her right part therein, whether in utterance or in silence.

A very general expression was given to a desire that no alteration should be made in the recognized mode of conducting the First-day morning meetings. But at the same time there appeared to be a strong feeling in the minds of many Friends that, with regard to a second meeting on a First-day, where a pretty unanimous feeling prevails amongst the Friends of a meeting, the scriptures might with advantage be regularly read, or the substitution might be made of a meeting expressly appointed for reading the scriptures, or for giving the opportunity of religious teaching; and if in such latter case, the ordinary meet-

ing for worship should be discontinued, it is nevertheless desired that Friends should be encouraged, who might not attend a second meeting on First-day, to devote a portion of the remainder of the day in promoting the religious instruction of their families or neighbors; but it is desired that those who do so should take duly into account the claims of their own meeting on their sympathy and help.

The Conference was enabled to deliberate on these important subjects in a spirit of mutual forbearance and tenderness, and whilst the above appeared to be the prevailing judgment, it is only right to state that many who have, nevertheless, the highest value for the sacred volume, were not prepared to encourage the practice of the stated reading of the scripture in our meetings for the public worship of God.

With regard to our meetings for transacting the affairs of the Church, the following suggestions obtained general concurrence, most of them having been already adopted with advantage in several large meetings, viz.:

I. That as far as practicable, matters of formal and routine character, and those relating to accounts, should be previously digested either by the clerks or committees, so as to occupy as little of the time of the meeting as possible.

II. That, especially where certificates of membership or their acknowledgment are numerous, a simple statement may be made of the names of the Friends to whom they relate, and of the meetings from which they come, or to which they are addressed; care being of course taken to ensure the regularity and correctness of the documents.

III. That, in pursuance of the recommendation of the last Yearly Meeting, a greater variety of subjects of general Christian interest may rightly engage the attention of these meetings.

IV. That much advantage may arise from more general and frequent joint Conferences of men and women Friends, both in Monthly and Quarterly Meetings, in relation to such subjects as may rightly engage the united concern of all the members of the Church.

V. The promotion of the social character connected with these meetings, which have of late years in many places been largely interfered with by the increased facilities for travelling.

With regard to the important subjects of the religious teaching and pastoral care bestowed on our members, and the religious instructions of our younger members, many valuable observations were offered, encouraging Friends, whether as heads of families or otherwise, to faithfulness to their duty in these respects. And various testimonies were borne to the great value of religious visits in Christian love to Friends in their families. After very serious deliberation, it is thought right to suggest:—

I. That, in addition to the duties resting upon parents and heads of families, and the more special services developing upon individuals, it is greatly to be desired that Friends, in their Monthly and other meetings, should fully recognise the responsibility of the Church itself in relation to these great duties, and from time to time consider the state of their respective congregations as regards oversight and pastoral care, religious teaching, and the reli-

gious instruction of the young, and endeavor, under the guidance of their Lord, to make appointments and arrangements for these purposes;—that, when so met, they may be encouraged, as a collective body, to seek in united prayer those gifts which are essential for these services. Under such a preparation it is believed that Monthly and Quarterly Meetings, whether of men or women Friends, would be enabled to exercise more efficient pastoral care through the more frequent appointment of Committees for visiting their members in Christian love.

II. Under the like preparation it is believed that the way would open for the holding of meetings for mutual religious instruction, in which those assembled, with single eye in dependence upon Christ, might enjoy mutual edification and profit.

This Conference, seeing that the duties of the Ministers and Elders especially relate to the oversight of the flock, recommends to the Yearly Meeting such a change in the constitution of Meetings of Ministers and Elders as should increase their service by the introduction of the Overseers, and at the discretion of Monthly Meetings, of other suitable Friends.

In offering these suggestions, the earnest desire has been expressed that the attention and expectations of Friends may be turned, not to "decline," but to life, and growth, and fruitfulness, in the deepening persuasion that this is the will of God in Christ Jesus, concerning all that trust in Him.

Signed by direction, and on behalf of the aforesaid Conference.

WM. D. SIMS, Clerk.

*A Salutary Hint for a Festive Season.*—How many are spending their time and money on vanities and superfluities, while thousands and tens of thousands want the necessaries of life, who might be relieved by them, and their distresses in poverty or in sickness, be in some degree softened by the administering of suitable things.—*John Woolman.*

## THE FRIEND.

TWELFTH MONTH 20, 1873.

In the columns of the present number, will be found the Report of the Conference, held last month in London, under the sanction of the Yearly Meeting, given at its last session. It is represented to have been fully as large as the Yearly Meeting itself, there being about four hundred members in attendance. It was composed of representatives from the different Quarterly and other subordinate meetings, with the members of the Meeting for Sufferings. Other Friends were allowed to be present.

We suppose that some of our readers will be startled, on reading the changes agreed by it to be recommended to the Yearly Meeting for its adoption; especially that in reference to sanctioning so wide a departure from the well known principle and practice of Friends, relative to the worship of the Most High, and to meetings for worship.

But the only novelty in the step now taken, is in proposing to make that general or universal which has, for some time, been practised in many meetings, and to obtain for it the direct authority of the Yearly Meeting.

It was asserted by many who favored this change, that reading portions of Scripture, was as much a part of divine worship as teaching; and, perhaps, the assertion is true, in reference to a great portion of what is heard in some meetings under the character of teaching; and should it be concluded to arrange for having the latter as well as the former, we do not see but that they will stand on the same footing.

But, as Robert Barclay truly says, "All true and acceptable worship to God, is offered to the inward and immediate moving and drawing of his own Spirit." \* \* \* "All other worship, both praises, prayers or preaching, which man sets about in his own will, and his own appointment; which he can both begin and end at his pleasure; do or leave undone as himself seeth meet \* \* \* are all but superstition, will-worship, and abominable idolatry in the sight of God." The pre-arranged reading of the Scriptures, is as much will-worship and stated service or ritual, as reading the liturgy in the "established church." Much has been said, both in this country and in England, to reconcile Friends to having the Scriptures read in their meetings, but we cannot see how any one, understanding and holding the doctrine of Friends in relation to the spirituality of Divine worship, and the necessity for the direct influence of the Holy Spirit for every act of worship, can give countenance to such an open violation of that fundamental doctrine, as to assemble with those who practise it. We would suppose they would greatly prefer to sit down with their families at their own homes, and there sit reverently upon the Father of Spirits, than submit to such a ceremony, such an impediment to the most solemn act in which their souls can be engaged.

One of the speakers, who evidently saw the intimate effect of what was being done, observed, "If there was any bond of union in a christian body, it was worship." True, but London Yearly Meeting has long known, that the practice of reading the Scriptures in meetings for worship, has obtained in many of its subordinate meetings,—and, from the printed reports of its proceedings we infer, it has never ceased the feeblest voice against this palpable violation of the principles of Friends; but has recorded meetings practising it, all the privileges of full unity with the body. It has thus held its own hands, so far as maintaining the testimony to spiritual worship is concerned; and, from the revelations made in the course of the debate, the same is evident in relation to the maintenance of the testimony of Friends against a man-made and hireling ministry.

It was the general testimony of the speakers, that a large portion of the members attend the meetings of Friends only on the morning of the First day of the week: in the afternoon or evening, these attend at meetings for worship of other religious Societies. The reason assigned for this was, that these members wished to hear more teaching and bible reading. They went to the meetings of Friends in the morning, because they were members, but that was as much as they could bear of silent meetings, or such meetings as Friends hold, as they frequented the other places of worship, to obtain that which Friends' meetings could not supply. Besides this large class, there were some who absented themselves from First-day afternoon or evening meetings, because they thought they were better em-

ployed in bible classes or mission schools. We should suppose from the tenor of the remarks, that a considerable percentage of those who took part in the debate, belonged to the one or the other of these classes; which include a few who appear to be in the station of ministers. One observed, "It was his lot more often to occupy the platform or pulpit of another denomination, than to attend our meetings, and at these places he always found the bible; there is liberty for it, and there ought to be this liberty for its use with us." Sometimes they wanted to repeat a whole chapter, and they could not tax their memories with so much. Another, "He often did the latter [go to other places of worship] himself. He found there something that one could appreciate, in the reading, the hymns and the prayers. There were gathered people who could not feed on silence alone." Another, "In going among the services of other denominations, he had found that the preaching of the gospel with them, was not merely characterized by as much or more intellectual power as with us, but also with as much real, living power of the Holy Ghost." We give these extracts, to exemplify the views of that class of members, who habitually or frequently, on the afternoon or evening of First day, attend the places of worship of other denominations. Now, all these members must be constantly violating one of the most important christian testimonies held by Friends. They must have long been proper objects for disciplinary treatment, as approving and encouraging a man-made and paid ministry. But not only are these, and such others as hold similar sentiments, not brought under the action of the discipline, but London Yearly Meeting puts into their hands authority to deliberate what changes shall be made in the meetings for worship of Friends, in order to bring them more into conformity with their views; hoping, thereby, to induce them to attend more frequently.

Were not the subject so sad and serious in itself, it would call forth a smile, that so large a body of professed Friends, claiming to be highly cultivated and intellectual, should put before the world such an absurdity as that the members of the same religious Society, shall have two distinct systems of worship, and practise whichever may be preferred by a majority of each congregation: and yet this is what the recommendation amounts to.

Some appeared to think, that if the First-day morning meetings were spared from change, they would escape sacrificing the principles of Friends; and the afternoon and evening meetings, might be held to suit whatever views on the subject the larger part of the members might entertain. But we think the spirit of the debates shows, that a large portion of the abettors of the change, thought there was no religious principle involved, that was worthy to be put into competition with what they term "religious instruction," or with affording opportunities for the exercise of that which in these days is so much talked of, the "gift of teaching." After carefully reading over the debates—which were taken down by a regularly employed reporter—we confess we are surprised that the Convention restrained itself so far as it did. They indicate that a large number in the body approve of comments being regularly made on the portions of Scripture read in the meeting, and of meetings appointing pastors, to be

kept employed in instructing or teaching the members.

The "logic of facts" is apparently proving the truth of a statement published in a work written by a member in London, five or six years ago, entitled "George Fox, the Friends and Baptists," viz., that "The main body of Friends," in England, have "come round, with little exception, to the very views for which their *Beacon* brethren were obliged to secede." The book contains so much that is erroneous, that, with many, it destroyed the value of the testimony. But, as we have said, facts seem to substantiate its truth. Certainly the wide step now taken, is a legitimate fruit of Beaconite principles; and as they become more and more firmly fixed, and their advocates become more confident in their power, another and another step will be—we may say must be—taken away from the Quakerism of the early Friends, in order to bring "modified Quakerism" into harmony with the "enlightenment of the age."

The bitterness of feeling manifested by several towards Elders, and the decided expression of their being worse than useless, are unexpected, and lead to the belief that many of them stand in the way of the exercise of this very largely bestowed "gift of teaching." The idea of a gift for eldership appears to be entirely ignored.

Will the Yearly Meeting adopt the recommendations? Was it not virtually sitting in judgment in the Conference? Time will make manifest.

#### SUMMARY OF EVENTS.

FOREIGN.—The protracted trial of Marshal Bazaine, on the charge of capitulating at Metz without doing all that was required by honor and duty to avoid the surrender, resulted in a verdict of guilty. The judges condemned him to death, and to be degraded from his rank previous to his execution; they however signed an appeal to President MacMahon commending Bazaine to mercy. A Paris dispatch of the 12th says: The sentence of death against the Marshal is commuted to twenty years of seclusion. He is to bear the effects of degradation from his rank, but will be spared any humiliating ceremony. He will be sent for confinement to the island of Saint Marguerite, off Cannes.

During several days last week, London and the surrounding country were enveloped in so dense a fog as to make all travel or locomotion dangerous. Business was almost suspended, and for two days no vessels arrived or left the port. A number of persons were drowned by falling into the river docks. The fog covered an area of about fifty miles square, of which London is the centre. In consequence of the darkness the cattle-show proved a failure, some of the animals died, and many others were withdrawn by the owners.

The Bank of England has reduced its rate of discount to 4½ per cent., and loans outside the bank are made at 3½ and 4 per cent. The bank gained £618,000 in gold in one week.

The last advices from the Gold Coast, report the condition of the British fleet there as very unhealthy. Sir Garnet Wolseley was on board the ship *Simoon*, suffering from fever. The hostilities with the Ashantes have thus far been mere skirmishes, and nothing decisive was expected until the reinforcements from England arrived. The authorities had determined that all Fantees should be forcibly enlisted as carriers, laborers and police.

A Havana dispatch of the 12th says, the *Virginus* has been taken to the port of Bahia Honda, sixty miles west of Havana, where she will be delivered by a Spanish man-of-war to a vessel of the United States navy. Captain General Jouvellar has given the necessary orders for the transfer of the *Virginus* prisoners at Santiago de Cuba to an American war vessel. A dispatch of the 14th says: The Spanish steamer *Bazan* has sailed from Santiago de Cuba, for Bahia Honda, with the *Virginus* passengers on board, and is expected at the latter place to-morrow. It has been arranged that the *Virginus* and her surviving passengers and

crew, shall be delivered to the Americans at the same time at the port of Bahia Honda.

The ship Arabia, from Calcutta for Boston, has foundered at sea. No date is given, but the disaster occurred in lat. 28 north, long. 63 west. Part of the crew were landed at Gravesend, from the bark Tropic, which vessel rescued them. The remainder of the crew, thirteen in number, were drowned.

Elizabeth, Queen Dowager of Prussia, and widow of King Frederick William IV., died on the 15th inst., aged 72 years.

The German government has subscribed for 24,000,000 marks of the new Hungarian loan.

At a recent election in France to fill vacancies in the National Assembly, Republican deputies were chosen. A petition for the restoration of the monarchy, with 120,000 signatures, had been laid before the Assembly.

A Madrid dispatch of the 15th says: The bombardment of Cartagena opened again to-day with increased vigor. It is said the great Powers have assured Castelar that they will recognize the Republic when the Cartagena insurrection is suppressed.

The steamer Bechton has been lost in the Mediterranean. Twenty-two lives were lost.

London, 12th mo. 15th.—U. S. sixes, 1867, 95½; five per cents, 92½.

Liverpool.—Uplands cotton, delivered in the First month, 8¼d.

A special dispatch to the Pall Mall Gazette says, that as Baron Reuter has not begun works of internal improvement in Persia within the time fixed upon, the Shah has declared the concessions and agreement with him void.

The German Press regard the verdict in the case of Marshal Bazaine, as the result of political intrigue, and think he has been unjustly condemned.

The Dutch government has received intelligence that 9000 troops belonging to the expedition which lately left Batavia for Acheen, have effected a landing on the coast of that country without opposition.

The Emperor of Russia has ordered the Grand Duke Alexis on another journey around the world next spring.

The balance sheet of the Universal Exhibition at Vienna shows a loss of 19,700,000 florins.

UNITED STATES.—There were 273 interments in Philadelphia last week, and 475 in New York.

Deep snows have fallen on the line of the Central Pacific Railroad, but as yet no delay has occurred.

The New York and Erie canal navigation has been closed for the season, the ice being from eight to ten inches thick in portions of the canal.

The new postal treaty between the United States and Germany, providing for an interchange of postal cards between the two nations, has gone into effect. The treaty includes not only the German empire, but also Austria, Hungary, &c. A one cent stamp is required upon the postal card before it can be forwarded.

The proceedings of Congress have been for the most part unimportant. The question of repealing the act of last Congress making a large increase in the salaries of the members, has been debated in the House of Representatives, and a great number of bills and resolutions on other subjects have been introduced in both Houses. The House of Representatives has decided to adjourn from 12th mo. 19th to 1st mo. 6th.

The distinguished scientist, Louis Agassiz, died in Boston last week, in the 67th year of his age. He was a native of Switzerland, but had resided many years in the United States, and for the last 26 years had been professor of geology and zoology in Harvard University.

The Markets, &c.—The following were the quotations on the 15th inst. New York.—American gold, 111½. U. S. sixes, 1881, 119½; ditto, 1865, 116; 10-40 five per cents, 112½. Superfine flour, \$5.80 a \$6.25; State extra, \$6.65 a \$7.10; finer brands, \$7.50 a \$10.25. No. 2 Chicago spring wheat, \$1.62; red western, \$1.58 a \$1.60; white Indiana \$1.75. Oats, 56½ a 59 cts. State rye, \$1.09. Western mixed corn, 79 cts.; yellow, 81 cts.; white, 83 cts. Philadelphia.—Middlings cotton, 16¼ a 17¼ cts. for uplands and New Orleans. Refined sugar, 7¼ a 8 cts. Superfine flour, \$5 a \$5.50; extras, \$5.75 a \$6.50; finer brands, \$7 a \$10.25. Red wheat, \$1.58 a \$1.60; amber, \$1.64 a \$1.68; white, \$1.75 a \$1.85. Rye, 95 cts. Old yellow corn, 77 a 78 cts.; new, 67 a 70 cts. Oats, 53 a 58 cts. Smoked hams, 11 a 13 cts. Lard, 8½ a 8¾ cts. Clover seed, 8 a 9 cts. About 3000 beef cattle sold at the Avenue Drove-yard. Extra at 7¼ a 7½ cts. per lb. gross, and lower grades at 4 a 7 cts. Sheep sold at 5 a 6¼ cts. per lb. gross. Receipts 13,000 head. Corn fed hogs sold at \$7.50 a \$7.75 per 100 lbs. net. Receipts 7000 head. Chicago.—Spring extra flour, \$5.25 a \$5.75; winter superfine, \$7.50 a \$7.75. No. 1

spring wheat, \$1.18½; No. 2, \$1.16½; No. 3 do., \$1.08½. No. 2 mixed corn, 54 cts.; new, 50 cts. No. 2 oats, 39½ cts. Rye, 78 cts. No. 2 fall barley, \$1.42. Lard, 8¾ cts. St. Louis.—No. 2 spring wheat, \$1.18 a \$1.19; No. 2 winter red, \$1.65. Yellow corn, 60 a 61 cts. No. 2 Oats, 44½ a 45 cts. Lard, 7¾ cts. Cincinnati.—Wheat, \$1.45 a \$1.47. Old corn, 60 cts.; new, 55 cts. Oats, 42 a 50 cts. Barley, \$1.25 a \$1.55. Rye, 95 cts.

The Committee of The Yearly Meeting to visit the Subordinate Meetings, will meet on the 20th inst. in the Committee-room, Arch St., at 10 o'clock A. M.

The renewed attention of Friends is called to the following works for sale at FRIENDS' BOOK STORE.

- Sewel's History of the People called Quakers.
  - Journal of the Life and Travels of George Fox.
  - R. Barclay's Apology for the True Christian Divinity.
  - Journal of John Richardson.
  - Do. Richard Jordan.
  - Do. Henry Hull.
  - Do. Thomas Chalkley.
  - Do. William Savery.
  - Do. John Churchman.
  - Do. Thomas Ellwood.
  - Do. Elizabeth Collins.
  - No Cross No Crown, by William Penn.
  - Rise, Progress and Key, do. do.
  - Letters of John Barclay.
  - Do. on Religious Subjects, by John Kendall.
  - Do. of Elizabeth, Lucy and Judith Ussher.
  - A Compendium of Religious Faith and Practice, by Murray.
  - Extracts from the Papers of Edwin Price.
  - Life and Gospel Labors of John Woolman.
  - Do. do. do. Richard Davies.
  - Do. do. do. Abel Thomas.
  - Do. do. do. Samuel and Mary Neale.
  - Life and Religious Services of William Evans.
  - A Concise Account of Friends, by Thomas Evans.
  - Examples of Youthful Piety, do. do.
  - Piety Promoted. By William and Thomas Evans.
  - Evans' Exposition of the Faith of Friends.
- PAMPHLETS.
- True Christian Baptism and Communion.
  - Ancient Testimony of the Society of Friends.
  - Memorials of Deceased Friends.
  - Reasons for the Necessity of Silent Waiting.
  - Letters to Susanna Sharpless.

The following are published by the "TRACT ASSOCIATION OF FRIENDS:"

- Biographical Sketches and Anecdotes of Friends.
- Bound Tracts, in 2 volumes.
- Brief Account of Sarah Grubb.
- Mary Dudley and Daughters.
- A Mother's Legacy to her Daughters.
- Some Account of Ann Reeve.
- Divine Protection through Extraordinary Dangers.
- Memoir of Rachel C. Bartram.

The following Books are sold by Jacob Smedley, independently of those published by the "Book Committee."

- Dictionary of the Holy Bible, (illustrated.)
- The Wheat Sheaf.
- Gleanings from Pious Authors.
- Historical Memoirs of Friends. By Wm. Hodgson.
- Reformers and Martyrs, before and after Luther. By Wm. Hodgson.
- Glimpses by Sea and Land. By M. L. Evans.
- Power of Religion. By L. Murray.
- Gleanings at Seventy-five. By S. Lukens.
- Social Hours with Friends. By M. S. Wood.
- A History and General Catalogue of Westtown Boarding School, 2d edition. By W. W. Dewees.
- Selections of Religious Poetry.
- Dymond's Essays on Morality.
- Plain Path to Christian Perfection.
- A Guide to True Peace.
- Food for Young Appetites.
- A Plea for the Dumb Creation.
- The Book of Birds.
- The Book of Animals.
- A Ladder to Learning.
- The Arm Chair.
- Parents' Gift.
- Original Poems. By Taylor.
- The Child's Treasury.
- Brief Account of William Bush.
- Last illness and Death of Jane Wheeler.
- Dress, and Worldly Compliances.
- On the Mountain. By M. E. Atkinson.
- Picture Pages for Little Children.

ERRATA.

In the essay "Mixed Marriages," in the last 16 No. of "The Friend," page 122, on the 17th line from the beginning, for harmonizing read harmonize. And the same, 3rd col. and 25th line from the top, for read more.

FRIENDS' FREEDMEN'S ASSOCIATION.

A Public Meeting will be held in the Committee room, Arch Street Meeting-house, on Third-day evening, Twelfth month 23rd, 1873, to hear the report M. C. Cope and James E. Rhoads, the committee late visiting the schools. All are heartily invited to attend. By order of the Board,

JOHN B. GARRETT, Secretary.

Philada., 12th mo. 16th, 1873.

WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

- Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.
- Charles Evans, No. 702 Race St., Philadelphia
- Deborah Rhoads, Haddonfield, N. J.
- Rebecca S. Allen, No. 335 S. Fifth St., Phila.

FOR RENT

To a Friend, the small dwelling on the meeting-house property, West Philadelphia. An oversight of the property will be accepted as part of the rent.

- Apply to JOHN C. ALLEN, Forrest Building, 119 South Fourth street.
- HENRY HAINES, 512 Walnut street.

FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term.

Application may be made to Ebenezer Worth, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce St., Philada. Aaron Sharpless, Street Road P. O., Chester Co., Pa. Thomas Wistar, Fox Chase P. O., Philada.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, 12th mo. 1st, 1873, MARY T. ISAAC, wife of William Isaac, in her fifty-fifth year, Matron of the Emlen Institution, Warminster, Bucks Co., Pa., a member of Buckingham Monthly Meeting of Friends, after a short and severe illness, during which she had a clear view "of a beautiful country where all were happy." She heard a voice say, "thou mayest be pure." Expressing great thankfulness that she "had not deferred preparation for death until now, her poor body has all it can bear with the pain and suffering from its diseased condition." "Through the acceptable goodness and mercy of my dear Saviour, all will be well with my soul if taken now." Feeling resigned to part with her beloved husband and children, and willing, if the Lord's will, to remain longer to be an instrument in His hands for the good of the poor colored children, amongst whom she believed He had called her to labor. To the colored lads of the Emlen Institution, she had been as a tender mother for nearly 20 years; her affectionate and earnest counsel and prayer in her labor of love for the souls of these boys, continued to the last. Near her close, taking each child by the hand, she directed them to their Saviour, and bade them farewell. Their tears and emotions showed how they felt at the parting. She admonished them about her to prepare for death while in health, saying, a sick bed is not the place to prepare for death." Her purified spirit was calmly released and is, we humbly trust, through the mediation and atoning blood of our dear Saviour, now an inhabitant of that "beautiful country," where the wicked cease from troubling and the weary are forever at rest.

WILLIAM H. PILE, PRINTER. No. 422 Walnut Street.

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For "The Friend."

## Sub-tropical Rambles—by Nicolas Pike.

In this volume, the author, who is or was United States Consul at the Island of Mauritius, not only gives the history, statistics, &c., of his adopted home, but describes the peculiar customs of the Indians who inhabit it, its rambles over its mountains and shores, the characteristics of the adjacent islands, and especially the natural productions of the land and the surrounding waters. He was a corking naturalist, and waded on the coral reefs collecting the various denizens of these various formations, as well as acquiring much interesting information respecting their habits.

Many of the inhabitants of those tropical waters, are more or less dangerous to the unroteeted fisherman. Not to mention the sharks which abound in the deep waters, and are very voracious, the various kinds of spiny shes are much dreaded, and the eels which elsewhere are harmless, here grow to an enormous size, and often attack the unwary intruder on their haunts. N. Pike says:

"Nearly all the eels I have here met with resemble snakes in the manner of elevating their head, and the fierce way they turn on a man when disturbed. One cunning fellow, I think the *Anguille morele*, often gives the unwary fisher a sharp bite. It grows about two feet long, and is of a sandy color, with its tail tipped pink. The fin is scarcely perceptible round the tail, which is stiff and pointed, and with it he digs a hole in the muddy bottom, deep enough for him to stand at the end in. Here he waits for his prey, with his head only visible, his keen eyes allowing nothing to escape him, and being so colorless under water he often catches the fishermen's legs or hands as they grope about after catch."

In describing a visit to Mapou Bay, he tells of the capture of one of the largest species. On a little projection of rock running out into the bay, I amused myself watching the gambles of the small fish as they disported in the shallow pools. In one little basin, containing about six feet of water clear as crystal, there were several small *Chatodons*, and amongst them two or three of the richly colored *Holothurus semicirculatus*. The body of this fish is of glossy black, with perpendicular lines

from the top of the head to the pectoral fins, alternately of the purest white and brightest imperial blue. When not frightened, it will swim gracefully round and round in circles, glancing its bright golden eye at the intruder; but make the slightest movement, and, like a flash of light, it disappears to its hiding place, and remains till the fancied danger is past. I was watching one of these lovely little creatures, almost breathless lest I should disturb it, when suddenly it vanished; and I was curious to see the cause of its panic, as I was quite innocent of it. After waiting a few seconds, I caught a glimpse of the head of an eel, not larger than a man's thumb, protruding through an opening in the coral bed four inches wide. Finding that the animal did not come out, and that he was evidently lying in wait for his prey, I determined to take him, if possible; so baited a good sized hook, and suspended it over his hole. Hook and bait were seized, and I saw that I had an ugly customer to deal with, a large savage fellow. I prepared a cod hook with steel chain, and baited and attached it to a good-sized cod line. He seized greedily, and with a jerk I drew out his head. I called loudly to Jumna, who was a weak siekly little man, to hold on tightly to the line, while I jumped into the water to spear him. He didn't half like the job; however, he held on. I carefully approached the hole when the brute came at me boldly. I was a little too quick for him, and planted my grains into his neck, about six inches from his head. We then began hauling him out, but it took all our strength to handle him, for he resisted furiously. We pulled away nine feet, and still saw no end to his body—ten feet! eleven feet! 'Why,' said I 'we have caught a young sea serpent.' Twelve feet! and his tail began to wriggle out. I then quickly retreated to the rock, and we made for the shore, dragging our game; and even on land we had much ado to hold him, till I despatched him by severing the vertebrae with my hatchet.

This monster eel measured twelve feet three inches in length, and round the largest part of the head fourteen and a half inches. The head of this species terminates in a blunt point, the two small bright eyes not more than an inch from the end. The large mouth is filled with long sharp teeth, even the roof is covered with these formidable weapons. This eel is very dangerous, but not so common as reported. There are several species of this genus, but none so large as this. The fishermen call it the 'Cave Eel,' its specific name I do not know. I was not a little proud of my game, so kept him, and on my return had him stuffed, and he now hangs on my office ceiling."

Our author thus introduces us to another fish which requires cautious handling. "We pass a little pirogue tossing about on the waves with two men in it, one pulling and the other sorting his fish. As we pulled by

him, to our questions as to what he has caught, after showing us some packets assorted ready for sale, he held up one of the most dreaded fish of the coast, the Mud Laff (*Synanceia brachia*), abundant all round the island, and considered good food by the lower classes.

This most hideous and disgusting-looking fish averages from 16 to 18 inches in length. The spongy, wrinkled, leprous-like skin is ordinarily blotched with white-grey and brown, on an olive ground, but is generally so covered with mud and weeds that it is only after a great deal of trouble that it can be cleaned so as to show its true colors, as it seems to exude a glutinous matter which, attracting anything it comes in contact with, forms a thick coat over the whole body. The dorsal resembles an irregular row of tubercules, each with a spine rather than a fin, and the short wide puffed out pectorals give it a dull appearance when swimming, as if it had a ruff round its neck. Being the color of the mud, it is difficult to distinguish it at a short distance, and its very small bright eyes at the top of the head enable it to lie in wait unseen by its victims; the ventrals lie flat in the ooze, and the uneouth head is drawn back so that the great vertical mouth stands wide open to catch any unwary fish that pass his way. The prey is sucked in and swallowed, but it is a sorry day when human hand or foot inadvertently touches it. I have hitherto managed to escape them in my wadings in search of marine curiosities, but I always keep a very sharp lookout, and wear the thickest of long boots.

Grand River, is said to be especially infested with laffs, and during a visit there the fishermen cautioned me about going into the water, as I should be sure to be 'piqued. However, I wished to make some experiments with this fish, so went expressly with the hope of capturing some. The truth of their abundance was soon verified, and an old expert that I had taken the caution to secure as assistant quickly procured me several specimens. We placed them alive in a vessel prepared for the purpose.

One large one I laid on a dish, and tickled him under the pectorals, when the dorsal, which usually lies in a lumpy mass on the back when undisturbed, was quickly raised, and in a few seconds, when I touched the dorsal, the fish, with a spasmodic effort, ejected a greenish slimy substance through the hollow spines, and this I concluded to be the poison injected into wounds, making them so difficult to cure. To prove the dangerous nature of this poison, I punctured the ball of the fore-paw of a kitten with one of the front spines (said to be the worst). The animal was immediately affected, and died of convulsions in an hour.

I saw a poor fellow near Tamarind Bay who had trodden on a laff, which wounded the ball of the great toe on the right foot. It was much swollen when I looked at it.

I at once opened the wound with a scalpel, and applied a strong solution of liquor ammonia to it. His comrades made a poultice of the leaves of the *Ehretia petioles*, and applied it; and in about an hour's time he began to feel a little relief. I gave him also a good glass of brandy to keep up his courage, for he was near fainting from the agony he endured, and his state of alarm lest lockjaw should ensue was pitiful to see. I afterwards learnt that he felt the effects of the wound for a very long time. I have seen several such cases since, and one especially terrible in the hospital, where the puncture was on the sole of the foot, and no aid had been given till some hours after. The foot and leg swelled tremendously; and after some days the wound sloughed, leaving a large hole. It was over two months before the man was able to be discharged."

(To be concluded.)

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 139.)

"1820, 3rd mo. 5th. This day two precious Friends have been permitted in an awful manner to pass from this scene of probation into that city which needeth not the light of the sun nor of the moon. How uncertain the tenure of human existence! As they were crossing the Delaware on the ice, to visit a beloved friend, it broke, and they were ingulphed in the mighty water. To them it was no doubt a happy passport to that haven of rest, for which they had been laboring many years; and they now reap the reward of their labors in the bosom of the church triumphant far above the heavens. Could we hear the voice of their departed spirits, methinks they would say: Daughters of Jerusalem weep not for us, but weep for yourselves and for your children. We are happy, and rejoice that our work was cut short in righteousness. No: we do not mourn for you, precious sisters, so much knowing yours is great gain; but mourn the church's loss in the removal of her pillars. May we centre to the gift within and acquiesce in His will, who doth all things well. Perhaps it was his good pleasure to take them by a shorter road to Heaven than some, as he did Elijah; and let us, like Elisha, ask not for them, but for a double portion of the spirit that was upon them; that so we may be able if required, to step into their places, and thus fill up the chasm left. This would be an acceptable sacrifice in the sight of Him who seeth not as man seeth, and would also prove a blessing to us.

3rd mo. 17th. How poor is man. How poor am I? Poor without Christ—his life, his light, his strength: but with him rich. By his power able to do all things, and to suffer all things; because he is Almighty. His power is invincible. He knoweth all our trials, and having been tempted in all points as we are, is able to succor them who are tempted, and ever liveth to make intercession for us. How great is the goodness of the Lord! Oh my soul, mayest thou never forget his manifold mercies bestowed upon thee! Let it be thy concern often to inquire, what shall I render unto thee, O Lord! for all thy benefits? And in humble resignation mayest thou adopt the answer, "I will take the cup of salvation and call upon the name of the Lord now in the presence of all his people." For he has indeed preserved my feet from

falling, therefore to him belongeth praise forever. May I ever endeavor to live under the government of this blessed Teacher sent from God, that, haply in that period, when this tabernacle of clay may be about to be consigned to the narrow house, the soul may rise triumphant above the fear of death, rejoicing in the hope of a glorious immortality.

May I continue steadfastly devoted and dedicated to the will of my Heavenly Father; and, as the clay in the hand of the potter, stand passive. Not anxiously enquiring what doest thou? But resting my all in his hand, hold myself not as my own, but the Lord's. And thus, whether the north or the south wind blow upon my garden, whether my lot be as among the pots or on the mountains, whether surrounded with sorrows, or whatever be my situation, my soul in this holy confidence can rejoice; because, The Lord is my shepherd, and all his sheep shall witness the refreshing bounties of his table to be indeed better than corn, wine or oil.

'Give what thou canst, without Thee we are poor, But with Thee rich, take what thou wilt away.'

3rd mo. 26th. A series of engagements, both of body and mind, have of late prevented my adding any matter to this manual; although not less willing to acknowledge to the goodness of Christ than formerly. But my poor spirit has been much depressed of late, from an apprehension, that after having thus far been made to confess before men, in measure, my desire that the kingdom of Christ may come, I should now fall from the steadfastness of faith, and so never become what my dear Lord designed I should. In seasons of fears and reasonings like these, Ob! how does the soul weep and mourn; and at seasons adopts the language of poor Zion, 'The Lord hath forsaken me.' Yet being secretly supported by the everlasting Arm, although not seen, we are preserved; and in His time made to acknowledge, Though sorrow endureth for a night of deep proving, yet joy cometh in the morning. The christian's life is a warfare. It consisteth not in the abundance of the things which he possesseth, but in the strength of his Captain. The wise king Solomon justly addresses the child of grace, 'My son if thou come to serve the Lord, prepare thy heart for temptation.' Notwithstanding this, there are seasons when the devoted soul can feelingly rejoice in the Lord, and count it all joy when he falls into manifold temptations. Knowing that the trial of his faith is more precious than gold; and that he has an advocate with the Father, who was himself tempted, and knows how to succor them that are tempted. May all be engaged then in seasons of trial, to come boldly, through Divine aid, to the throne of grace in full assurance of faith; that so Christ may become our righteousness, sanctification, and redemption.

4th mo. 24th. Now that our annual assembly is passed, what canst thou say of the benefit thereof? Has it been to thee a season of spiritual consolation? Or like the heath in the desert, has thou been heedless of good when it cometh? With unconcern, suffering other things to occupy the time, and thus has left no room for the introduction of the rain of Heaven? Though ere the time arrived for this large gathering, my spirit was reduced to so low an ebb as not to feel anxious; but rather a willingness begotten to be poor, stripped and destitute, what if I say an indifference to the scenes below;—to all that can be

received through the aid of mortals—and a craving to be found as clay in the hand of the great Potter, whether fruit be on the vine for me, or my dwelling remain as in the region and shadow of death, where my soul oft feels herself left, yet not forsaken; because a grain of faith is in mercy vouchsafed, supporting above the billows, which otherwise would overwhelm my little bark. 'The great I Am,' still condescends to hear his little ones who have none in Heaven but him, nor in all the earth in comparison of him. And truly it is my lot to go through this scene of change without much of that sympathy and help from brethren and sisters, with which some others are favored. No doubt this is in best Wisdom, that all my springs may be in Christ, the Alpha and Omega; whose goings forth have been from old, from everlasting.

May he in the riches of his goodness, pour upon me, if consistent with his blessed will the spirit of power, that haply all the good pleasure of his will may be wrought in and upon me to the praise of his grace; even me who have long travelled in weakness and fear and much trembling. Who hast often, very often been ready to say, there is no way for me. I shall surely one day fall. Yet trusting to the sufficiency of Israel's unslumbering Shepherd, I do crave that as in seasons over and past, I may cast every crown at His feet and acknowledge, by Thy might all things may be done. Thou, who hast begun the work and carried it on thus far, I trust to for ability still to journey forward in the way of holiness. Thy ways, O Lord, are past finding out. Thou art a companion of all them that fear thee, and that trust in thee. Teach me thy statutes."

(To be continued.)

For "The Friend."

### The Approaching Transit of Venus.

(Concluded from page 138.)

Some of the observations of the transits of 1761 and 1769 were used for determining the solar parallax on the principle described in the early part of this article. But as this method is of limited application, other methods of observation and calculation were adopted which would make available the important data that might be furnished by the numerous observers who were located at places where the *whole* of the transit was not visible. In these cases the object was to ascertain with reasonable accuracy the difference in the absolute time of the beginning, or of the ending of the transit at two stations whose difference of longitude was considerable. Most of the preparations for the approaching transit have been based on this latter method somewhat extended and improved; the aim being to establish a company of observers at suitable locations as near as practicable to each of the two places on the earth where the transit will begin the earliest and where it will begin the latest; also to select stations near each of those two other places where the transit will end the earliest and the latest; that thus the *maximum effect* of parallax on the times of the beginning and end of the phenomenon may be observed and measured. This method is sometimes known as Delisle's or the French method. It has, however, the disadvantage that the exact longitude and true local time of each station must be known. In the method of observation which was suggested by Halley on the other hand, the entire progress of the



transit from beginning to end must be watched from two remote stations, and the exact interval of time between the beginning and end must be ascertained at both. But the special recommendation of this method is that either the exact longitudes nor the local times of the stations are required. It is obviously a very desirable thing that two plans of observation so distinct in principle and in detail should be employed in order that the one may be used as a check upon the other. But there is a still stronger reason for the employment of both methods, depending upon the fact that sometimes the one and sometimes the other method of observation is best adapted to the circumstances of the time when the transit takes place. It occasionally occurs that good results can be secured by Delisle's process when stations suitable for the employment of Halley's process are not to be had, and sometimes the converse is the case.

A very long interval commonly lies between successive transits, because during that time the planet passes either above or below the face of the sun as it sweeps round that luminary, at a nearer distance, and with greater speed, than the earth. The planet is only seen on one face of the sun when the orbital paths of both itself and the earth are so arranged as to permit the planet to be diametrically between the earth and the sun as it traverses this part of its journey, passing the earth on account of its greater speed. It, however, generally happens when this planet has once passed over the sun's face after the long interval, that it may be seen there again after a comparatively short lapse of about eight years. This occurs because the first time the planet goes round again to overtake the earth in the position in which it lies between it and the sun, the relative courses of the two tributary bodies have not departed from each other enough to carry the planet clear of the sun's face either above or below. It is therefore again seen upon that face as it sweeps by. This is the reason why there was a transit of Venus in 1761, eight years before the historical transit associated with the name of Captain Cook, and this is why there will be a transit again in 1882, eight years after the transit of 1874, for which preparations are now in rapid progress. After the year 1882 no further opportunity for the revision of the estimates of the sun's distance by this royal method of observation will occur again until the years 2004 and 2012.

In the early preparations for the observation of 1874 it was assumed that the arrangements should be directed towards carrying out the operations upon Delisle's plan. The Astronomer Royal, after a careful consideration of the whole subject, came to the decision that the five best stations that could be fixed upon for government observers to be employed would be Alexandria,—Woahoo, one of the Sandwich Islands in the North Pacific,—Rodriguez Island to the northeast of Manriua,—Christchurch in New Zealand,—and Kerguelens Island far south of the Indian Ocean; and that on these stations Delisle's method of observing first and last contacts at different stations would have to be mainly, if not exclusively, adopted.

A grant of public money to the extent of the requirements of the equipments on this case was arranged, and the preparation for the work was systematically entered upon. A new prophet, however, shortly afterwards

arose. In the midsummer of the year 1869, R. A. Proctor presented a memoir to the Royal Astronomical Society, in which he questioned the soundness of the view which had been authoritatively adopted, and supported his argument in the matter by a method in which he is peculiarly skilled, namely, the diagrammatic, or pictorial, representation of the conditions of the question in the form of six orthographic maps representing the course of the transit for different parts of the earth. With these maps for the device upon his shield, he affirmed that the old Halley method of observing the entire duration of the transit from remote stations of the earth would be found to promise better results in 1874 than Delisle's method, even with the Astronomer Royal's own stations of observation, and that it would yield materially better results, if other possible positions were also occupied in the Antarctic Ocean.

After having given a careful consideration to these representations and arguments, the Astronomer Royal continues to be of opinion that the difficulties and disadvantages of occupying high northern and southern latitudes, for the sake of securing a wide and suitable base for the more extended application of Halley's method of observing, more than counterbalance the advantages that might be secured by the proceeding; and that arrangements for doing so are unnecessary, because in the present state of astronomical science, with the improved facilities at command for the exact settlement of longitudes, even better results will be secured by the application of Delisle's method without the enlarged base than could be obtained by the most advantageous application of Halley's method. Good observations at Kerguelens Island, when compared with observations of the duration of the transit at French, German, and Russian stations near Japan, will, nevertheless, in reality give fair means of using Halley's method, if at any time held desirable to do so; and observations both at Rodriguez Island and Christchurch may also be utilized in the same way, as the entire transit will be visible at those stations. But if the views which have been for some time gaining ground among practical astronomers of all nations are correct, it will never become necessary to apply the method even as a check, simply because when the longitudes of good stations of observation are accurately and exactly known, Delisle's method, virtually based upon the comparison of the absolute Greenwich times at the different stations, is unquestionably superior to the less refined Halley's method of comparing the durations at the different stations.

The Astronomer Royal, of course, cannot be presumed to be yet endowed with the attribute of infallibility. But no one who is familiar with Sir George Airy's distinguished career, and who has marked his able and painstaking administration of the affairs of the National Observatory during a period of thirty-seven years, can doubt he has well considered his ground in the position that he has assumed, and knows what he is doing; as must also the large band of experienced French, German, Russian, and American astronomers, who have not joined in the admonitory cry that has been raised by one single English voice. One distinctly expressed anxiety of the Astronomer Royal has been that, with the limited means at his disposal, and which, it

will be remembered, it is one part of his onerous duty to apply in the best possible direction, it has not been possible to include the Marquesas Islands, and some other desirable stations in the Pacific, in his operations. This anxiety is only in part removed by the welcome announcement just made that Flourien, an experienced naval officer and competent observer, will be sent to the Marquesas by the French Government, who, by this act, will make a very material and valuable contribution to the work.

England, in its possibly too narrow and too economical treatment of the grand opportunity the approaching transit affords, will not be alone in the interesting and important labor. R. A. Proctor, not having to administer the limited allowance of public money awarded for this service, may mourn over the conception of England not standing in the van of the movement, or perhaps accomplishing its objects single-handed. But the Astronomer Royal, with a more cosmopolitan sense, in all probability feels that the result will no less certainly be secured under the admirable spirit of co-operation and consent that binds nation to nation, where the noblest achievements of science are concerned. Thus American astronomers intend to secure photographs of the transit wherever the sun is ten degrees above the horizon through the entire duration of the phenomenon, and wherever the effect of parallactic displacement is most pronounced. They will certainly have leading stations at Wladiwostok, near Yokohama and Peking, and in some other parts of China, Japan, or the adjacent isles, and also in one of the Sandwich Islands. The Germans will occupy three principal stations and eight subordinate ones, at which measurements will be made of the distance of Venus from the nearest and furthest points of the sun's limb throughout the occurrence of the transit, and at which also times of first and last contacts will be taken, and photographic pictures be secured. Russia will fill no less than twenty-seven stations, scattered through Eastern Siberia, and stretching between the Caspian Sea and the mouth of the Amoor, at all of which first and last contacts will be observed.

The finest instruments, especially prepared for this work by such men as Repsold, Fraunhofer, Steinheil, and Dallmeyer, will be provided for all these several stations, and the observing staff will be trained, at Berlin, under the superintendence of Professor Anwers, at Pulkowa under that of Otto Struve, and at Washington under the care of Rear Admiral Sands. Among other refinements of instrumental ingenuity it is worthy of note that Janssen intends to employ an apparatus which will enable him at the time of expected contacts of the planet with the sun's limb to record at almost continuous short intervals a series of photographic impressions, which must therefore include in the series the one giving the true contact, the time of its occurrence being simultaneously marked.

The transit of 1874 occurs on the 9th of Twelfth month, but no part of it will be visible in any portion of the Western Continent excepting, perhaps, the southern end of the peninsula of Alaska. It will also be invisible in the northwestern part of Africa and in about one half of Europe, say in all that portion which lies north-west of a line extending from the west end of Sicily to that point in

the eastern boundary of Europe where the arctic circle crosses the Ural Mountains. On the contrary the transit of Twelfth month 6th, 1882, will be visible throughout the whole of North and South America, excepting, of course, nearly all that portion of the former which is included within the arctic circle. It will also be visible in Africa and in the southwestern part of Europe. The inhabitants of South America and of the eastern portions of the United States, Canada and Mexico, will have the opportunity (weather permitting) of witnessing this rare and interesting phenomenon from the beginning to the end. On that occasion the planet will be seen on the sun's disk for about six hours. In 1874 it will cross the sun along a line more remote from the centre of the latter, and in consequence of this the passage will be accomplished in about four hours. It may be worth while to add, that in 1878, nearly midway between the two transits of Venus, there will be a transit of *Mercury*. It will be due on the 6th of Fifth month, and the whole transit will be visible in the United States.

*In Patience Possess Ye Your Souls.*—The soul loses command of itself when it is impatient; whereas, when it submits, without a murmur, it possesses itself in peace, and God is with it. To be impatient is to desire what we have not, and not to desire what we have. An impatient soul is a prey to passions unrestrained, either by reason or faith. What weakness, what delusion! When we acquiesce in an evil, it is no longer such. Why make a real calamity of it by resistance? Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if our will remains firm and submissive. *Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.*—*Fenelon.*

"My peace I give unto you, not as the world giveth." The world, it is true, promises peace, but it never gives it; it yields us some fleeting pleasures, but they cost us more than they are worth. It is the religion of Jesus alone that can give peace to man; it unites him with the Saviour; it subdues his passions, it controls his desires, it consoles him with the love of Christ; it gives him joy even in sorrow, and this is a joy that cannot be taken away.—*Fenelon.*

If I were seriously persuaded that the life of a Christian is a life of patience and self-denial, if in sincerity and truth I loved Jesus Christ, who suffered and humbled Himself for me, should I be contented with talking of trials when I am called upon to bear them, with giving lessons to my neighbors and not applying them to myself? Should I be so impatient with the infirmities of others, so discouraged by obstacles, so disquieted by little troubles, so sensitive about human friendship, so jealous and intractable toward those whom I ought to conciliate, so severe toward the faults of others, so lenient and so backward in mending my own? Should I be so ready to murmur at the trials by which God would prove my virtue?—*Fenelon.*

So to live that when the sun  
Of our existence sinks in night,  
Memorials sweet of mercies done  
May shine our names in memory's light,  
And the blest seeds we scattered, bloom  
A hundred-fold in days to come.

*Bowring.*

#### PUTTING OFF THE ARMOR.

Selected.

Why weep ye for the falling  
Of the transient twilight gloom?  
I am weary of the journey,  
And have come in sight of home.

I can see a white procession  
Sweep melodiously along,  
And I would not have your mourning  
Drown the sweetness of their song.

The battle-strife is ended;  
I have scaled the hindering wall,  
And am putting off the armor  
Of the soldier—that is all!

Would you hide me from my pleasure?  
Would you hold me from my rest?  
From my serving and my waiting?  
I am called to be a guest!

Of its heavy, hurtful burdens  
Now my spirit is released:  
I am done with fasts and scourges,  
And am bidden to the feast.

While you see the sun descending,  
While you lose me in the night,  
Lo, the heavenly morn is breaking,  
And my soul is in the light.

I from faith to sight am rising,  
While in deeps of doubt you sink;  
'Tis the glory that divides us,  
Not the darkness, as you think.

Then lift up your drooping eye-lids,  
And take heart of better cheer;  
'Tis the cloud of coming spirits  
Makes the shadows that ye fear.

O, they come to bear me upward  
To the mansion of the sky,  
And to change as I am changing  
Is to live, and not to die;

Is to leave the pain, the sickness,  
And the smiting of the rod,  
And to dwell among the angels,  
In the city of our God.

*Alice Cary.*

Selected.

#### THE DANDELION.

My childhood's earliest thoughts are linked with thee;  
The sight of thee calls back the robin's song,  
Who, from the dark old tree  
Beside the door, sang clearly all day long,  
And I, secure in early piety,  
Listened as if I heard an angel sing  
With news from heaven, which he did bring  
Fresh every day to my untainted years,  
When birds and flowers and I were happy peers.

How like a prodigal doth Nature seem,  
When thou, for all thy gold, so common art!  
Thou teachest me to deem  
More sacredly of every heart,

Since each reflects in joy its scanty gleam  
Of heaven, and could some wondrous secret show,  
Did we but pay the love we owe,  
And with a child's undoubting wisdom look  
On all the living pages of God's book.

*J. R. Lowell.*

#### Our Migratory Birds—When and Where They Go.

(Concluded from page 140.)

The wild pigeons move south from the dense forests of the Northwest and West, at this season, in hordes. Audubon, in his "Birds of America," gives an account of a migration of these birds. He counted one hundred and sixty-three flocks of wild pigeons passing a given point, in Ohio, during twenty-one minutes; and he left off counting them because he found it impossible to keep an accurate account of the great numbers in flocks. He said: "The light of noonday was eclipsed, and the buzz of their wings had a tendency to lull the senses to repose; if a hawk approached their rear, they rushed into a compactness like a torrent and with a noise like thunder."

But this was long ago; now, notwithstanding the bird quadruples itself yearly, owing to the diligence of the modern sportsman, the multitudes of the wild pigeons in our forests are greatly diminished. This bird flies with great rapidity, and resorts to the southern and southwestern States during the winter.

The night-hawk, whose returning screech salutes our ears in New York in the late warm May twilights, as they circle far above the house-tops, make an extensive migration. Their range is from Maine to Mexico, and in October they pass in great numbers over the table lands of Texas, over the Rio Grande and the western shores of the Gulf into the sunny valleys of the Sierra Madre. These birds are rapid in flight and very graceful in evolution. The changing seasons impel a corresponding change of habitation to divers hawks and falcons which raise their young in northern latitudes, but which move southerly with the moving sun. The garrulous crow, which is gregarious after its brooding, resorts in flocks of thousands down the Atlantic coast; the cuckoo, the friend of solitude: the whip-poor-will, crying its mandate from the most sequestered glens, take wing for more salubrious airs; and the humming-bird, whose motion is swifter than the eye can follow, and whose beauty, like that of blossoms, seems born of the untwisted rays of sunlight, flies far towards the Equator into the realms where the soft trade-winds blow. The humming-bird has been caught and confined in conservatories in the middle states, but has never lived through a winter's captivity. It raises two young birds only in a summer.

The amphibious birds follow fast in the wake of the denizens of our woods, swamps and meadows. The Canada or wild goose, which in spring is seen by myriads on flight to the far North—to Anticosti Island, the Maydeleins, to Bay Chaleure, Labrador, few stopping even in Nova Scotia—where they breed, is now departing thence. They arrive on the Upper Lakes in October, and towards November they wing past in flocks, keeping in the course of rivers and streams, to the neighborhood of the inland bays and waters of the Southern States. Of the ducks, which take warning as the sun crosses the equinox, and hasten to the broad lagoons and estuaries which indent the southeast coast, it is a pleasure to speak and to think. The first in point of favor in the *cuisine* is the canvas-back. This bird harbors, in winter, principally, on the shores of the Chesapeake Bay, and the Santed River; his home in summer is in the north west, in the plains and low vales of British America and Alaska, and around their inlet warmed by the Pacific gulf stream.

Other ducks, less delicate to the palate but more attractive to the eye, keep pace with this choice bird in its autumnal pilgrimage. The red-necked, the ring-necked, the velvet pied, the surf, the golden-eyed, and the Muscovy duck, almost as "good eating," say southern people, as the canvas-back, are all now making haste to put their web feet into water which is free from ice shackles. The eider, whose down lines the mantles of empresses and girdles their fair necks, flies in groups of three; he leaves Labrador by the first of August and returns there by the first of May, two weeks before the coast is free from ice. The teal, the screaming loon, and the long-necked crane, are not far behind the ducks in movement. The crane flies by day

d by night, through storm and sunshine—thing impedes his course; he arrives at the ces in the middle of October.

The American swan, little known on the stern coasts, is another bird of migratory character. According to Sir John Franklin's account the swan leaves the Polar Sea about the middle of September, and retreats to Hudson's Bay, where he remains until the middle of October. There the birds collect into flocks of twenty or thirty and then proceed on their way. They rarely follow water-courses like wild geese, but keep inland when travelling, and generally far above the highest peaks of mountain ranges. The swan is rapid flight, and when mounted, with the wind favorable, he will travel one hundred miles an hour. They prefer the Pacific coast, and they assemble in winter about the Columbia river, attending their flight as far south as California.

But, besides the numbers of flying fowl which now stream over shore and land, the atmosphere above the great oceans teems with a freight of winged creatures passing above the "multitudinous seas" safely to their home in winter warmth. And for these

Vainly the fowler's eye  
Might mark thy distant flight to do thee wrong,  
As darkly seen against the crimson sky,  
Thy figure floats along."

The great black-backed gull, the *larus marinus*, is king of all these sea-birds. He is a native of both continents, and his nest is made in the desolate crags of Labrador and Greenland, or on the high, rocky barrens of the Icy Cape, but his home is miles up in the keen, cold air, above the lashing waves of the northern waters. There he sails the blue ether, soaring like the eagle, leisurely and with elegance, in proud circles, well knowing that no other bird can attain his height. This gull is a terror to all lesser waterfowl, as he makes unremitting warfare upon them in destroying their eggs and unfledged young. "Even the shoals of the finny tribes sink into deeper waters on his approach." He resorts in winter to the warm waters around the Bahama Islands and the Florida Keys. Audubon relates having seen a pair of these gulls there alighting on a sandbar to which they had flown in from the sea; but they were extremely shy, hovering only on the outer edge of the bar towards the sea.

But these wild creatures, like many land birds, become attached to particular places, and make them afterwards their constant haunts. A story is told of a "scorris," or young black-backed gull, which, having been captured, was presented to a gentleman who resided on the western coast of Scotland. He made the young bird sufficiently tame to induce it to return and stay in the ponds within his grounds during the winter; in the spring it would fly away to the gulls' breeding places in the Arctic, but each November, or December, at latest, having forsaken its mate, it again returned to its adopted home, where it was fed during the winter. The gull continued this practice regularly for thirty years. These birds are voracious, and devour all sorts of food excepting vegetables.

The burgomaster gull is found in small numbers. He follows, like many hyperborean birds, the northwest coast of America, inhabiting Baffin's Bay, the Polar Sea and Greenland, but he is rare in the United States. The lesser gull is more numerous. The Pomeranian

jager is another fierce and destructive waterfowl. The Arctic jager, or warrior, flies far towards the Arctic seas; few birds excel this in length and power of flight. The fulmar inhabits the remotest northern fields of our sphere—possibly beyond where latitude has any reckoning. The rocky island of St. Hilda is the only locality in British America which it visits. All these boreal birds subsist upon the blubber of dead whales and seals and animal substances only. Sir John Franklin noticed, during a winter which he passed at Melville Island, a pair of ravens which remained there all winter. The intensity of the cold upon their breath had encrusted around their necks collars of frostwork, like great ruffles, which for some time adhered to them. Thus it appears there are birds which dwell continually where "treasures of snow and treasures of hail are reserved against the time of troubles." Others hibernate with us, but they are few. Those of carnivorous nature like the owls; the cross-bill, which subsists upon the seeds of the pine and spruce, and the snow bunting, which comes to us from higher regions as alms-folk, eating the seed which is scattered from hay around the haystacks, and what may chance to hang in the heads of flower-stalks which protrude above the snows.

LUCY A. MILLS.

Williamstown, Mass., October.

For "The Friend."

Should the Editors of "The Friend" be willing to republish the following extract from a letter, which appeared some years ago, written by a late deeply experienced Elder, it may afford instruction and edification to some who are greatly tried and burdened, by the present state of things in our religious Society.

After speaking of some who were puffed up with an idea of their own knowledge in religious things, and ready to condemn those who were standing firm for the doctrines of Truth, and the preservation of the hedge with which the Head of the Church has enclosed our religious Society, he continues:—

"Those restless persons, whether in youth or more advanced, being very confident, generally despise dominion, and are not afraid to speak evil of dignities; and although they have much to say, may think they have attained to considerable experience, and that they are called to the ministry; and frequently appear in the assemblies of the people under that character; yet from the opportunities that have been afforded, their communications so far from convincing that they are the channels for a purer ministry, it is seen and felt in that gift of discernment which blessed be the Lord, is yet continued to the faithful among us, that very little or nothing of the anointing power and healing virtue of the Gospel, flows through them; but that an aptitude to declaim, and if possible to sow the seeds of disesteem and division, is prevalent in them: for it is an immutable truth, that ministry without baptism is not Christ's, whatever other class it may fall under; and although they may tell a great deal about purity, perfection, and extraordinary enjoyments, they are themselves subject to the dominion of a self-seeking spirit, which, working in a mystery, may, through the vehemency and heat of their creaturely powers, make as it were, fire to come down from heaven in the sight of men.

Well may it be queried, who shall stand in

this day of close conflict between spirit and spirit? Nothing I am sure that belongs to man, with all his knowledge and acquirements, will be a sufficient defence; but it may be that the faithful are, as heretofore, to be exercised with much silent, painful suffering, having the sackcloth underneath, and little else to rest upon than the revelation which at times is graciously vouchsafed, that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. For although we are exhorted earnestly to contend for the faith once delivered to the saints, yet as the battle is the Lord's, the way of overcoming has generally been more by secret travail under deep abasement, than by open contest; and as Friends simply and humbly keep to His divine power in their own measures, He will in his own time make way for the deliverance and reign of his royal seed, the Spirit of our Lord Jesus Christ.

Let us my dear friend, not believe every spirit, for we are told that Satan hath transformed himself into an angel of light; and the great Head of the church forewarned his disciples that those should arise, who, if it were possible would deceive the very elect; having all the appearance and profession of the true followers of a vilified and crucified Lord.

Let us keep close to that which in our youth tendered our hearts, brought us into love with the way and work of Truth, into near union with those on whom the care of the churches rested, and also with the testimonies and statutes given us as a people to preserve and maintain inviolate: what fear and care it wrought, that nothing through us should arise to cause uneasiness to any, or give occasion for our elder Friends to be brought under exercise on our account. Here much fervent love towards each other was experienced, and we often felt bound up together in the bundle of life.

There is a time, and that may now be, in the present state of things, that even under much contradiction and gainsaying, it is needful for the subjects of the Prince of Peace to keep in retiredness of spirit, to be dumb, and as it were overcome by a contrary power: but though they may seem thus to be crushed and contemptuously trodden upon, they are in the hollow of His hand, and in the vision of Light enabled at seasons to realize in their experience the faith and patience of the saints in former ages, knowing the incomes of the love of God, and that the Lamb and his sincere followers will have the victory.

With much love to thee and thy dear parents, I remain thy friend,

JONATHAN EVANS."

*Ashes in the Orchard.*—D. W. Kautzman, of Des Moines, Iowa, writes to the Iowa *Home-stead* that ashes are worth one dollar per bushel to put about fruit trees, and that he would not sell his ashes at that price and do without their use in the orchard. He has used ashes about fruit trees for fifteen years, and during that time has never seen a borer where ashes were used. The borer is a terrible pest to the fruit-grower, and if all other impediments to successful growing were as easily overcome and completely controlled as the borer, then fruit-growing would be very successfully practised. At the recent meeting of the Fruit-growers' Association of Ontario, Mr. Moodie stated that he had been in the habit of using unleached ashes as a manure for his fruit trees, and that he values them

more highly for this purpose than barn-yard manure.—*Late Paper.*

John Heald.

For "The Friend."

(Continued from page 141.)

In a letter to his beloved friend, Benjamin Kite, dated 1st mo. 26th, 1818, John Heald informs him of his prospect of visiting New England, &c., which had then received the approbation of his Monthly Meeting, and in a prospect of a later date, after noting the endorsement of his certificate by the Quarterly Meeting, he adds, "But a train of difficulties appear to lay in the way, and whether I can get to your Yearly Meeting I must leave. It is a very difficult time here to get that which will answer to pay debts, &c. with, and what may be the result I know not—time will decide. What cannot be performed must remain undone, and I intend to be there if I can with consistency." This allusion to a scarcity of money brings to mind a passage in one of his letters a few years later, in which he incidentally mentions that he was still paying interest on money he had borrowed to enable him to perform a religious visit.

It may seem to some a trying situation for a Friend to be thus straitened in his circumstances, and apparently hampered thereby in his movements; and it is undoubtedly the duty of meetings and of individuals to enter into sympathy with such, and to extend help where needful. In this case, probably, it was not so much the want of property, as the difficulty of procuring money, that embarrassed John Heald, and we know not that he ever omitted a religious service for want of adequate pecuniary means; and the knowledge that his labors of that kind would require some previous effort to enable him to perform them, may have caused him to weigh with more care the impressions of duty, and to seek for a clearer sense of the Divine requiring. The late Joseph Elkinton was accustomed to relate an anecdote of one, who, travelling as a companion to a minister of the Gospel, informed a Friend, at whose house they were entertained, that he had retired from business, in order that he might be at liberty to engage in such services as he was then rendering. The Friend replied to him, that he had, to that extent, disqualified himself—thus conveying to him the caution, that there is a degree of safety to many in being so situated that it requires a sacrifice to be made before we can run the Lord's errands. It is an easy matter for persons of an active temperament, especially if gifted with a flow of language, and possessing those qualities which attract the kindness and attention of others, to find so much that is pleasing to human nature in travelling abroad in the performance of religious services, as to induce them to enter on such labors without having the feeling of the Apostle when he wrote, "*Voe is unto me if I preach not the Gospel.*" They will be the more easily led to travel about on these "light-weighted concerns," if they are freely supplied with money through the liberality of their friends. If we are not on our guard, we may in this way weaken our testimony against an hiring ministry, and our religious Society may be afflicted with a class of ministers who are running their own errands, instead of those of the Head of the Church. Of such it will be true in a spiritual sense, that they

have labored in vain and spent their strength for naught.

The account of this visit is thus commenced: "On the 30th day of the 3rd mo. 1818, about 10 o'clock, after a tendering opportunity in my endeared family, I passed on through Redstone and over the Allegheny Mountains to Monallen, the roads very deep and muddy, which was a cause of much weariness to us and our horses. Thomas Wickersham was my companion." A week's travel brought them to Monallen, where they had the company of Hinchman Haines, returning from a religious visit to Ohio. Together they attended a number of meetings, in which they labored harmoniously. On 4th mo. 9th, at Huntington, J. H. says: "The meeting was divinely favored. Hinchman had lengthy labor that I thought was well adapted. I had but little to say, though I rejoiced secretly in the labor, and was thankful for the blessing.

10th. We were at Warrington Meeting. After a time of silent exercise, Hinchman was favored to break the way, and I followed for some time; after which he entered into a lengthy solemn supplication, which ended the meeting. I thought some of the strongest walls of opposition were broken down that I had witnessed, and had been engaged in helping to demolish. May the praise be ascribed to Him who is rich in poverty, and a ready helper in the needful time.

11th to Newberry. I soon felt a concern to invite the people to an inward attention, to an examination of their own conditions. When I stood up, it seemed only to gather their attention a little, but one thing after another pressed on, till several were tendered, though the communication was not long. Soon after I sat down, Hinchman delivered a long testimony to the sufficiency of the inward gift and grace of God, and showing forth the operation and effects of spiritual baptism, of which water was but a type. After he was done, I invited them to come up hither and see the Bride, the Lamb's wife, the redeemed church; to come taste and see for themselves the enjoyment which the faithful partake of."

After attending several other meetings, J. H. arrived in Philadelphia, and on the 18th was at the Yearly Meeting of Ministers and Elders, where Benjamin White opened his prospect of a religious visit to Great Britain and Ireland, which was referred for further consideration to another sitting. In his memoranda of the proceedings of the Yearly Meeting, our friend has preserved the following caution, which might suggest a useful hint to some in the present day. "A disposition, I thought, had manifested itself of enough of speaking to the cases which came before the meeting, but this afternoon this increased, and the unsettledness was trying. At length the case was concluded for the present, and my mind was under no small exercise. Before the adjournment I observed that I wished for an improvement. I wished that those who had been active might be careful to get into the quiet, and consider what had passed; see if the unflattering witness would speak peace to them. I wished them not to let the evening pass, without viewing over the transactions of the day; soon after which a great quiet prevailed, and the minute of adjournment was read.

After the rise of the meeting, he went into Jersey, and on First-day, the 26th, attended

a meeting at Moorestown, in which J. H. says "I labored in a lengthy way, not so impressive or powerful, accompanied with baptizir weight, as I thought I had known. We lodged at Samuel Roberts', where was Esther Collins of whose company I was glad. On Second day we attended Westfield Meeting. It was not large, but I soon felt concerned to speak. I began with, 'Is Israel a servant, is he home-born slave?' The subject of a too eager pursuit of the world, I entered upon at a considerable length, and I thought I was favored in delivering the testimony. We lodged at Hinchman Haines'. 'Evesham Meeting, the 28th,' was highly favored with impressive weight and baptizing power, humbly sh abroad. We dined at Isaac Haines'. Here we had a religious opportunity, sweetly comfortable. Of these opportunities we have several. We went in the evening to J. Haines, Jr.'s. In a later hour we went to father Job's. Here was another precious opportunity.

29th. We attended Easton Meeting. It continued to be held in a school-house, which was nearly full. In the early part I addressed the audience. I began with: 'Friends, if Christ, would you not expect them to be favored? I think for my part they would. Should we not labor to contribute our part to the happiness of ourselves and one of another. Horton Howard followed acceptably, and after him, I again added until near the close. It was hard and trying labor, but near the close it became very pleasant and solemn.

30th. After lodging at Josiah Reeve's, we were at Upper Evesham. Here was a large meeting collected; we sat down, but there was poverty enough, and it seemed to reign in silence; but I found a concern to stand up and say, 'Friends I do not know that I can preach to you, but I seem disposed to exhort a little. I asked, Can it be necessary to tell you over and over again, what you know you should do? To know what should be done, and neglect to do it, this is cause of poverty, for it is withholding more than is meet, which tendeth to poverty; and this poverty spreads so that the devoted, dedicated ones are made to partake thereof, and even the children, who have not yet learned to labor for necessary support. We know that as relates to the outward, there are some who are not capable of labor for their outward support; so [it is] to labor for that bread that nourishes the soul to everlasting life. It is possible I may be mistaken, but poverty seems to me to prevail. I have no doubt but, in the dispensation of Providence, the faithful are made to partake of poverty. This puts upon search to know why it is so, and this proves a blessing to them, and tends to keep them watchful and attentive. But to wait to be told to attend to what we know should be done, poverty is increased thereby."

(To be continued.)

#### "SOWING HIS WILD-OATS."

"Sowing his wild-oats," ave! sowing them deep In the heart of a mother to blossom in tears, And shadow with grief the decline of her years. "Sowing his wild-oats," to silver the head Of the sire who watched his first pulse-throb with joy, And whose voice went to heaven in prayer for his boy. "Sowing his wild-oats" to spring up and choke The flowers in the garden of a sister, whose love Is as pure and as bright as the blue sky above.

For "The Friend."  
Niagara.

visit to Niagara a few weeks ago, during most delightful of all our seasons, when trees were changing their summer garb the richer tints of autumn, induced the wing lines. While I am sensible they do not convey a dull apprehension of the reality; if I should succeed in investing the subject with any fresh interest, and rendering it some more attractive, I shall be amply compensated.

S. Buckingham, has drawn a more lively scene in his truthful and beautiful poem, written in 1838, than I have seen elsewhere in her compositions. In these stirring lines, which is blended the value of accurate description with the life of true genius, are to be found some of the best thoughts in our literature, in which this marvellous work of the Almighty is made to join, as with the beholder, celebrating the power and perfection of the Divine Architect.

Diadem is an emerald green of the clearest, purest hue, bound with waves of snow-white foam and spray of ethery dew, the tresses of the brightest pearls, float o'er thy ample sheet, the rainbow lays its gorgeous gems in tribute at thy feet. Reign is of the ancient days—thy sceptre from on high; birth was when the morning stars first looked from yonder sky; sun, the moon, and all the orbs that shine upon thee now, the first wreath of glory that entwined thy infant brow. Who can see thy incense rise, or hear thy torrents roar, not bow before the God of all to worship and adore. The ocean be as nothing in the hollow of Thy hand, the stars that crown the heavens, in Thy balance, grains of sand; Niagara's rolling flood seems great to us who lowly bow, great Creator of the whole! how passing great art Thou."

In speaking of Niagara, it may truly be said the Divine Architect has stamped upon each a manifestation of His power and glory that language cannot fully describe it, but that it can be reproduced by the genius of the poet.

This crowning waterfall must be seen to be understood, and to be felt must be studied in its own overwhelming presence. A comprehensive sense of its true grandeur and glory only thus be known, as the beholder comes near it face to face, hears its voice nowhere heard, speaking from the rock and the sea. No painting, however full in its details, can truly represent it. The grandeur of power in which nature has clothed it, is felt only before its own rocky altar. The rushing, leaping, roaring flood above the and the fearful plunge of such a river as Niagara, into the deep unexplored channel below; the language of power which the irrevocable torrent proclaims; that bright fleecy copy of mist, and rainbow glory; all these more cannot be taken from their dwelling place, but must be seen and felt there, if seen and felt at all.

In the rich scene spread out before us by the Almighty Creator to incite our admiration and lift our thoughts heavenward, is there any object which can be closely seen and comprehended, that makes upon the senses a

more profound impression. Born into nature's royal household, that all who should look upon it, might see therein a revelation of the Infinite power that called all things into being, and rejoicing in their comprehensiveness and perfection, learn the valuable lesson to regard ourselves, and all the works of our hands, as but the dust of the balance in comparison therewith. Numbering its visitors out of all the generations that have come and passed away for ages, are we not animated and refreshed with the remembrance that thy ministrations and teachings have been from the beginning; all who love instruction in nature's sanctuary come freely from all the earth, of whatever people or language, and worship at thy altar; thy voice is the same it ever was, pointing the savage and the civilized to the one inexhaustible Fountain of wisdom and knowledge: all, all of whatever class, are bowed into self-nothingness before thee!

It has been estimated, that fifteen hundred millions of cubic feet per minute, or one million two hundred thousand tons per hour pass over the falls. A river of such extent, large enough to float the shipping of any one of our ports, plunging over a precipice of 160 feet, presents to the mind a reality at once sublime and terrible. That the fall should not be heard for many miles, without reference to the direction of the wind, is a surprise to very many visitors. The density of the atmosphere, modifies the sound remarkably; and others approach with extravagant expectations, and are disappointed that the sound is not deafening. Hence astonishment is often upon the lips of visitors, stopping at a neighboring hotel, or walking within a square or two of the rapids or the fall itself, to find a low voice in conversation may be heard, or even the gentle whisper of the passing breeze. Such, however, is the case when the wind is not favorable; and this was my experience; but passing over to the Canada side, where the breeze met our faces, the effect was wonderfully changed, and yet the sound was not so overpowering as our anticipations had prepared us to realize. Though the air was filled with the voice of struggling waters, other sounds were heard; we talked without effort, even when within a few feet of the cataract. The effects are about as various as are the minds and temperaments of individuals. The morning with its clear air, before the dampness that has been distilling into dew has passed away, or at night when other sounds are asleep, is the time to hear Niagara in her fullest expression. When we take into our thoughts the whole picture, Niagara, where the awful leap is made; or above, fiercely contending among the rocks, and sweeping onward with inconceivable power; may we not wonder that any other voice could be heard in her presence. I think many who have loved to look upon this marvellous work of the Almighty will acknowledge, that as the mind becomes filled with the subject, will the ear be also filled to the exclusion of other voices, with the wondrous language of nature speaking there from the rock in her watery armor.

(To be concluded.)

"Let him that thinketh he standeth take heed lest he fall;" for unassisted human strength is utterly unable to afford adequate support in the hour of temptation or weakness. We are only so far safe, when we depend on a mightier arm than our own for support.

## THE FRIEND.

TWELFTH MONTH 27, 1873.

It has always been considered a matter of importance with Friends, that their children should be early initiated into a knowledge of the contents of the Holy Scriptures; in order that they may become familiar with the blessed truths therein recorded; especially in reference to the coming, life, sufferings and death of Jesus Christ, the Saviour of the world. But they have been very far from believing that the knowledge thus obtained, could, of itself, have the effect of working out the salvation of the soul, or, that imparting this knowledge, constituted a religious education.

George Fox, speaking of the religious duty laid upon him, says, "I was made to warn masters and mistresses, fathers and mothers, in private families, to take care that their children and servants might be trained up in the fear of the Lord, and that themselves should be patterns of sobriety and virtue to them. For I saw, that as the Jews were to teach their children the law of God, the old covenant, and to train them up in it; yea, the very strangers were to keep the Sabbath among them, and be circumcised before they might eat of their sacrifices; so all that made a profession of Christianity, ought to train up their children and servants in the new covenant of life, Christ Jesus, who is God's salvation to the ends of the earth; that all may know their salvation. And they ought to train them up in the law of life, the law of the Spirit, the law of love and faith, that they might be made free from the law of sin and death. And all Christians ought to be circumcised by the Spirit, which puts off the body of the sins of the flesh, that they may come to eat of the heavenly sacrifice, Christ Jesus; that true spiritual food, which none can rightly feed upon, but they that are circumcised by the Spirit."

Here the kind of religious teaching and training that is needed, for rightly bringing up children, is clearly set forth; instructing them in the spirit and privileges of the new covenant; wherein the Law of the Spirit of life in Christ Jesus, is written on the tablet of the heart. How essentially different from teaching the mere letter of the Scriptures, inducing them to say they believe in and love that Saviour who died for them, and giving them to suppose that by so saying they are safe. It is by childlike obedience to this Law of the Spirit of life in Christ Jesus, that any or all saving knowledge of God and of his dear Son, as our Saviour, our sin-bearer and our Mediator, is to be availingly acquired. The Scriptures testify of Him, and of this—and exceedingly precious are they, especially to the man of God—but children and grown people may study the Scriptures, and comment upon them from youth to old age, may persuade themselves that in them they have eternal life, and may say a great deal about Christ in all his outward offices, as well as of the Holy Spirit, and yet never come to Christ himself that they might have life.

To find and believe in Christ Jesus availingly, we must come to him as he reveals himself by his Holy Spirit to the soul. All other knowledge of Him, and of his blessed offices, revealed through flesh and blood, is, of itself, powerless to save the soul; to cause it

to experience the washing of regeneration, and the renewing of the Holy Ghost; whereby it is reconciled to God through the death of his Son, justified, sanctified and made meet for the kingdom of heaven. Hence Satan is well satisfied when he can succeed in occupying the attention of those who are "seeking" to enter the kingdom by literal, outside knowledge, by a strong and fervent belief in Christ, begotten merely by their own reasoning or force of understanding; and thus keep them from the inward, convicting, crucifying, transforming work of the law of the Spirit of life, which alone can set free from the law of sin and death, under which he holds them. Thus it is in this day, as in the days when our Saviour declared to his disciples, Many shall seek to enter in at the strait gate and shall not be able; also, "Many shall say to me in that day, Lord, Lord! have we not prophesied [or preached] in thy name? and in thy name have cast out devils; and in thy name done many wonderful works? And then will I profess unto them, *I never knew you*: depart from me, ye that work iniquity."

A heavy burden was laid upon the first members of the religious Society of Friends, to bear testimony against those who professed much in regard to the religion obtained through the Scriptures; who said they were their rule of faith and practice, and who largely used the words of the prophets, of Christ and of his apostles; but who evidently did not live in the Spirit that inspired the holy men who wrote the Scriptures. They testified that such never could rightly understand the sacred truths recorded in them, let alone teach those truths to others; and they declared, that so long as any refused to be searched by the Light of Christ; to have all their words and deeds brought to this Light, and their understandings enlightened thereby, the mysteries of Christ's teachings would be a sealed book to them.

Of what immeasurable importance is it then, that in the education of children, they should be early imbued with a knowledge of this inspeaking voice of the Holy Spirit, and incited to unreserved obedience thereto; that they should be trained up (to use the words of G. Fox) "In the new covenant of light, Christ Jesus \* \* in the law of life, the law of the Spirit; the law of faith and love, that they may be made free from the law of sin and death." And how awful is the responsibility of those, who by exalting the Scriptures above what they claim for themselves, and holding out the idea that, by the study of them alone, we may become wise unto salvation; set them above the blessed visitations of the Day Spring from on high, and draw away the attention from the Spirit that maketh alive, substituting therefor the letter, which of itself killeth.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The steamer *Virginus* has been surrendered to the United States by the Cuban authorities, and the surviving passengers and crew were, on the 19th inst., delivered to Commander Braine, of the U. States steamship *Juniata*. They were sent on board that vessel, which soon after took her departure for New York. When the *Virginus* reaches Washington, an investigation will be ordered to ascertain whether she had a right to carry the United States flag.

A column of 500 Spaniards, which was sent out to surprise a depot of arms and ammunition belonging to the Cuban insurgents, fell into an ambuscade prepared for them. Only about one hundred Spaniards escaped, all the rest being killed or captured.

The French Assembly has passed a bill increasing

the salary of President MacMahon, in order to enable him to give fetes at Paris. This action does not imply the removal of the national capital to Paris. A rumor is current that in consequence of the successes of the Republicans in the late supplementary elections for members of the Assembly, the Right has resolved to propose an alteration of the suffrage law, by which four millions of voters will be deprived of the franchise.

On the 16th inst., a terrible storm visited Scotland and the north of England. In Glasgow, Sheffield, Leeds, Halifax, Drewhsbury and Nottingham, great damage was done and many lives were lost. In Leeds alone, property to the amount of \$500,000 was destroyed. The destruction was serious in many other places, and the shipping suffered severely at Newcastle and Shields.

Advices from Cape Coast Castle report that General Wolesey had recovered his health and resumed active duty. During his illness the war was at a stand still, and movements had since been made difficult owing to the large number of sick. The authorities at Madeira objected to the establishment there of a sanitarium for British soldiers stricken with fever. About one hundred of the invalids have been sent to St. Helena. The King of Dahomey has joined the Ashantees.

An official inquiry will be made at Greenwich into the causes of the collision between the *Loch Earn* and the French steamer *Ville du Havre*.

An ordinance has been officially promulgated at Berlin, ordering that in future all bishops, upon their installation, shall solemnly engage to maintain the completest subordination to the State, and to co-operate in the suppression of all disloyal intrigues.

The Papal Nuncio at Paris has been notified that the Archbishops of Paris, Cambay and Valencia, have been created Cardinals.

A Singapore dispatch of the 17th says, the Dutch forces which lately landed on the coast of Acheen have had an engagement with the Sultan's army and defeated it.

A council of war has been appointed in Madrid to examine a plan of a campaign for the complete crushing of the Cuban rebellion.

Fifty arrests have been made at Barcelona of persons engaged in the recent demonstration in favor of declaring Barcelona independent.

A Bayonne dispatch announces the capture of Berga by the Carlists.

The bombardment of Cartagena continues. Pardon is offered to all who surrender. The insurgents are still able to obtain provisions, but their ammunition is said to be failing. The besieging forces have occupied part of the suburbs. On the 20th the insurgents made several sorties, but were driven back each time. Many of them are deserting.

A Madrid dispatch says that the United States Minister, General Siekles, has determined to tender his resignation.

A Berlin dispatch says: The Emperor William has had a slight stroke of apoplexy, which causes much anxiety.

A Calcutta dispatch of the 20th says: One half of the supply of food in the province of Bengal has been exhausted, and it is now believed that famine cannot be averted. Thus far there had been no actual suffering among the people.

A Penang dispatch of the 20th says: The Dutch troops in Acheen are now in possession of all the country on the left side of the Acheen river. The Dutch meet with strong resistance on their march.

Liverpool, 12th mo. 20th.—Uplands cotton 8½d.; Orleans, 8½d. a 8½d.

**UNITED STATES.**—The number of interments in Philadelphia last week was 256. At the election in this city on the 16th inst., 84,108 votes were polled, viz: 59,114 for the new constitution, and 24,994 against it. The majority in the State of Pennsylvania in favor of the new constitution is very large.

The number of interments in New York last week was 464.

The two Houses of Congress on the 19th inst., adjourned till the 6th of next month. A bill appropriating \$5,000,000 for the recent unusual expenditures in the navy, passed both Houses. A bill for the repeal of the bankrupt law has passed the House of Representatives by a large majority. It is believed that the Senate will not agree to a total repeal of the law, but prefer amending it in such particulars as will guard the debtor from the exactions of a small minority of his creditors, leaving the question of involuntary bankruptcy to be determined by those more largely interested. A bill to redeem the loan of 1858 has passed the House, and also a substitute for that of last session providing for an increase of the salaries of members of Congress, and

others. Members of Congress are to receive \$6000 a travelling expenses, annually, in full of all compensation, and the Vice President and Speaker \$8000.

A deficiency in revenue being anticipated, the Heads of Departments have been requested by Congress to revise the estimates of expenditures and reduce them to the smallest amounts possible. It is believed that the estimates for work on public buildings, fortification, improvements of harbors, &c., can be reduced many millions of dollars.

It is now said that the steamer *Virginus* at the time of her capture, had forfeited the right to bear the flag of the United States and carried it unlawfully, and that her clearance papers were obtained by perjury.

The Pacific division, 115 miles in length, of the Northern Pacific Railroad, was finished on the 17th inst. This completes the rail connection between the Columbia River and Tacoma, the Puget Sound terminus.

Governor Booth, of California, in his late message to the Legislature, calls attention to the glaring evils arising from the Chinese immigration. If it continues on a large scale it will, he thinks, change the relations capital to labor, and modify the character of the prevailing civilization. He expresses the belief that it is the general sentiment of the people of the State, that while the Chinese who are here, or who may come under the stipulations of the treaty with China, should be protected from violence and persecution, the General Government should call for such a re-adjustment of the treaty as will restrain their further immigration.

**The Markets, &c.**—The following were the quotations on the 20th inst. *New York*.—American gold, 111 U. S. sixes, 1881, reg. 115, coupons, 118½; ditto, 18 117; ditto, five per cents, 110½. Superfine flour, \$1 \$6.20; State extra, \$6.55 a \$6.85; finer brands, \$1 \$10.50. White India wheat, \$1.75; red western, \$1. No. 2 Chicago spring, \$1.52. Canada barley, \$1.75; western, \$1.42. Oats, 57 a 60 cts. Western mixed corn, 80 a 82 cts.; new do., 78 a 80 cts.; white, 86 cts. *Philadelphia*.—Cotton, 16¼ a 17¼ cts. for uplands; New Orleans Refining sugar, 7¼ a 7½ cts. Superfine flour, \$5 a \$5.75; extras, \$6 a \$6.75; finer brands, \$8 a \$10.25. White wheat, \$1.70 a \$1.85; amber, \$1.68 a \$1.68; red, \$1.55 a \$1.60. Rye, 95 cts. Yellow do., 78 a 80 cts. Oats, 53 a 58 cts. Smoked hams, 12 a 13 cts. Lard, 8½ a 8¾ cts. Clover seed, 8 a 9½ cts. *Baltimore*.—Choice white wheat, \$1.85 a \$1.87; choice amber, \$1.85 a \$1.88; good to prime red, \$1.70 a \$1.75; Pennsylvania do., \$1.65 a \$1.70; western, \$1.55 a \$1.60. Oats, 50 a 55 cts. *Cincinnati*.—Wheat, \$1.47 a \$1.50. New corn, 53 a 54 cts.; old, 58 cts. Oats, 43 a 50 cts. Lard, 8¼ a 8½ cts.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminsou Post-office, Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia

**FRIENDS' ASYLUM FOR THE INSANE**  
Near Frankford, (Twenty-third Ward,) Philadelphia  
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 26th of the 8th month, 1873, MARY I. NEEDLES, widow of Edward Needles, in the 86th year of her age.

—, on the 25th of 9th month, 1873, at the residence of her son, Joshua B. Lippincott, SARAH LIPPINCOTT, aged 84 years.

—, on the 26th of 11th month, 1873, ANA MILNOR, aged 85 years, all esteemed members of the Monthly Meeting of Friends of Philadelphia, for the Western District.

—, on the 4th of Twelfth month, 1873, ISRAEL FRANKLIN WHITALL, in the 79th year of his age, a much esteemed member of Gwynedd Monthly Meeting of Friends, Pa. Trusting in the Lord, his end is peace.

WILLIAM H. PILE, PRINTER.

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## Comets.

### METEORIC STONES.

(Continued from page 132.)

(22.) 1860, *May 1*.—About 20 minutes before 1 o'clock, P. M., a shower of meteoric stones fell in the southwest corner of Guerny county, Ohio. Full accounts of the phenomena are given in *Silliman's Journal* for July, 1860, and January and July, 1861, by professors E. B. Andrews, E. W. Evans, J. L. Smith, and D. W. Johnson. From these interesting papers we learn that the course of the meteor was about 40° west of north. Its visible track was over Washington and Noble counties, and the prolongation of its projection, to the earth's surface, passes directly through New Concord, in the southeast corner of Muskingum county. The meteor when first seen was about 40 miles from the earth's surface. The sky, at the time, was for the most part covered with clouds over northwestern Ohio, so that if any portion of the meteoric mass continued on its course it was invisible. The velocity of the meteor, in relation to the earth's surface, was from three to four miles per second; and hence its absolute velocity in the solar system must have been somewhat greater than that of the earth.

"At New Concord, Muskingum county, where the meteoric stones fell, and in the immediate neighborhood, there were many distinct and loud reports heard. At New Concord there was first heard in the sky, a little southeast of the zenith, a loud detonation, which was compared to that of a cannon fired at the distance of half a mile. After an interval of ten seconds, another similar report. After two or three seconds another, and so on with diminishing intervals. Twenty-three distinct detonations were heard, after which the sounds became blended together and were compared to the rattling fire of an awkward squad of soldiers, and by others to the roar of a railway train. These sounds, with their reverberations, are thought to have continued for two minutes. The last sounds seemed to come from a point in the southeast 45° below the zenith. The result of this cannonading was the falling of a large number of stony meteorites upon an area of about 10 miles long by 3 wide. The sky was cloudy, but some of the stones were seen first as 'black specks,'

then as 'black birds,' and finally falling to the ground. A few were picked up within 20 or 30 minutes. The warmest was no warmer than if it had lain on the ground exposed to the sun's rays. They penetrated the earth from two to three feet. The largest stone, which weighed 103 pounds, struck the earth at the foot of a large oak-tree, and, after cutting off two roots, one five inches in diameter, and grazing a third root, it descended two feet ten inches into hard clay. This stone was found resting under a root that was not cut off. This would seemingly imply that it entered the earth obliquely."

Over thirty of the stones which fell were discovered, while doubtless many, especially of the smaller, being deeply buried beneath the soil, entirely escaped observation. The weight of the largest ten was 418 pounds.

(23.) 1860, *July 14*.—About 2 o'clock P. M. on the 14th of July, 1860, a shower of aerolites fell at Dhurmsala, in India. The fall was attended by a tremendous detonation, which greatly terrified the inhabitants of the district. The natives, supposing the stones to have been thrown by some of their deities from the summit of the Himalayas, carried off many fragments to be kept as objects of religious veneration. Lord Canning and J. R. Saunders succeeded, however, in obtaining numerous specimens, which they forwarded to the British Museum and several European cabinets. They are earthy aerolites, of a specific gravity somewhat greater than that of granite.

(24.) 1864, *May 14*.—Early in the evening a very large and brilliant meteor was seen in France, from Paris to the Spanish border. At Montauban and in the vicinity loud explosions were heard, which were followed by showers of meteoric stones near the villages of Orgueil and Nohic. The principal facts in regard to the meteor are the following:

Elevation when first seen, over . . .	55 miles
" at the time of its explosion . . .	20 "
Inclination of its path to the horizon . . .	20° or 25°
Velocity per second, about . . .	20 miles,
or equal to that of the earth's orbital motion.	

"This example," says Professor Newton, "affords the strongest proof that the detonating and stone-producing meteors are phenomena not essentially unlike."

(25.) 1868, *January 30*.—It is obviously a matter of much importance that the composition and general characteristics of aerolites, together with the phenomena attending their fall, should be carefully noted; as such facts have a direct bearing on the theory of their origin. In this regard the memoirs of Professors J. G. Galle, of Breslau, and G. Vom Rath, of Bonn, on a meteoric fall which occurred at Pultusk, Poland, on the 30th of January, 1868, have more than ordinary interest. These memoirs establish the fact that the aerolites of the Pultusk shower entered our atmosphere as a swarm or cluster of distinct meteoric masses. It is shown, moreover, by Dr. Galle that this meteor-group had a pro-

per motion when it entered the solar system of at least from 4½ to 7 miles per second.

The foregoing list contains but a small proportion of the meteoric stones whose fall has been actually observed. But, besides these, other masses have been found so closely similar in structure to aerolites whose descent has been witnessed, as to leave no doubt in regard to their origin. One of these is a mass of iron and nickel, weighing 1680 pounds, found by the traveller Pallas, in 1749, at Abakansk, in Siberia. This immense aerolite may be seen in the Imperial Museum at St. Petersburg. On the plain of Otumpa, in Buenos Ayres, is a meteoric mass 7½ feet in length, partly buried in the ground. Its estimated weight is about 16 tons. A specimen of this stone, weighing 1400 pounds, has been removed and deposited in one of the rooms of the British Museum. A similar block, of meteoric origin, weighing more than six tons, was discovered some years since in the province of Bahia, in Brazil.

## SHOOTING-STARS.—METEORS OF NOVEMBER 14.

Although shooting-stars have doubtless been observed in all ages of the world, it is only within the last half century that they have attracted the special attention of scientific men. A few efforts had been made to determine the height of such meteors, but the first general interest in the subject was excited by the brilliant meteoric display of November 13, 1833. This shower of fire can never be forgotten by those who witnessed it. The meteors were observed from the West Indies to British America, and from 60° to 100° west longitude from Greenwich. As early as 10 o'clock in the evening of the 12th, shooting-stars were observed with unusual frequency; their motions being generally westward. Soon after midnight their numbers became so extraordinary as to attract the attention of all who happened to be in the open air. The meteors, however, became more and more numerous till 4, or half past 4 o'clock; and the fall did not entirely cease till ten minutes before sunrise. From 2 to 6 o'clock the numbers were so great as to defy all efforts at counting them; while their brilliancy was such that persons sleeping in rooms with uncurtained windows were aroused by their light. The meteors varied in apparent magnitude from the smallest visible points to fire-balls equaling the moon in diameter. Occasionally one of the larger class would separate into several parts, and in some instances a luminous train remained visible for three or four minutes. No sound whatever accompanied the display. It was noticed by many observers that all the meteors diverged from a point near the star *Gamma Leonis*; in other words, their paths if traced backward would intersect each other at a particular locality in the constellation Leo. In some parts of the country the inhabitants were completely terror-stricken by the magnificence of the display.

In the afternoon of the day on which the shower occurred the writer met with an illiterate farmer who, after describing the phenomena as witnessed by himself, remarked that "the stars continued to fall till none were left," and added, "I am anxious to see how the heavens will appear this evening; I believe we shall see no more stars." A gentleman of South Carolina described the effect on the negroes of his plantation as follows:—"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy I could hear from most of the negroes of the three plantations, amounting in all to about 600 or 800. While earnestly listening for the cause I heard a faint voice near the door, calling my name. I arose, and, opened the door, and it is difficult to say which excited me the most,—the awfulness of the scene, or the distressed cries of the negroes. Upwards of a hundred lay prostrate on the ground,—some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell towards the earth; east, west, north, and south, it was the same."

(To be continued.)

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 146.)

"1820, 11th mo. 19th. There is that which scattereth, and yet increaseth; and there is that which withholdeth more than is meet, which tendeth to poverty. From either of these errors may preservation be realized through simple attention to the Spirit of Christ Jesus; that thus the stripes, consequent on disobedience, may not be given. Oh! the spirit is willing to do the Master's will, but how weak is the flesh! He who took upon him our infirmities knoweth our weaknesses, and compassionates them; or truly some feeble ones might conclude, 'There is no hope.' It is indeed of the Lord's mercies that we are spared in the land of the living. For after being made sensible of deep poverty and unworthiness, He yet strengthens again to look toward his holy temple; and is pleased from time to time to console our spirits with this blessed evidence. The Lord is in his holy temple; let all rejoice in the greatness of his excellency. O my soul, trust thou in God! Thou hast indeed tasted of his goodness; and although thou hast often to mourn the absence of thy Beloved, mayest thou still trust in the promise, 'He will come, and will not tarry.' Thou hast long labored under an awful apprehension of being called publicly to advocate the blessed cause of Truth and righteousness, but yet feelest many fears. Oh! that my heavenly Father would condescend to unfold to my poor mind with undoubtable clearness his blessed will; and furnish with ability as well as willingness to bear or to suffer all the turnings of his hand upon me. This is all my desire. Preserve me, O Lord! from the power of the lion and of the bear, that so thy holy Name may be glorified by me. Thou knowest that I love thee, and desire to serve thee. Yea, thou knowest all things; who only art acquainted with the secret exercise and travail of my poor soul. O, dearest Father! thou only canst aid me to make war in righteousness, and also enable to become victorious. Sensible of the need of thy aid continually, I

pray for ability from thee to labor! Make me as a hired servant in thy house, if haply a mansion may but be prepared for me, even the least and lowest in thy kingdom.

1821. Fourth month. I have no prospect of keeping a regular diary; but just at some seasons, when a liberty is felt, to pen some of the feelings and sentiments of my heart. Not because I think remarks that may be penned likely to prove edifying to any, but from a hope to benefit myself, by comparing notes in my spiritual progress. Perhaps there was a time wherein my situation more resembled the heath in the desert, than for some time past; yet I crave to be kept in the path of self-denial; and crave also for ability to possess my soul in patience. He who cannot lie, hath promised to be strength in weakness; and that He will never leave those who put their trust in Him.

1822. 11th mo. 30th, shows a lapse of many months; during which much might have been written but there was not strength at seasons to perform the task through bodily indisposition; at others the mental faculties were incapable of action. But now being once more permitted to feel a little spring of life, I gladly forego the pleasures of society, for the more consolatory one of retirement, wherein the soul may enjoy communion with God.

How oft might we participate in this blessed fellowship, but that we bow to earth, instead of keeping our minds directed to their proper centre, and having our eye steadily fixed on that eternal weight of glory, in reserve for those who fight the good fight of faith and lay hold on eternal life. My soul, how art thou busied? Thou hast been raised from the bed of sickness to a degree of health, for the purpose of bringing glory to thy Heavenly Father by an unreserved dedication of thy time and talents to His service! Yet thou remainest inactive; and why? because thou listenest to the insinuations of the potent enemy, who would persuade that thou art too weak to do any thing that can advance the cause of Truth; that blessed cause which thou hast felt to be dear from infantile years; and which thou hast believed thyself called to espouse even publicly, although sensible of the truth of the dear Master's testimony, that without Him we can do nothing. Nevertheless, being assured also that through His Spirit strengthening us, we can do all things, I desire, above every other consideration, to obtain mercy, and to be found faithful, even though it be my lot to go down into deep suffering; yea, seven times into Jordan, if, dearest Father, thy divine arm be underneath, and thy seal be upon my movement! This will be enough. To be thy faithful, devoted servant is my earnest desire; that so glory may redound to Thy ever adorable name now and forever. Yea, my soul can testify that Thou art good, and doest good. O! teach me thy statutes. What shall I render unto Thee for thy many mercies conferred upon the least of thy flock? Oh! enable to say, I will take the cup of salvation, and call upon thy name in the presence of all thy people; and will pay all my vows. Thou alone knowest what these are, and what Thou hast been calling for at my hands; and Thou only canst enable me to perform Thy blessed will. To Thee therefore, dearest Father, may mine eye be ever directed, even as the eye of a maid unto her mistress; that thy will may be perfected."

Surely no one can turn from the serious perusal of the latter part of the foregoing memoranda, without feeling his or her heart warmed and instructed, if not likewise enamored by worthy thoughts of that matchless, unwearied Lord that planned our redemption, and caused the Saviour's humiliating life on earth, as well as ignominious death—the shedding of His most precious, efficacious blood—that so through the leavening, transforming operation of his Holy Spirit—the washing of regeneration and the renewing of the Holy Ghost—the heart and affections of His creature, man, might be brought into such sweet and willing subjection to His blessed and holy will as is manifest in the case before us. With her the expressive, living testimony seems to be, "Abba, Father!" Thy will be done in all things concerning me. Oh! how this brokenness and childlikeness, this tender, contrite, humble, teachable state, tends to prepare the way of the Lord, and make his paths straight within us. How will He in richest grace and mercy condescend to, and come into such a heart, and set up His righteous, glorious kingdom there, and dwell and reign as King of peace; while of the increase of this government and peace there shall be no end. Proving to such willing and obedient souls that He is indeed "Emmanuel," "God with us"—a Saviour nigh at hand—a Redeemer that hears and answers prayer—an ever present Comforter and guide into a truth. These, as the Good Shepherd, He will guard, and feed, and strengthen, after the power of an endless life, because His compassions fail not. These, He will more and more manifest himself to, and perfect His work in. These shall increase their joy in the Lord, and experimentally rejoice in the Holy One of Israel, their Saviour. These, the Lord Jesus through the life and power of his Holy Spirit, will further teach and enlighten in the mysteries of regeneration and holiness; and finally, as they continue faithful to Him, will lead unto living fountains of waters and God shall wipe all tears from their eyes.

"1823, 1st mo. 17th. How awful the situation in which we as a Society are now placed! While many are subscribing to declaration and doctrines which to a little remnant, persecuted remnant, appear calculated to secure the foundation of christianity; yea, even the removing of the Corner Stone agreed to the declaration: 'Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation,' &c. The if this foundation be destroyed what can we do? Ah Lord God! cause those who desire

\* Sarah Hillman is here no doubt alluding to the painful prevalence of that unitarian doctrine, or spirit of unbelief in the outward manifestation of the Lord Jesus as our only Saviour and hope of salvation, as well as in the authenticity and Divine authority of the Holy Scriptures, which even earlier than this date began to foreshadow the coming, and which culminated in the deplorable separation of 1827-8. It may be added, will appear in the sequel, that S. H. lived to see the Society assailed and sorely troubled by an error of an opposite character; in which, while the dear Saviour in His outward coming as the Son and Sent of God, seemed fairly upheld, His second advent in the heart as the light and the life of men—a fundamental doctrine of Quakerism—was much overlooked, or little regarded. It is this inward appearance, derived through the offering for sin in the prepared body, "another Comforter," as our Sanctifier, Good Remembrancer, and Teacher of all things, which the Redeemer prayed the Father for, and sent in His name, that the Society of Friends have ever felt called upon to uphold unmistakably before the world.



stand on this alone sure foundation to feel that thou indeed livest; that Christ Jesus, thy dear Son, is making intercession for us. Deliver us not up to reproach. Gather us from the teachings of men. Lead us to Thyself. Thou only art able to save; and thou only art enabled to fight the good fight of faith, and to lay hold on eternal life. The signs of the times proclaim an awful day; so that we are ready to query, "Who shall stand?" May we keep our eye fixed upon Him, who bore our sins in his own body on the tree; and like Him, our heavenly Exemplar, when we are reviled, revile not again; but commit our cause to Him. He knoweth how to deliver us; and will deliver even to the end.

If we believe not that He is, why then do we approach Him? Why should we meet socially to worship that Being, whom we do not comprehend? Whom, according to the doctrine of many in our day, we are not bound to believe in, or, which is the same thing, we are not bound to believe what we do not understand, or that is not internally revealed to us. We are told in the Scriptures of truth that 'he that cometh to God must believe that he is;' and I believe there is no way to the Father, but through the Son. "Neither knoweth any man the Father save the Son; and he to whom the Son will reveal him." And, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good work.' And, we are bound to believe what is there written."

(To be continued.)

For "The Friend."

#### Scientific Notes.

At the last meeting of the French Academy of Sciences, a communication was read respecting the Australian tree *Eucalyptus globulus*, the growth of which is surprisingly rapid, attaining besides, gigantic dimensions. This plant, it was stated, possesses an extraordinary power of destroying miasmatic influence in fever-stricken districts. It has the property of absorbing very large amounts of water from the soil, and of emitting antiseptic camphorous effluvia. When sown in marshy ground, it will often dry it up in a short time. The English were the first to try it at the Cape of Good Hope, and within two or three years they changed the condition of the unhealthy parts of the Colony. A few years later, its plantation was undertaken on a large scale in various parts of Algeria. At Pondook, twenty miles from Algiers, a farm situated on the banks of the Hamyze, was noted for its extremely pestilential air. In the spring of 1867, about 13,000 *Eucalyptus* were planted here. In the Seventh-month of the same year, the time when the fever season used to set in, not a single case occurred; yet the trees were not more than nine feet high. Since then complete immunity from fever has been maintained. In the neighborhood of Constantia, a farm was in equally bad repute. It was covered with marshes both in winter and summer. In five years, the whole ground was dried up by 14,000 of these trees, and the farmers and children enjoy excellent health. At the factory of the Gue de Constantine, in three years a plantation of *Eucalyptus* has transformed twelve acres of marshy soil into a magnificent park, whence fever has com-

pletely disappeared. In the island of Cuba, this disease has been relieved by introducing the tree into the unhealthy districts.

The *Chicago Tribune* gives an account of a fireless locomotive in use on the tramways in that city. In front of the cars was the motive power, contained in a small, compact, and neat locomotive. It consisted of a boiler eight feet long, by three feet in diameter, and the usual machinery on a small scale. There was no fuel, no fire, no fireman. The steam was supplied for the round trip of six miles before starting. The locomotive boiler was three-fourths full of cold water. The steam was introduced from a supply boiler, and rising through the cold water quickly raised its pressure to 170 lbs. to the square inch. With this supply the locomotive started, drawing a heavy car three miles in ten minutes; and using enough steam to reduce the pressure in the boiler from 170 lbs. to 90 lbs. The return trip being down grade, only consumed 33 lbs.

The Naval Medical Report (England) contains a fatal case of tobacco-poisoning. A boy who had been frequently punished for chewing tobacco, and had often been on the sick list, seems to have swallowed two pieces to escape detection. He complained of feeling sick, went to his hammock, and shortly afterwards was heard breathing stertorously. When seen by the surgeon, the pupils were insensible to light, and the pulse was scarcely perceptible. The post-mortem examination revealed two small pieces of tobacco in the stomach.

The *Phylloxera*, an insect injurious to the vine, has committed such ravages in France, that it is estimated that it destroys two-fifths of the produce of the ground devoted to the cultivation of that plant. The subject continues largely to engage the attention of the French Academicians and others. One of the observers who has been studying the habits of the insect in America says, that the French and American insects are the same, but that certain varieties of American vines resist its attacks. He found in America a species of *Aearus* which attacks and feeds on the *Phylloxera*, and he thinks it might be useful to introduce this into France.

At a meeting of the French Academy on the 20th ult., Alphonse de Candolle presented the 17th and last volume of his "*Prodromus Systematis naturalis regni Vegetalis*;" a work commenced 60 years ago by his father, and continued by himself with several co-laborers. The original object of the elder Candolle was, to give a brief enumeration of all the species of the vegetable kingdom, according to the principles of the natural method. Latterly the work has become much more detailed. It is certainly the largest work on botany extant (perhaps also in natural history); and describes 58,975 species.

For "The Friend."

I have been much interested in reading Wm. Evans' Journal, and think these paragraphs good advice for all. Will the Editors please insert in "The Friend."

"The house of our kind and intelligent friend, where we were entertained, was an agreeable lodging-place to us; the influence of education and suitable reading in expanding the mind, divesting it of many illiberal, contracted notions, was visible here. But in too many cases, we find Friends of sufficient

means, who have neglected the education of their children very much, or after having given them small portions, do not provide them with suitable books, to employ their leisure hours, in storing their minds with useful and instructive ideas. Labor for our subsistence is unquestionably necessary; but we may slide into the habit of pursuing our worldly concerns with such avidity as to lose all relish for mental improvement; and for those things which are invisible and eternal. When old age overtakes this description of persons, they have few objects of thought and conversation but the little round of worldly concerns which have engrossed their time and attention for many years; but little interest in anything beyond their own affairs; and for want of having been engaged to lay up treasure in heaven, are often destitute of any ability to promote the welfare of religious society, and the advancement of the testimonies of Truth. Their example tends to lead those around them into the same worldly pursuits, and thus instead of being the salt of the earth and lights in the world, they prove stumbling blocks to sincere enquirers after Truth, and *blind guides* to the youth in the Society. Such persons are objects of commiseration and regret. These are subjects that ought to call forth the *energies* of the Society; not only in a fervent concern for the religious welfare of the young people, but in adopting proper measures for their guarded school education, *visiting* them in their families, and endeavoring to elevate their minds by furnishing suitable libraries in the Preparative Meetings."—page 145.

"In conversation with a man who had travelled but little, and who was not a little contracted in his views of others, I was led to the reflection that where people are delving in the earth all their lives, and paying scarcely any attention to the improvement and enlargement of their minds, they possess little qualification to judge of others. They try everything by their own standard, which is formed according to the limited sphere they move in; and for want of knowing, either by intercourse with others or reading, the great variety of habits which prevails among people equally pious, they often censure what differs from their customs, and conclude that those who so differ are influenced by pride. This is especially obvious where the heart has not been softened by the Spirit of the Redeemer, and brought to see its own deformity, and thence clothed with Divine charity. True religion effects wonderful changes in us; while it clothes us with proper love and allowance for others, it erects a standard founded upon the purity and simplicity of the gospel of Christ, and neither condemns for those distinctions which arise from mere difference of education, nor admits of those varieties which spring from and foster pride in the human heart and are inconsistent with the Truth."—page 147.

It is dangerous to act contrary to conscience, in little things as well as great. It is tempting God to withdraw his Holy Spirit. That way of persuading ourselves, which we are apt to practise when inclined to a thing which the first simple suggestion of conscience opposes, is to be carefully watched against. Yet we seem not to be deceived with it, but to see the right all the while.—*Wilberforce*.

## Sub-tropical Rambles—by Nicolas Pike.

(Concluded from page 146.)

We make a few additional extracts.

"Hundreds of *Holothuriæ* lie on the bottom, particularly the common *Biche de mer*. It is of a dark brown, and I believe of the same species as the one so plentiful in the Chinese seas, and eaten by the Celestials. I am not aware of its being an article of food here. It is quite harmless, and will live a long while in a vessel of salt water. Very different is another species, the *Gratelle*, which may not be handled with impunity, for it causes most violent irritation of the skin when touched, and brings out an eruption and swelling; fortunately it only lasts a few hours, and if bathed at once with the 'Ledum' lotion, the pain soon ceases.

This *Holothuria*, about the size and shape of a small cucumber, is a mottled brown color, and has to all appearance four fins when taken; but soon after capture it throws them all off, and they swim about quite independently of the trunk. I have at different times found at least twenty varieties of *Holothuria* in Port Louis harbor, many of the most vivid hues. I once kept a large one for inspection that was covered above with thick red blunt bristles, and underneath with black ones, having a flat white enamelled top. These bristles lengthened near the mouth, which was surrounded by a circle of twenty very dark maroon tentacles, with ciliated edges and delicate pink lining. All over it were minute white shells stuck fast in the bristles. Sand and small corals lay in the water, and I saw it pick them up by closing the tentacles round them, and drawing them into the bony-looking aperture. The intestinal canal terminates in an opening twice as wide as the mouth, and is so transparent that it can be traced, and its contents easily seen. In the same glass were two others of different species; but they both died in the night, disgorging their whole insides, and lying across the large one. They were so entangled that the live one could not move, and this caused such excessive irritation, that though I carefully removed them early in the morning, the thin membrane burst, and the whole of the viscera protruded. The delicate pink arborescent branchiæ were all forced out, and a bundle of snow-white and rose filaments several feet in length lay entangled *en masse* in this animal ruin. The sand and coral *debris* forms only a portion of their food, or perhaps may be taken only to assist digestion, for some of them are very voracious, and I have frequently found crabs and sbrimps in their mouths."

"While examining the reefs, I found some curious annelides, of a blackish brown color, about half an inch in width and nearly eleven feet in length. I saw them in the tide pools, and when disturbed they would rapidly disappear in the crevices of the coral beds. Many of them were in process of multiplying their species by spontaneous division. I noticed that the animal buried as much of the body as he wished to separate; but this division did not take place always in the centre of the body, as some writers assert, frequently not a fifth being thrown off. The anterior portion to be separated appeared to be in a dormant state, which gave me a good opportunity to examine the separation with a magnifying glass. This portion was very transparent, and all its parts, even the eyes and antennæ, appeared to be as perfect as in the original

animal, but it was only connected with it by a small thread-like ligament.

I saw numbers of *Holothuriæ*, most of them a dirty brown, mottled with yellowish white. There are several species of this family here, some of them I had observed at Grand Port, of a beautiful orange color, about six inches in length.

The *Actiniæ* were radiantly beautiful. One species was nearly eight inches in diameter and six in height, of a purplish color, shaded yellow. The tentacles, when fully expanded, were tipped with scarlet, forming the most brilliant combination of colors possible."

"Some Creole fishermen offered to provide us rare sport from a fishing excursion to the reefs, if we would stand the expenses, which were only a few dollars, and to which we gladly assented; and active preparations in torches, &c., went on for the evening's diversion. We pulled our pirogues about a mile out from the shore, to the outer reef, and anchored them, leaving one man as a guard. We all then jumped into the water, which was nearly up to our waists, armed with long spears, and we followed our guides cautiously, just keeping clear of the breakers. Suddenly there was a halt, and silence was enjoined. Our torches were lit, and in a hole close to us we observed numbers of fish that soon approached the light. 'Now is your time!—throw in your lances!' said our sable friends; and away they went, cleaving the water, scattering the *Medusæ* and jelly fish in all directions, that left behind a train of phosphoric light as they darted through the waves. A cord was attached to the lances; and as I drew mine in, I found I had speared a large fish of the genus *Pseudoscarus*, called here a *Cateau*, very handsome, but not very choice eating. We bagged several fine fish, none weighing less than from two to two and a half pounds. On we went, the Creoles evidently knowing every hole and break in the reefs. We disturbed myriads of little animals which appeared to have taken up their abode in the empty cells in the great coral beds. This sea garden was lighted up with millions of tiny sparks—the glow worms of the deep, lighting the finny tribes of nocturnes to their prey, and presenting a pyrotechnic display on a small scale to us, but to them possibly equal to our brightest calcium light.

We were glad to hear that our old enemy the *Tazarre* never attacks at night. One of the Creoles hooked a large *Ourite*, or catfish (their Creole name), *Octopus vulgaris*. No sooner was it on the hook, than it darted its long tentacles up the pole, and wound one of its slimy feelers, with its double row of cup-like suckers round his arm. The knife was instantly applied, and the limb severed from the body of the fish; but even then it was with difficulty that it could be detached, the suckers possess such remarkable tenacity. After removal, a sense of numbness remained for a good while in the arm. The brute was, however, dislodged from his hole, and proved to be a large one, measuring ten feet from tip to tip of the tentacles. I had often seen this animal on the reefs, but had always given it a wide berth, knowing it to be dangerous; and coming to close quarters with the disgusting-looking animal did not at all make me anxious for its proximity. A number of smaller ones were caught, and the fishermen despatched them by turning their bodies inside out, thus leaving an empty sack."

## Primitive Man and Revelation.

BY PRINCIPAL DAWSON, D. D., M'GILL COLLEGE, MONTREAL.

The battle-ground of opposition in the name of Science and Philosophy to the Holy Scriptures is ever changing, but in modern time most of it, in so far as Science is concerned has centered on the early history of the earth and man as contained in Genesis. One portion of the controversy may be held to be disposed of. The geological record is so manifestly in accordance with the Mosaic history of creation that to all those (unfortunately a yet too few) who have an adequate knowledge of both stories, the anticipation of our modern knowledge of Astronomy, Physics, and Geology in the early chapters of Genesis is so marked as to constitute a positive proof of inspiration. Recent discoveries and hypotheses have given another turn to the discussion, and have directed it to questions relating to primitive man and the connection of the modern period with previous geological eras. Man, we are told, is a descendant of inferior animals. His primitive condition was one of half brutal barbarism. His rise to the actual position of humanity was through countless ages of progressive development, extending over periods vastly longer than those of sacred history. These doctrines, supported by much plausible show of proof, are given forth by popular writers as ascertained results of scientific research, and we are asked to accept a new Genesis, shorn of all the higher spiritual features of that with which we are familiar, holding forth no idea of individual life and salvation, but only a dim prospect of some elevation of the race as the result of an indefinite struggle for existence in the future.

Many good men are naturally anxious as to whether this may grow, and whether we are not on the brink of a decided breach between the word of God and the study of the earliest human remains. My own belief is that the doctrines of the antiquity and descent of man as held by the more extreme evolutionists have attained to their maximum degree of importance, and that henceforth the more advanced speculators must retrace their step toward the old beliefs, leaving, however, some most valuable facts in explanation of the early history of man. The subject is too extensive to allow of a full exposition of my reasons for this belief in the time to which this address must be limited, but I may refer to a few of the most recent facts in proof of my statement.

The physical characters of the known specimens of primitive men are unfavorable to the doctrine of evolution. Theories of derivation would lead us to regard the most degraded races of men as those nearest akin to the primitive stock; and the oldest remains of man should present decided approximation to his simian ancestors. But the fact is quite otherwise. With the exception of the celebrated Neanderthal skull, which stands alone and is of altogether unascertained date, the skulls of the most ancient European men known to us, are comparable with those of existing races, and further, the great stature and grand development of the limbs in those of the most ancient skeletons which are entirely or nearly so, testify to a race of men more finely constituted physically than the majority of existing Europeans. The skull found by Schmerling in the Cave of Engis, associated with the bones of the mammoth and other

ctinet animals, is of good form and large capacity, and presents characters which, though recalling those of some European races, also resemble those of the native races of America. The bones described by Christy and Sartet on the Cave of Cro-Magnon, in France, represent a race of great stature, strength, and agility, and with a development of brain above the European average; but the lines of the face show a tendency to the Mongolian and American visage, and the skeletons present peculiarities in the bones of the limbs found so in American races, and indicating, probably, addiction to hunting and a migratory and active life. These Cro-Magnon people lived at an epoch when France was overgrown with dense forests, when the mammoth probably lingered in its higher districts, and when a large part of the food of its people was furnished by the reindeer. Still more remarkable, perhaps, is the fossil man, as he has been called, of Mentone, recently found in a cave in the south of France, buried under various accumulations which bespeak a great antiquity, and associated with bones of extinct animals and with rudely-fashioned implements of flint. It appears from the careful descriptions of Dr. Rurere that this man must have been six feet high and of vast muscular power, more especially in the legs, which present the same American peculiarities already referred to in the Cro-Magnon skeletons. The skull is of great capacity, the forehead full, and the face, though broad and Mongolian and large-boned, is not prognathous, and has high facial angle. The perfect condition of the teeth, along with their being worn perfectly flat on the crowns, would imply a healthy and vigorous constitution and great longevity, with ample supplies of food, probably vegetable, while the fact that the left molar had been broken and the bone healed, shows active and possibly warlike habits. Such a man, if he were to rise up again among us, might perhaps be a savage, but a noble savage, with all our capacity for culture, and presenting no more affinity to apes than we

If the question be asked, What precise relation do these primitive European men bear to anything in sacred history? we can only say that they all seem to indicate one race, and this allied to the old Turanian stock of northern Asia, which has its outlying branches to this day, both in America and Europe. If they are antediluvians, they show that the old Nephthim and Gibboim of the times before the flood, were men of great physical as well as mental power, but not markedly distinct from modern races of men. If they are postdiluvians, then they reveal the qualities of the old Rephaim and Anakim of Palestine, who it is probably were of Turanian stock. In any case, they may well have points of historical contact with the Bible, if one were better informed as to their date and distribution.

(To be concluded.)

For "The Friend"

John Heald.

(Continued from page 150.)

5th mo. 1st, 1818. A great frost this morning. We went to Cropwell meeting. I sat some time, and said at length: I have been introduced to a view of two states that are very different. One of them is an humble one, even so much so, that when anything is proposed for their encouragement, they decline

accepting it, because of their unworthiness. The others are willing to glean up every encouragement held out for such who think they are unworthy of it, and apply it to themselves. Here it is readily discovered that there is a difficulty in administering to each, when each are disposed to take that which is designed for the other; the humble ones being ready to accept of close doctrine, supposing it good enough for them, while the others want a fair reputation. I labored a considerable time before I felt a release.

In the afternoon we had a very satisfactory meeting at a school-house, in which I had the largest share of the public labor; though Horton Howard, John Hunt and Hinchman Haines, each in their turn had acceptable service in it. I was glad of the opportunity. I understood that the inhabitants had been an indifferent people in regard to religion, and in some instances dissipated and intemperate characters, but some Friends had been concerned about them, and had some meetings with them; and some, who were travelling on Truth's account, had also meetings among them; and many of them had become thoughtfully concerned, and profitably so. My sense of their situation was favorable.

In the evening at Enoch Roberts', I proposed a time of silence. It became a very trying season. Hinchman and Horton both bore a feeling testimony, which tended in some measure to relieve me. I at length found openness to do what I thought to be my share.

2nd. We went to John Hunts', and from thence to Haddonfield meeting. I soon felt a concern to speak to the people. I began with, 'How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!' How goodly is the situation of this people, or rather how goodly might it be, would they live as they ought to do, conformably to the dictates of Truth in their own bosoms. How goodly the enjoyments these would enjoy! John Hunt followed in a short testimony, after which Horton was enabled to enter deeply into the subject, and to bear a lengthy testimony to the truth, with demonstration and power. We parted with Horton this evening, he went to the city, and we staid at Benjamin Cooper's. Next day, being First-day, we went to Newtown meeting. I found a concern to bring to view our accountable situation. If in the space of two hours we were each to be called to a final account, would we not be likely to be careful how we spent the time, and what we did or omitted to do? This some live in daily conformity to, and how needful for us all to be careful! I labored until I felt a calm release of mind, having stood up twice, and at each time delivered considerable. I waited sometime and rather looked for some other laborer to engage in it, but none entered upon it, and I thought the time might be further spent than I was aware of, so I moved for the meeting to close; and Richard Jordan said, Why, the meeting is not done. I went to Benjamin Cooper's, and dined, and in the afternoon called at R. Jordan's. He then said, he would have tried to help me, if I had not moved so soon. On weighing the subject, I feel sorry it so happened, but I am not certain that he did not let the proper time pass. I feel that what I did was not wilfully wrong, if it was an error of mine.

The next day we had a large, favored meeting at Woodbury. I stated that some when

they come to meeting, having notice of a stranger being there, wait with expectation to hear what may be said, and if silence is continued to the end of the meeting, they are disappointed, go away dissatisfied, and conclude that the time is lost. I think it a pity that any should be induced to come to a meeting and gain no profit by it. If each one was to turn their attention inward, and consider what they ought to do to please their Creator, they might profit and improve, if it should be so that words should not be expressed. I addressed the youth in a very feeling manner, and, in doing it, reached in an affecting way to the parents. My mind was humbly thankful for the favor, and vocal supplication was offered to the Author of all good, and praises for the gracious blessings bestowed.

5th mo. 5th. Attended a meeting at Upper Greenwich. It seemed to me that the life of religion was low. After sitting sometime and under exercise, I felt an openness to say, It has been no small exercise to me to appear in the capacity of a teacher or instructor. This has frequently been trying to me at home and abroad, being ready to conclude [inquire] what is there that I know, that other men or women do not know. But I have sometimes thought it might be profitable to tell people what they do know, and call their attention to it. And now I would ask if there is not a belief lodged in the minds of many, that religion is at a low ebb? And is there not in the minds of such, a secret sense of mourning at times on account thereof? If the minds of the people are secretly elad in mourning on this account, is it not worth while to consider the cause, and shall we not be led to the belief, that it proceeds from unfaithfulness?—a little unfaithfulness in one, and a little in another, and a secret departure from the paths of rectitude, that no human eye is privy to, no mortal knows of, but the individual, who secretly supposes a little indulgence cannot be of much disadvantage. It is known to be wrong, but a little will be gratifying, and will not be of much disadvantage to the good cause; so the individual goes on to do the thing, and is convicted and feels remorse of conscience—is condemned within. In a little while he finds a like temptation, again yields to it, and again is condemned. If such an one goes on, and carries his own condemnation in his bosom, and in this condition comes to a final close, what idea can we affix to such an end? Where is the well-grounded hope? Is it not likely that shades of sorrow would cover such? Meditate, and consider that this secret deviation accounts for the low state of religion in our time, as I apprehend. In regard to the performance of worship, such are unfit and unprepared to perform that great duty. Though such may be punctual in attending thereon, the mind may be roving after visionary objects, and delighted therewith. This is to serve for worship to a God, who sees the secret of every heart!

6th. Were at a meeting near Upper Penn's neck. I felt some exercise with great poverty. After a time of this kind of silence, I said: "Friends, have we not read that open rebuke is better than secret love? Under the legal dispensation, it was written, Thou shalt in anywise reprove thy brother, that sin be not upon him. The Author of the Christian religion said, If thy brother offend thee, tell him his fault between thee and him alone; if he hear thee thou hast gained thy brother. It

may not be improper to consider whether this requisition is not neglected, though required by the law and the gospel; and does not this omission proceed from an individual neglect of duty? Such are in the commission of acts for which they are condemned in themselves, and thus the neglect of individual duty leads to a neglect of social duty. On being retired, such feel little or no reconciliation with the Author of their existence, but carry the sense of condemnation with them. But if they submit to do right, in this there is no condemnation, but peace. I was introduced into the concern in a way to gain upon them, so gradually to find a near access to them, and admonish and reprove with tenderness, and invited to be more obedient; and so parted with feelings of love and nearness.

We passed on this evening to Salem, and lodged with Priscilla Wright, a widow. 7th. Were at their meeting. I felt a concern to say: Reprove a wise man and he will be wiser; then adverted to the disposition I frequently meet with in appointed meetings, suffering the mind to be turned outward instead of an inward attention; and from one subject to another, until several things were brought to view. Among these, was the dissipating one of partaking of strong drink, and some of the effects thereby produced, and the danger of indulging in wrong practices. It was lengthy labor. In the afternoon we went to Greenwich, to the house of John Sheppard, where we were kindly entertained.

5th mo. 8th. Had a meeting at Greenwich, not very large. It was a trying, exercising season to me, in which I felt doubtful of the meeting being to much profit. At length I felt as I believe that I had better engage in testimony. I said, I have been laboring to be reconciled to silence or vocal labor, whichever might appear most likely to bring peace of mind. We may read the declaration of the inspired prophet, that the work or fruit of righteousness shall be peace, and the effect, quietness and assurance forever. Again, we read, there is that scattereth abroad and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. Withholding more than is meet is so common, that I think it deserves more frequent attention than is given to it; and for want of this attention, the peaceful reward is often missed. I went on for some time, but seemed to get but little entrance. I, however, did not find a release of mind, and laboring along seemed still not to be released, nor to gain on the audience, but again laboring I found an entrance, and it became a solemn time, and a sense of much favor and love prevailed and spread, until we seemed to be near one to another, and considerable tenderness was shown. In the afternoon we returned to Alloway's Creek, and in passing along the streets of Greenwich, I felt a flow of love to the inhabitants.

(To be continued.)

### Niagara.

(Concluded from page 151.)

From Table Rock or Goat Island, much of the sound is evidently shut in, by the depth and narrowness of the channel; also the fall is broken and subdued by the amazing depth of the river underneath, which at the "Horse Shoe," drops into its own bed, and not upon masses of rock, as in the case of the other falls in the

vicinity of incomparably less volume. Indeed, such is the depth of the river, that the mighty torrent from above is soon lost in the abyss below, and instead of flowing on violently over the surface, forces its way to the bottom of the channel, bulging the surface turtle shape, passes silently outward, leaving the face of that unexplored depth from a short distance below the fall to the whirlpool, comparatively peaceful. The Canada side is a much better situation for a general outlook. The overwhelming scene of terrible power in the clashing sound of angry waters is there fully unfolded, for in one unexampled picture are grouped the chief glories of Niagara.

Here the visitor looks the American Fall full in the face; the fall of the Bridal Veil and Centre fall are directly before him; there he overlooks the precipitous walled front of Goat Island, crowned with verdure, and forest trees clothed in the vesture of autumn, while to his right hand, the eye takes in the whole of the great Horse Shoe Fall, its western wing so near, that he might almost step from the rock and bathe beneath the cataract. Table Rock, or that part which remains of it, affords the best view of the wonderful channel below, comparable to a trough some 600 feet or more in depth, cut out of the rock, to conduct in safety to the lake this remarkable river. Into this mysterious passage is gathered the whole of Niagara, less than a quarter of a mile in width, while above the fall, the opposite shores are about two miles asunder. Planting his feet firmly upon the very edge of the rock, he views a scene truly indescribable. In an outward sense the beholder is one of nature's baptised children: a gentle wind carries the mist all around and above, while close to the right, a cloud of vapor spreads its hazy outline over the sky, and marks the agony and struggle of the flood underneath: at his feet, the river moves on in subdued grandeur in the pride of its strength; a better view of which can nowhere else be had, down to the upper suspension bridge, and beyond, until its waters are shut out from the eye by a turn in the channel some distance above the railroad bridge at Falls City, two and a half miles away.

As I stood upon Table Rock looking down into the deep channel, the river passing before me in triumph to the lake, its surface, though wonderfully agitated in the vicinity of the fall, but beyond, not more broken than I have seen the bright waters of our Delaware; the contrast was deeply impressive; the quiet, powerful movement of that deep mysterious river, without soundings, and the wild, rushing rapids, united to the heavy voice and furious leap of the cataract, hushed in this sudden transition into comparative stillness. I saw therein a living, perpetual type of Time's headlong river flooding its victims over the rocks of adversity, onward with steady unyielding power and purpose to that transition which divides the turbulent waters of this life from the still, untrodden courses of the life beyond. The rapids far exceeded my expectations; the fall did not; and my impression is, the more they are seen and studied, the deeper will be our sense of their exceeding grandeur, and that the beholder stands awed as in the presence of the Infinite. The river above the rapids, is more than twice the breadth of the Delaware opposite Philadelphia; Goat Island, at the fall two miles below, dividing it; that portion passing east and

north, producing the American Fall, being greatly less than that which passes west, following the channel, causing the Horse Shoe Fall. At least two-thirds of the breadth, and a much larger proportion in quantity of water is compressed here into less than half a mile, with added power and depth, at the point where the sweeping flood leaps wildly into the abyss below. The green appearance of the water as it passes over the "Horse Shoe," referred to so beautifully in the lines herewith copied, is believed to be owing to its depth estimated to be not less than twenty feet; and on account of the singular shape of the rocky breastwork, the waters are piled in upon each other in their descent at this point; which, by the wearing away of the rock, has assumed nearly an angular form, producing a wonderful concentration; as it were two cataracts, joined, in part face to face, curving out and northward toward either shore. I refer now to the Canada Fall, or that which separates Goat Island from the Canada shore, and in looking at it carefully, I am unable to speak of it as crescent shaped, or as resembling a horse shoe. The wearing away of the rock has certainly made it a very irregular one, and that which would correspond to the base of the curve is as I have stated, nearly an angle; and this is recognised as marking the channel of the river, and the boundary between American and British territory. The Whirlpool, a short distance below the lower suspension and railroad bridge, is a remarkable feature of the river, caused by an angular turn, and sudden narrowing of the channel, in conjunction with the powerful under-current much stronger than at the surface, produced by the overwhelming pressure of the fall itself. These forces operating together, cause this singular rotary motion, which doubtless penetrates the river its entire depth, believed to be from 500 to 600 feet at this point. Goat Island contains about 69 acres, is a fraction over a mile in circumference, and heavily timbered, with pleasant carriage ways, and walks, and seats here and there under the ample shade.

The approach to the American Fall, and entrance to the "Cave of Winds" underneath is from the western side of the island; also the finest view of the rapids, is to be obtained from its south-western extremity, from the point where Prospect Tower recently stood, torn down to make way for one more durably built.

This is a position about opposite Table Rock, affording, perhaps, the best view that can be obtained of the river above the falls and as the eye travels upward and over the long line of rapids, one fall succeeding another and gathering power with added rapidity lashed into fury and narrowing toward the cataract; sweeping onward with unmeasured power, and majesty, every thought is gathered into stillness, and wondering admiration.

Here a good profile view is had of the American Fall, and from the crest of the rock, we may look over into the awful chasm separating Goat Island from the western shore, into which the resistless torrent has rolled century upon century. Here too the town of Clifton and the highlands that skirt the opposite shore are in full view, while not far to the right is the upper suspension bridge spanning the river; its towers and cables and interlacing net-work of iron, a truly noble and beautiful work, and a model of engineering skill.

The towers are covered with wood and corrugated iron, and in point of architectural beauty are highly ornate, imparting to each a peculiar air of elegance and strength, and rendering the whole very attractive among the many wonders of that interesting locality. Its height above the surface of the river is 90 feet, and length from rock to rock, the natural abutments upon which it rests, 1190 feet; and is capable of supporting 3000 tons. The iron bridge connecting Goat Island with the eastern side of the river, fifty rods above the American Fall, is an object of interest. The inquiry is often made, how was it ever built upon piers, over such a tremendous rapid? Certainly not without much difficulty and hazard of life. The structure is a plain one, and not attractive in any other light than as associated with peril, engineering ability and intrepid daring; and as affording the only communication with Goat Island. It seems to rest in safety upon its rocky bed, over which the water sweeps wildly by, shaking every joint and timber.

Thus are grouped together in one deeply interesting picture, the sublime and beautiful, the awfully grand, and the picturesque; and the works which men's hands have reared, wherein they seem to have been inspired by the overwhelming grandeur and perfection in the natural world around them.

Such is a faint view of Niagara, and a glimpse of its surroundings, as they appeared to the writer on an afternoon in autumn, as the sun was passing to the west behind the green hills that look out from the Canada shore; and after the perfection and brightness of summer had felt the first touches of the frosts of autumn.

P. B.

Philadelphia, 11th mo., 1873.

## THE FRIEND.

FIRST MONTH 3, 1874.

The new year is signalized in this State by changing its inhabitants and legislature under the action and restraints of a new Constitution; which, while it contains some serious defects, is generally conceded to be superior to the old one.

The article in which those conscientiously opposed to all warlike measures are particularly interested, is that on the militia; which has undergone a change that in one respect is an improvement; but in another is a retrograde step, unbecoming the assumed superior intelligence and christian liberality of the age. The clause in the old Constitution which declared that "Those who conscientiously scruple to bear arms, shall not be compelled to do so; but shall pay an equivalent for personal service," has been stricken out, and in place of it, the article says the Legislature "may exempt from military service persons having conscientious scruples against bearing arms." The framers of the old Constitution were far influenced by the principles of christian civilization, as to provide that men conscientiously scrupulous on the subject, should not be forced to violate their sense of duty to their heavenly Father, by any law making it obligatory on them to bear arms; though they committed the contradiction of punishing them, by obliging them to pay an equivalent therefor. But those who framed the new Con-

stitution, while they reiterated the fair sounding sentences, about the rights of conscience being inalienable; that "No human authority can, in any case whatever, control or interfere with the rights of conscience," yet retrograded from the advance the others had made, by taking away the prohibition, and leaving it optional with the legislature whether to exempt such or not. They could hardly have supposed the legislators would be more just, or more observant of the emphatic declaration respecting liberty of conscience, than themselves; and it seems fair to infer that their object in making the change was, to authorize more rigorous measures, when thought needful, in order, if possible, to force those conscientiously scrupulous against bearing arms, into the ranks of the militia.

The provision in the Article that the Legislature shall defray the expense of the militia out of the State Treasury, does not remove the liability to a military tax, and Friends as well as all others, may be subjected to the difficulties and losses resulting from having their property rendered liable for such a tax, with all the penalties attached for non-payment. Such a law was before the Legislature last year, and we believe, passed the House of Representatives, but failed in the Senate for want of time.

Were it not that every day's experience shows how readily men deny or disregard in practice, what they freely admit in theory, it might excite surprise that the members of the Convention, who readily admitted that liberty of conscience was emphatically guaranteed in the Bill of Rights; and very many, perhaps most of whom, were willing to acknowledge that war was a great evil, and irreconcilable with the precepts and principles inculcated by Christ and his Apostles, could nevertheless consent to strike from the Constitution of Pennsylvania a christian feature, so far creditable to it, as it approximated to the original and noble provision made by the Founder of the State, to secure to all the enjoyment of worshipping the Almighty according to the dictates of their conscience, without let or hindrance, and to engraft in its place a mere subterfuge, which leaves these sacred rights of conscience as affecting very many citizens, dependent on the will or whim of a legislature.

We frequently hear it said that the State is to know no difference between one religious profession and another; that there must be no union between Church and State. In one sense both of these are true, but in another they are both false. Civil government is an institution of Divine Wisdom, and within the limitation of the higher law of the Almighty, its authority is supreme.

In conferring the delegated powers of civil governments, the almighty Arbiter of Nations, designed that they should be exercised in conformity with the principles of truth and righteousness, which characterize his own administration of the affairs of the world. No authority was conferred to go contrary to his manifested will. In all professedly christian countries, the religion of the New Testament, whether it is so recognized in stated terms or not, underlies the system of government built up to promote the welfare of the people; and the legislator or the magistrate occupies the position described by the Apostle as "the minister of God," who is bound not to be "a terror to good works, but to the evil."

It is specially stated that he is to be, "the minister of God to thee [to all] for good." The State is, therefore, not to ignore the difference between that which is true and good, and that which is untrue and evil; nor is it to be divorced from the church of Christ. It is bound so to act as not to interfere with, or violate his supreme commands, and to promote the extension of his government among its citizens. It cannot rightfully attempt to enforce any particular form of religious belief, nor undertake to regulate the government of the church; and it is equally prohibited from coming between the soul and its Divine Lawgiver, so as to interfere with its convictions of religious duty towards Him; so long as those convictions, or the effort to carry them into practice, do not injure another, or infringe on the peace and good order of the community.

The State, or its lawfully appointed Government, is but the representative of the people, the great body of whom in this country, profess to be christian believers; and in the enactment of laws, it has no more right to go counter to the principles of truth and justice laid down in the New Testament, than has any single professor. Still less—if possible—has it the authority to attempt to force a citizen or any number of citizens to disregard or act contrary to what he or they are sincerely convinced are those principles of right and justice. Hence it is that, referring to the article in the Constitution of this State, which affirms the right of liberty of conscience to be unalienable and indefeasible, this strong language is used in the Constitution, "We declare that every thing in this article is excepted out of the general powers of government, and shall forever remain inviolate."

We know that a majority of the members of the different religious denominations in the State, are not yet convinced that the servants of Christ cannot fight; but think they are justified, under certain circumstances, to engage in mortal combat. According to these provisions in the Constitution, no Legislature can have the power, to force the principles of peace and good will to men, upon them; nor yet to impose fines or other penalties, because they will not adopt those principles and always carry them out. But by the present Constitution, this good rule is not made to work both ways. By the introduction of the word *may*, it is made optional with those members of different religious denominations who approve of war, and who are a majority in the community, whether they will disregard the declaration respecting the inviolability of liberty of conscience, and force into the ranks of the army, or punish with fines and other penalties for not going voluntarily, those who conscientiously believe their Divine Master meant what He said, when He commanded his disciples to love their enemies, to forgive them their trespasses against them, to pray for them that despitefully used them, and not to avenge themselves; and who consequently cannot bear arms. If the first would be going beyond the power delegated by the Almighty to civil government, and a violation of Christ's law, "Do unto others what you would have others do unto you;" if it would be making a nullity of that part of the Constitution which so strongly guards the sacredness of the rights of conscience, as to elevate them above the meddling of the Legislature, it is impossible to show why the latter does not come in the same category, does not stand

on the same immutable basis, and that to perpetrate such an invasion of indefeasible rights would be an opprobrium to our christian profession. Yet it has been done again and again, and the present Constitution has left the door open to commit the same injustice and oppression hereafter, and time will determine whether it will not be repeated.

#### SUMMARY OF EVENTS.

**FOREIGN.**—It is stated that the contract for making the cable to be laid between the coasts of Ireland and New Hampshire, and of maintaining it for thirty days, is in the hands of Simmons Brothers, of London and Berlin, who are to receive for their work about \$6,000,000. The cable is about half completed.

Scarlet fever, in an unusually malignant form, prevails in parts of England. Many deaths of the disease have occurred in Liverpool.

The Dublin Chamber of Commerce has resolved to build a central railway station at an expense of £750,000.

Dispatches from the Gold Coast announce the arrival of the Highland troops at Cape Coast Castle.

The steamer Gypsey Queen, belonging to the River Tyne Improvement Commissioners, struck the wreck of a sunken lighter in that stream and went to the bottom in five minutes. There were between fifty and sixty men on the steamer at the time of the disaster, of whom eighteen were drowned.

London, 12th mo. 29th.—U. S. Bonds, 1865, 94½; new five per cents, 91¾. The rate of discount in the open market for three months bills is 4½ per cent., or ¼ per cent. below the bank rate.

Liverpool.—Uplands cotton 8½d.; Orleans, 8½d. a 8½d.

The hostile tone of recent pastorals issued by French Bishops has caused the German government to renew its complaints to France. A dispatch to the London Telegraph says France has given satisfactory assurances to Germany relative to the pastorals complained of. In the French Assembly several members have spoken of the imperfect postal arrangements between France and the United States, and urged the government to remove the difficulty which they say is injurious to French commerce, and inconvenient to the people at large. The Financial Secretary replied that it was the government's desire to harmonize the interests of the two countries, and a speedy understanding was expected.

Marshal Bazaine has left Versailles for the island of St. Marguerite, the place of his confinement.

The King of Portugal has prohibited the coolie trade at Macao, and the barracoons at that place have been closed.

The Emperor of Germany has been seriously unwell but was in better health on the 28th ult.

The Russian General Kaufmann is under the shadow of imperial displeasure for his manner of conducting the Khivan war, especially for his attack on the Turkomans, his premature publication of the treaty with Khiva, and his wasteful and corrupt administration in Turkistan.

A dispatch from Penang, dated 12th mo. 20th, announces that the Dutch troops have occupied both sides of the river running through Acheen. The Sultan, seeing defeat inevitable, has given in his submission to the Dutch commander.

It is stated that the Roman Catholics are making numerous converts in India. The propaganda has a staff in that country, with the Archbishop of Goa for its chief, under whom are nineteen bishops and between eight hundred and nine hundred priests. The returns made to the bishops show the number of believers to be a little over one million. The Goa diocese alone contains 230,000 Catholics.

The Archbishop of Canterbury lately preached a missionary sermon in which he said that though "the population in India, subject to the British Crown, or more or less connected with it, is about 180 millions of persons, and though great efforts have been made of late years to bring the influence of missionaries to bear upon those whom formerly they could not reach, still, with all efforts, not above 318,000 Protestant converts have as yet been made from these native populations."

The Lutheran Observer reports, as the effect of concessions granted by the Czar of Russia a year or two ago, to the Lutherans in his empire, that thirty thousand persons in that country rejoined the Lutheran church in 1872. These concessions were granted in response to the petition of a delegation from the Evangelical Alliance of the United States.

The Dutch Colonial Minister has sent a written state-

ment to the Second Chamber, declaring that the war in Acheen would render it necessary for the State to be placed under Dutch sovereignty as a guarantee for the future maintenance of peace. It would, however, preserve its autonomy, as the Dutch government in no way intended to place Acheen under its direct dominion.

The condition of Spanish affairs does not apparently improve, and the position of the contending parties has not materially changed. A Spanish republican force of 15,000, has entered Biscay. Fourteen thousand Republican troops, under General Moriones, has been transferred by sea from San Sebastian to San Antonia. It is said they were surrounded in San Sebastian by thirty thousand Carlists, and had no other means of escape from capture. The insurgents still hold Cartagena. Fort Julian, one of the strongest defences of the place had been breached.

The resignation of Daniel Sickles as United States Minister at Madrid, has been accepted, and Caleb Cushing appointed in his place. Havana dispatches say the appointment of Caleb Cushing is favorably received here, and much satisfaction is expressed at the resignation of Sickles.

The Madrid government has not only refused to accept the resignation of Captain General Jouvellar, which was recently tendered, but has granted him extended and extraordinary powers.

The debt of the island of Cuba amounts to \$87,000,000. The notes of the Spanish Bank in circulation amount to \$104,000,000.

The Chilean House of Representatives has passed an education bill, against the opposition of the Conservative party and the protests of the bishops.

**UNITED STATES.**—There were 250 interments in Philadelphia last week, and 474 in the city of New York.

One of the special results of the United States geological and geographical survey of the territories, in charge of Professor F. V. Hayden, during the past summer, has been the discovery that Colorado territory is the centre of the greatest elevation of the Rocky Mountain chain. So far as known, there are in the district explored during the past season by the survey seventy-two peaks, ranging from 14,000 to 14,200 feet in height.

Louisiana, which before the war was behind some of the other States in the production of cotton, now surpasses every other State. Its crop this year will be 1,200,000 bales of the 3,900,000 bales raised in all the South. To do this the State has largely abandoned the cultivation of sugar.

The Lake Superior Copper Mines yielded last year 14,000 tons of ingot copper.

The United States steamer Juniata from Santiago de Cuba with the 102 survivors of the *Virginus*, reached New York on the 28th ult. The prisoners will be placed on the receiving ship at the navy yard, and no communication with them will be allowed for the present.

The *Ville du Havre* was the fourteenth large Atlantic passenger steamer totally lost. The statement that with the exception of the *Great Eastern*, she was the largest vessel afloat is erroneous. There are several larger steamships.

The indications are that the pork market will be abundantly supplied this season. The National Crop Reporter, however, publishes returns from nine Western States, showing that the total number of hogs fattened in those States the current season, is about 8 per cent. less than for the season of 1872.

The report of the State Salt Inspector, of Michigan, shows that 824,346 barrels of salt were inspected last year. The salt producing territory has been materially enlarged during the year.

The total number of interments in Philadelphia for the year ending 12th mo. 27th, 1873, was 16,776, which is 3768 less than in 1872. It appears that 2290 persons died of consumption, 961 inflammation of the lungs, and 1105 from cholera infantum. There were 8677 deaths of males, and 8099 females.

A review of the produce trade of Chicago for the past year has been published. The receipts of grain during the year were 96,731,598 bushels; shipments, 91,035,703 bushels; receipts of hogs 4,360,000 head; cattle, 765,000 head; sheep, 300,000 head; lumber, 1,084,993 feet. Total value of all produce received during the year is, in round numbers, \$240,000,000.

**The Markets, &c.**—The following were the quotations on the 29th ult. *New York.*—American gold, 110. U. S. sixes, 1881, coupons, 120; reg. 116½; ditto, 1868, 119; ditto, five per cents, 111 a 112. Superfine flour, \$5.85 a \$6.10; State extra, \$6.60 a \$6.80; finer brands, \$7 a \$10.50. White Michigan wheat, \$1.92; No. 2 Chicago spring, \$1.58; No. 3 do., \$1.54; amber Illinois,

\$1.68. Oats, 50 a 60 cts. Rye, \$1.06. Western mixed corn, 83 a 84 cts.; yellow, 84 a 84½ cts.; white, 80 a 81 cts. *Philadelphia.*—Uplands and New Orleans cotton 16 a 17 cts. Superfine flour, \$5 a \$5.75; extras, \$6 a \$6.75; finer brands, \$7 a \$10. Penna. amber wheat \$1.67 a \$1.70. Rye, 93 a 95 cts. New corn, 70 a 71 cts.; old yellow and mixed, 83 cts. Oats, 53 a 58 cts. Smoked hams, 11 a 13 cts. Lard, 8½ a 9 cts. Clover seed, 8½ a 10 cts. Beef cattle were in demand. Sales of 1800 at 7½ a 8 cts. per lb. gross for extra, 6 a 7 cts. for fair to good, and 3½ a 5½ cts. for common. About 9000 sheep sold at 5 a 6½ cts. per lb. gross, and 7000 hogs at \$7.50 a \$7.75 per 100 lb. net. *Chicago.*—No. 1 spring wheat \$1.17; No. 2 do., \$1.15½; No. 3 do., \$1.10½. No. 2 mixed corn, 53½ cts. No. 2 oats, 38½ cts. Rye 77 a 83 cts. No. 2 fall barley, \$1.39. Lard, 8½ cts. *St. Louis.*—No. 2 winter red wheat, \$1.64; No. 3 fall \$1.39 a \$1.40; No. 2 spring, \$1.20. New mixed corn 53 cts. No. 2 oats, 40 cts. Lard, 7½ a 8 cts. *Cincinnati.*—Family flour, \$7 a \$7.25. Wheat, \$1.40 a \$1.50. Corn, 54 a 57 cts. Rye, 92 a 93 cts.

#### FRIENDS' LIBRARY.

For the convenience of those who attend Arch Street Meeting, the Library will be open hereafter on Fifth day mornings, from half past 9 to 10 o'clock.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, First month 9th, 1874, at 1 p. m.

The Committees on Instruction and Admissions meet the same day at 10 a. m.

SAMUEL MORRIS,

Philada., 12th mo. 27th, 1873.

Clerk.

#### THE INDIAN AID ASSOCIATION.

The Executive Committee of Philadelphia Friends having accepted charge of the schools for the Wyandotte, Wichita, Kiowa and Comanche Indians, request the contributions of Friends in order to supply some pressing needs.

It has been found necessary to collect the children in Boarding Schools, and various articles of clothing, furniture, &c., are wanted to insure their comfort and proper care. Some money can also be judiciously expended in school supplies, in addition to those provided by the Government.

This is a critical time in Indian affairs, and help now will be extremely valuable.

Contributions may be sent to JOHN S. STOKES, at this office.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends will may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cincinnati Post-office Building Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philad.

**DIED,** on the 4th of Eleventh mo. 1873, at her residence in Bristol township, RHODA S. ROBERTS, in the 77th year of her age, a beloved member of Bristol Particular and Fallsington Monthly Meeting. The removal of this dear Friend is keenly felt by her bereaved family and friends, but they sorrow not as those without hope, having the consoling belief that their loss is her eternal gain.

—, on Second-day, the 22d of Twelfth mo. 1873, at her residence in Newark, New Jersey, RACHEL, wife of William A. Riker, aged nearly seventy years, a member of New York Monthly Meeting of Friends. Many and varied were the trials of this dear Friend and at times for many months, her sufferings were severe, yet she endured all with christian patience. She was oftentimes brought very low in mind, under a sense of her own nothingness, and had many doubts and fears in relation to her final acceptance by her Heavenly Father; but she was enabled, after passing through many exercises and baptisms, to say near her close, "I feel willing, and ready, to depart and be at rest."

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## Primitive Man and Revelation.

BY PRINCIPAL DAWSON, D. D., M'GILL COLLEGE, MONTREAL.

(Concluded from page 157.)

I have referred to European facts only, but it is remarkable that in America the oldest race known to us is that of the ancient Alleghans and Totheans and their allies, and that these, too, were men of large stature and great cranial development, and agricultural and semi-civilized, their actual position being not dissimilar from that attributed to the earliest cultivators of the soil in the times of Adam or Noah.

So far the facts bearing on the physical and mental condition of primitive man are not favorable to evolution, and are more in accordance with the theory of Divine Creation, and with the statements of the sacred record.

Recent facts with reference to primitive man show that his religious beliefs were similar to those referred to in Scripture. The whole of the long isolated tribes of America held to a primitive monotheism or belief in a great Spirit, who was not only the creator and ruler of the heavens and the earth, but had the control of countless inferior spirits—manitous or ministering angels. They also believed in an immortality and a judgment of all men beyond the grave. Hence arose in various forms the doctrine of guardian manitous, represented by tokens or teraphim, and watching over individuals, families, and places. Hence arose also the practice of burying with the dead the things he had valued in life, as likely in the vague imaginings of the untaught mind to be useful in the other world. Their traditions also embraced in various and crude forms the idea of a mediator or intercessor between God and man. No one who studies these beliefs of the American tribes, can fail to recognize in them the remnants of the same primitive theology which we have in the patriarchal age of the Bible, and more or less in the religions of all ancient peoples of whom we have historical records. I may say here in passing, that the tenacity with which the red man of America has clung to his barbaric and long isolation to remnants of primitive truth, is an additional reason why we should strive to give him a purer gospel.

With reference to these prehistoric men,

known to us only by their bones and implements, it may not be possible to discover their belief as to the unity of God; but we have distinct evidence on the other points. On the oldest bone implements—some of them made of the ivory of the now extinct mammoth—we find engraved the tokens or manitou marks of their owners, and in some cases scratches or punctures indicating the offerings made or successes and deliverances experienced under their auspices. With regard to the belief in immortality, perhaps also in a resurrection, the Mentone man—whose burial is perhaps the oldest known to us—was interred with his fur robes and his hair dressed as in life, with his ornaments of shell wampum on his head and limbs, and with a little deposit of oxide of iron, wherewith to paint and decorate himself with his appropriate emblems. Nor is he alone in this matter. Similar provision for the dead appears at Cro-Magnon and the Cave of Bruniquel. Thus the earliest so-called palæolithic men entertained beliefs in God and in immortality, perhaps the dim remains of primitive theism, perhaps the result of their perception of the invisible things of God in the works that He had made.

The antiquity of man as revealed by his prehistoric remains has probably been greatly exaggerated. A careful study of the latest edition of "The Antiquity of Man," by Sir C. Lyell, in which that great geologist has summed up all the scattered evidence on this point, must leave this impression. The particular facts adduced are individually doubtful and susceptible of different interpretations, though collectively they present an imposing appearance, and many of them have been weakened by recent observations and discoveries. American analogies teach us, as I propose to show in papers soon to be published, that undue importance has been attached to the distinctions of neolithic and palæolithic ages. The physical changes which have taken place since the advent of man have been measured by standards inapplicable to them, and the actual quadrupeds of the later post-pliocene period may have lived nearer to our time than has been supposed. No human remains have been found in beds older than the close of the so-called glacial period, and the earlier indications succeeding this period are not actual bones of men, but only rude implements, some of which are possibly naturally shaped stones, and others have had their antiquity exaggerated by misapprehension as to the mode of their occurrence.

It is, however, probable that the investigations now in progress will establish the fact that in the earlier part of man's residence in the Old Continent he was cotemporary with many great quadrupeds now extinct, and that some of them, as well as some races of men, may have perished in a great continental subsidence which occurred early in the modern or human period. Both of these conclusions will, I think, bring themselves finally into

harmony with the Biblical account of the antediluvian world, notwithstanding the strenuous opposition of the large party opposed to any correlation of natural and spiritual truth.

Science may soon enable us to account for the divergence of mankind into permanent races in a way more satisfactory than heretofore. It has heretofore been a stumbling-block with many in the doctrine of the unity of man that we find evidence of distinctness of race as great as at present in early Egyptian monuments. Modern ideas of derivation have swept away this as an infidel objection, but they have not failed to demand an enormous lapse of time for the early development of these races. A new law is, however, coming into view, which may render this unnecessary. It is that species, when first introduced, have an innate power of expansion, which enables them rapidly to extend themselves to the limits of their geographical range, and also to reach the limits of their divergence into races. These limits once reached, the races run on in parallel lines until they one by one run out and disappear. According to this law, the most aberrant races of men might be developed in a few centuries, after which divergence would cease and the several lines of variation would remain permanent, at least so long as the conditions under which they originated remained. This new law, which was hinted at long ago by Hall the Palæontologist of New York, is coming more distinctly into view, and will probably altogether remove one of the imagined necessities of a great antiquity of man. It may prove also to be applicable to language as well as to physical characters.

I have given above only a few samples out of many which may be adduced that the results of natural science, as applied to man, however they may at first seem to conflict with the truth of God, will ultimately come into harmony with it.

One object in referring to these subjects here has been to invite the attention of Christians to certain errors in the treatment of such subjects which I observe to be prevalent, and which I think every Christian man of science must sincerely deprecate.

The first is the hasty reception of broad popular statements of leading scientists as if they were received and proved conclusions. Nearly every new scientific fact and principle is at first only imperfectly understood and partially misapplied, and statements much too unguarded are often made by enthusiastic votaries of particular specialities.

The second is the resting content with the shallow assertion that the Bible need not be in harmony with Nature. The Bible is not a text-book of science, nor are spiritual truths always directly reconcilable at first with natural truths. But the Bible as a Book of God cannot outrage Nature, and there are necessary harmonies between the natural and the spiritual. Weak admissions that the Bible

accommodates itself to errors as to Nature may save the theologian the trouble of inquiry, and may be welcomed by men of science as setting them free from dogmatic trammels; but the earnest votary of science who is not a Christian despises those who make them and regards their doctrine as worthless.

A third is the connection of ancient superstitions or modern ecclesiastical expediences with God's word. Science is in its nature hostile to superstition, to ritualism, and to hypocritical expediency; while merely external and aesthetical modes of dealing with mental and moral interests it must always reject as vulgar folly. It is a fearful crime against the souls of men so to connect such things with the truth of God that men of high culture are repelled from what might otherwise awe them by its moral elevation, or attract them by its spiritual beauty. I believe that much of the antagonism of men of science is really excited by accessions which are not of God but the growth of human device in darker ages of the world. I would not ask the Christian to accommodate his creed to any requirements of the science or literature of our day. That would be an equally fatal error. What I ask is that the scriptural truth may be presented unmingled with extraneous matters, not of the Bible but of man.

Lastly, the Christian must not despise as unworthy of attention the current scientific doctrines on such subjects. If the missionary thinks it necessary to study the beliefs of the rudest tribes that he may better teach them the truth, surely we must not ignore the latest results of the intellectual work of the most cultivated men, which in any case is sure to influence the mind of the time, and which, properly treated, must yield positive results for the cause of God.

The scientific infidel is not always a wrongdoer to be put down. He is often a very darkened soul, struggling for light and sometimes driven back from it by the follies and inconsistencies of Christians. The lamentable and growing separation between those who study God's works and those who believe in His word is not all of it the fault of the scientist. The theologian will be held responsible for so much of it as may result from his adulterating the water of life with unwholesome earthly elements.

John Heald.

For "The Friend."

(Continued from page 158.)

"5th mo. 1818. We had a large, favored meeting at Pilesgrove or Woodstown. I sat some time under a weight of exercise, when a woman friend stood up and mentioned a desire that people would worship the Lord, saying the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him; and without any further comment sat down. The subject instantly spread in my view, and I immediately felt the way open to engage in it. I said, It seems to be a great thing for me to stand before so large an assembly, but how much more so to stand before Him, whose penetrating eye sees the heart, and the sincerity or insincerity attending! He seeth not as man seeth, man looks on the outward appearance, but He looks at the heart. When we present ourselves before Him, it is worth our while seriously to consider what kind of disposition we should appear in, and how we shall be prepared to give

an account of our doings. It may be trying to stand before a large assembly of our fellow-mortals, creatures composed of materials like ourselves, but what comparison does it bear to standing before our Judge, who knows our hearts, when every secret thing will be brought to open view, when thousands and tens of thousands of angels and glorified spirits are standing round, when the secrets of the heart shall be revealed; how awful the situation we are all hastening to, and which we have no way to escape from! Now, where is the excuse for those, who do not intend to be confined to the restraints of religion, and who are carrying in their own bosoms remorse, or condemnation? If our heart condemn us, God is greater and knows all things, but if our heart condemn us not, then we have hope towards God."

John Heald then appealed to those of middle age, or even further advanced in life, who had not been concerned to worship God, or to know how true worship should be performed, referring to the fact that even children have been prepared to worship the Lord, when their minds were humbled by the Divine Power, agreeably to the scripture declaration, "out of the mouth of babes and sucklings thou hast perfected praise." He remarks of this opportunity, "The power of Truth overshadowed the meeting marvellously."

"In the afternoon we had another large, favored meeting, eight miles distant, at Woolwich, at four o'clock. This may be thankfully remembered, and I hope will. These meetings seem to me to be times of eminent favor and condescension from on high. Ability was wonderfully furnished to labor; but let it be remembered the cause is his, and He furnisheth the ability to accomplish His own work. The praise is his, and may it be ascribed to Him, for He alone is worthy of it now and forever.

After we came to John Tatum, Jr.'s, we were informed that Haddonfield Monthly Meeting was to be the next day. We attended it the 11th. In a short testimony in the early part, I endeavored to set forth the goodness of the sons coming up in the room of the fathers, and the daughters instead of the mothers. Where virtuous fathers and mothers have sons and daughters, what consolation to them to see a fair prospect of succession in the church.

After this meeting we went home with Henry Warrington, who has taken us in his carriage thus far in Jersey, only once or twice we rode a few miles in some other carriage. His kindness has been great, as well as that of his family, for which I feel grateful, but do not expect ever to have it in my power to compensate the favor.

14th. Were at their meeting [at Burlington]. Soon after sitting down I felt my mind engaged to admonish them to be on their guard, when they took a seat in a religious meeting. The enemy is so busy to catch away the mind, and furnish objects for contemplation, that much depended upon being particular at first sitting down.

15th. An appointed meeting at Bordentown. I began in a way to draw their attention, without raising their expectation to have an idea of much, and was led to express a lengthy testimony in soft, engaging terms, that I even wondered myself at the manner of it, and it has left a pleasant savor on my mind.

16th. At Mansfield in the afternoon, after considerable silence I said, be watchful, be patient, be humble and resigned. This counsel, I have had a view of keeping to myself. It has been considered to be good for ministers, and if so, will it not be so for others? Should we not all be watchful, should we not all patiently wait and quietly hope, should we not all be humble? It is the humble He teaches of His ways, and should we not be resigned to His will? As I followed the opening, it seemed to embrace several subjects among these intemperance and dissipation that unfaithfulness, though little in its beginning, and the deviation small at first, might lead into a hardness of heart, so as to deny the being of a God."

After attending a few other meetings in New Jersey, our friend proceeded to New York in time to attend the Yearly Meeting held there. Of this he says: "23rd. Attended two sittings of the Meeting of Ministers and Elders, in the course of which Stephen Grell laid a concern before that meeting to make religious visit to Europe, especially to Russia; and the meeting united with the Monthly and Quarterly Meetings' certificates, and with him in his concern, which was certified by the meeting's written certificate.

28th. Two sittings on church affairs. Near the close of the last sitting, I observed, in remark I made, that some who are talented men, sometimes fall into the practice of speaking to business in Monthly, Quarterly and other meetings, with only the ability derived from nature; which will tend to hurt and impoverish those who are thus employed. Instead of helping along profitably, it will defeat its own purposes and produce poverty. I speak to passing business availing require at least a measure of the qualification that is requisite for the ministry. Without this will be poor indeed. Though it may have specious show, it tends to disadvantage to individuals and society at large."

After the close of the Yearly Meeting, John Heald went on to New England, visiting meetings as he passed along. In some of these was largely engaged in the exercise of the ministry. Of that at North Bridge, Massachusetts, held 6th mo. 9th, he says: "The silent part was long. I have waited to feel to putting forth of the Shepherd in this as well as others, and, as I carefully proceeded, I felt as I apprehended some opposition; but going on in the opening, the power of Truth came into dominion marvellously, and reigned triumphantly, the minds of the people were generally humbled, I believe, and mine was humbly thankful. It held more than three hours, and the people were still in body and in mind, and did not appear weary of sitting, nor quick to leave their seats. The powers the Lord's, and the praise belongs to Him."

10th. We went to attend Old House, where there has been a meeting a good while, but the members of our Society are few. I had some time before I began to speak, but having begun I continued to speak for a long time. It was after 2 o'clock when the meeting concluded. I was much spent, and a meeting appointed for me at 4 o'clock, a few miles off. We took some refreshment and went on to a meeting called Mendon; got there in season, but it was a dull meeting. After a time of silence I stood up and remarked to Friends the loss there was in taking a seat, and letting the mind at ease, when they had the co-



many of strangers. It would be more profitable to enter into an individual labor. I continued to speak for more than an hour, I suppose, before I could feel at liberty to sit down; and after that, I was drawn forth into supplication. The vocal exercise had enfeebled me, but I labored through, and the meeting concluded. I do not remember that I was ever so much spent with laboring in the way of the ministry.

11th. We went to Smithfield. My mind centred down into silence, and I felt a solemnity was over the meeting. When I felt the time had come, I stood up and said: Go thy way, eat thy bread with cheerfulness, and drink thy wine with a merry heart, for now God accepteth thee. This I thought to be about the substance of the text, and this is a very comfortable state to be in. The desire of most or all is to be happy, but is the desire to be obedient as great? or is the desire to be happy, all that is necessary? This seems to me to be like Balaam's desire, Oh that I may die the death of the righteous, and that my last end may be like his! But he loved the wages of unrighteousness, he appears to have indulged in obtaining unrighteous gain, though he desired to die the death of the righteous.

It was a good time, and will be remembered, I hope, to profit."

After attending New England Yearly Meeting, which he says, "I believe was a good one, and was conducted much to satisfaction," he came in the course of his visit to Smithfield. Of the meeting there, 6th mo. 21st, he has preserved this memorandum. "Notice had been spread that we expected to be there that day, and many of the people living round about were there. I could not minister to them, only to remark, that such as had witnessed compunction for speaking, or for not speaking, could make a suitable allowance; for I desire to be silent when speaking would occasion pain, and to speak when that would give relief.

In the course of the afternoon, I felt such a depth of trial on my mind, I was almost ready to wish myself at home; and though I had endeavored to avoid speaking anything in the time of meeting that was not required, and to speak whatever was required, yet O how tried my mind was. But I avoid trying to describe it. This morning [the 22d] my mind seems calm, patient and resigned. Thanks be to the Preserver of men for the blessing."

(To be continued.)

### Comets.

#### SHOOTING-STARS.—METEORS OF NOVEMBER 14.

(Continued from page 154.)

At the time of this wonderful meteoric display Captain Hammond, of the ship *Restitution*, had just arrived at Salem, Massachusetts, where he observed the phenomenon from midnight till daylight. He recollected with astonishment that precisely one year before, viz., on the 13th of November, 1832, he had observed a similar appearance (although the meteors were less numerous) at Mocha, in Arabia. It was found, moreover, as a further and most remarkable coincidence, that an extraordinary fall of meteors had been witnessed on the 12th of November, 1799. This was seen and described by Andrew Ellicott, who was then at sea near Cape Florida. It was also observed by Humboldt and Bonpland, in

Cumana, South America. Baron Humboldt's description of the shower is as follows:—"From half after two, the most extraordinary luminous meteors were seen toward the east. Thousands of bolides and falling stars succeeded each other during four hours. They filled a space in the sky extending from the true east 30° toward the north and south. In an amplitude of 60° the meteors were seen to rise above the horizon at E.N.E. and at E., describe arcs more or less extended, and fall toward the south, after having followed the direction of the meridian. Some of them attained a height of 40°, and all exceeded 25° or 30°. Mr. Bonpland relates, that from the beginning of the phenomenon there was not a space in the firmament equal in extent to three diameters of the moon, that was not filled at every instant with bolides and falling stars. The Guaiqueries in the Indian suburb came out and asserted that the firework had begun at one o'clock. The phenomenon ceased by degrees after four o'clock, and the bolides and falling stars became less frequent; but we still distinguished some toward the northeast a quarter of an hour after sunrise."

This wonderful correspondence of dates excited a very lively interest throughout the scientific world. It was inferred that a recurrence of the phenomenon might be expected, and accordingly arrangements were made for systematic observations on the 12th, 13th, and 14th of November. The periodicity of the shower was thus, in a very short time, placed wholly beyond question. The facts in regard to the phenomena of November 13, 1833, were collected and discussed by Olmsted, Twining, and other astronomers. The inquiry, however, very naturally arose whether any trace of the same meteoric group could be found in ancient times. To determine this question many old historical records were ransacked by the indefatigable scientist, Edward C. Herrick, in our own country, and by Arago, Quetelet, and others, in Europe. These examinations led to the discovery of ten undoubted returns of the November shower previous to that of 1799. The descriptions of these former meteoric falls are given by Professor H. A. Newton, in the *American Journal of Science*, for May, 1864. They occurred in the years 902, 931, 934, 1002, 1101, 1202, 1366, 1533, 1602, and 1698. Historians represent the meteors of A. D. 902 as innumerable, and as moving like rain in all directions. The exhibition of 1202 was scarcely less magnificent. "On the last day of Muharrem," says a writer of that period, "stars shot hither and thither in the heavens, eastward and westward, and flew against one another like a scattering swarm of locusts, to the right and left; this phenomenon lasted until daybreak; people were thrown into consternation, and cried to God the Most High with confused clamor." The shower of 1366 is thus described in a Portuguese chronicle, quoted by Humboldt: "In the year 1366, twenty-two days of the month of October being past, three months before the death of the king, Don Pedro (of Portugal), there was in the heavens a movement of stars such as men never before saw or heard of. At midnight, and for some time after, all the stars moved from the east to the west; and after being collected together, they began to move, some in one direction and others in another. And afterward they fell from the sky in such numbers, and so thickly together, that as they descended low

in the air they seemed large and fiery, and the sky and the air seemed to be in flames, and even the earth appeared as if ready to take fire. That portion of the sky where there were no stars seemed to be divided into many parts, and this lasted for a long time."

The fact that all great displays of the November meteors have taken place at intervals of 33 or 34 years, or some multiple of that period, had led to a general expectation of a brilliant shower in 1866. In this country, however, the public curiosity was much disappointed. The numbers seen were greater than on ordinary nights, but not such as would have attracted any special attention. The greatest number recorded at any one station was seen at New Haven by Professor Newton. On the night of the 12th 694 were counted in five hours and twenty minutes, and on the following night, 881 in five hours. A more brilliant display was, however, witnessed in Europe. Meteors began to appear in unusual frequency about 11 o'clock on the night of the 13th, and their numbers continued to increase with great rapidity for more than two hours; the maximum being reached a little after 1 o'clock. A writer in Edinburgh, Scotland, thus describes the phenomenon as observed at that city:—"Standing on the Calton Hill, and looking westward,—with the observatory shutting out the lights of Princes Street,—it was easy for the eye to delude the imagination into fancying some distant enemy bombarding Edinburgh Castle from long range; and the occasional cessation of the shower for a few seconds, only to break out again with more numerous and more brilliant drops of fire, served to countenance this fancy. Again, turning eastward, it was possible now and then to catch broken glimpses of the train of one of the meteors through the grim dark pillars of that ruin of most successful manufacture, the National Monument; and in fact from no point in or out of the city was it possible to watch the strange rain of stars, pervading as it did all points of the heavens, without pleased interest and a kindling of the imagination, and often a touch of deeper feeling that bordered on awe." At London about 1 o'clock a single observer counted 200 in two minutes. The whole number seen at Greenwich was 8485. The shower was also observed in different countries on the continent.

In 1867 the display was generally observed throughout the United States.

The shower of 1868 was in some respects quite remarkable, though the number of meteors was less than in 1866 or 1867. At New Haven the fall commenced about midnight, and from 2 o'clock till daybreak over 5000 meteors were counted. The time of maximum could not be accurately determined, as no decrease in the numbers was observable till dawn. The display was also witnessed in England and in Cape Colony, South Africa. The times of maxima in these countries differed so materially as to indicate a decided stratification of the meteoric stream. The entire depth, moreover, where crossed by the earth in 1868, was much greater than at the part traversed either in 1866 or 1867.

(To be continued.)

We are but a speck on earth in the view of our Almighty Creator, whom we ought ever to obey, and listen to the "still, small voice, which speaks as never man spake."

Selected.

A love for the attendance of meetings has been a characteristic of all true Quakers. Samuel Smith mentions his visiting Dorothy Owen, in North Wales, a young woman noted for her excellent gift in the ministry. He says: "She had been several times to the Yearly Meeting at London, more than two hundred miles on foot, and to Quarterly Meetings frequently from twenty to fifty miles." Our late dear friend, that honest minister of the gospel, Ellen McCarty, of Elkland, Lyeoming county, Pennsylvania, often walked to the next settlement to attend meeting, a distance of five miles, carrying a babe with her. On one occasion in winter, she remained all night in the neighborhood of the meeting-house, and in the morning found that snow had fallen to a considerable depth. She had two of her little boys with her, who assisted her in turns with the babe, until the infant became fretful, and would cry whenever either of the brothers took it, and the difficulty of walking through the snow with such a weight in her arms, made the journey very toilsome to her, and she had frequently to sit down, overcome with fatigue. Harassed in body and tried in mind, she declared aloud she would not go to the meeting again. She reached home safely, and things passed on during the week as usual, but on the next Seventh-day she found a weight of darkness, and an uncommon depression upon her spirits. On feeling this, she sat down in quiet, anxiously seeking the cause. Her mind was soon illuminated clearly to discern the truth, and she perceived a hand pointing to the meeting-house, whilst she remembered the hasty resolution she had formed in her own impatient will. She saw her error, took fresh courage to encounter the difficulties and trials of her situation, and the next day contentedly trudged with her usual load the five miles to attend her meeting and seek for spiritual strength to sustain her own soul. She was careful henceforward to be diligent in the performance of this, as well as her other duties, and in consequence thereof grew in the root of Life, became an able minister of the Gospel, and was made useful in the household of faith.

Be thou faithful unto death, and I will give thee a crown of life.

*Value of Sleep.*—It must be remembered that sleep repairs not the vital functions only, but simultaneously those functions which we distinctively describe as mental attributes, and of which the brain is, to our limited comprehension, the organic instrument. The intellectual part of our nature, taking the phrase in its largest sense, is exhausted by its continued exercise, in like manner as the bodily organs, and requires the intermittent periods of repose and repair. If other proof were needed of the great function which sleep fulfils in the economy of life, it may at once be found in the effects which follow the privation of this repair. A single sleepless night tells its tale, even to the most careless observer. A long series of such nights, resulting, as often happens, from an over-taxed and anxious brain, may often warrant serious apprehension, as an index of mischief already existing, or the cause of evil at hand. Instances of this kind, we believe, are familiar to the experience of every physician. But here, as in many other cases, the evil of deficiency has its counterpart in the evil of excess. Sleep

protracted beyond the need of repair, and encroaching habitually upon the hours of waking action, impairs more or less the functions of the brain, and with them all the vital powers. This observation is as old as the days of Hippocrates and Artæus, who severally and strongly comment upon it. The sleep of infancy, however, and that of old age, do not come under this category of excess. These are natural conditions appertaining to the respective periods of life, and to be dealt with as such. In illness, moreover, all ordinary rule and measure of sleep must be put aside. Distinguishing it from coma, there are very few cases in which it is not an unequivocal good, and, even in the comatose state, the brain we believe, gains more from repose than from any artificial attempts to rouse it into action.

#### BE IN EARNEST.

Selected.

Life is brief: its days are fleeting  
As the bird on swiftest wing,  
As the pearly dews of morning,  
Or the rill from mountain spring;  
Hastes the bird through skies of azure,  
Dew exhales in morning's sun,  
Down into the grand old ocean  
Mountain streams unceasing run.

Be in earnest: souls are dying,  
Souls for whom a Saviour died:  
Satan with his wiles is trying  
To increase the blinded tide  
Who by night and day are pressing  
Downward to the realms of death,  
Where the wail of woes distressing,  
Upward floats on every breath.

Be in earnest: hourly nearer  
Comes the solemn judgment day,  
When, with vision purer, clearer,  
We'll review life's winding way.  
Vain all effort then to borrow  
One excuse for sloth while here,  
Still more vain for grief or sorrow—  
Just our sentence will appear.

Be in earnest: it is glorious  
On life's battle-field to stand,  
With the Spirit's sword victorious  
In our waiting, willing hand,  
Soon the fierce and fiery struggle  
In the flesh with sin shall cease,  
Following close the din of battle  
Dawns the day of rest and peace.

#### WISDOM.

Selected.

Ah! when did wisdom covet length of days,  
Or seek its bliss in pleasure, wealth, or praise?  
No: Wisdom views with an indifferent eye  
All finite joys, all blessings born to die!  
The soul on earth is an immortal guest,  
Compelled to starve at an unreal feast;  
A spark which upward tends by nature's force;  
A stream diverted from its parent source;  
A drop dis severed from the boundless sea;  
A moment parted from eternity;  
A pilgrim panting for a rest to come;  
An exile anxious for his native home.

Hannah More.

Selected for "The Friend."

#### Extracts from an Epistle by William Penn.

My dear friends, there be several things, or the enemy in several appearances that will attend you in your holy march to the eternal land of rest, of which I would caution you, that you may none of you make shipwreck of any of those holy beginnings you have experienced by the Light and Spirit of the Lord. Beware of vain thoughts, for they oppress and extinguish the true sense.

These vain thoughts arise from the enemy's presentation of objects, and the mind's looking upon them till they have made their im-

pression upon the mind and influenced it into a love of them. This is a false liberty, a dangerous, yea destructive liberty, to the holy sense that God hath begotten in any.

For as that is not revived, but hindered by such thoughts, so it is not improved but destroyed by them. The Divine sense in the soul is begotten by the Lord: it is his life and Spirit, his holy breath and power that quickeneth the soul, and maketh it sensible of its own state and of God's will, and that raiseth fervent desires in it to be eternally blessed. Satan is the father of vain thoughts, he begetteth them on purpose to draw it off from that sense, and exercises it in a variety of conceptions in a self-liberty of thinking and imaginings concerning persons and things.

When this subtle enemy of man's salvation seeth that he cannot make you bow to the glory of this world, that all his snares which he layeth in the things that are seen, which are temporal, are discovered and broken, and that your eyes are directed to those things that are eternal; then will he turn accuser; he will aggravate your sins and plead the impossibility of their remission: he will seem to act the advocate for the justice of God, that he might cast you into despondency, that you may doubt of deliverance and salvation. Many are the thoughts with which he perplexeth the sons and daughters of men; but this know, that he was a liar from the beginning. For the Lord doth not visit the souls of any to destroy them, but to save them.

For this end hath he sent his Son, a light into the world; and they that bring their deeds to it are not of the devil, who hateth the light. Neither doth the Lord cause people to hunger and thirst after him and not fill them with his good things. Be assured, my friends, wherever the Lord hath begotten desires after him, and wherever sin is become exceeding sinful, yea, a burden to the soul, the devil's kingdom is shaken, the prince of this world is begun to be judged, and God is at work for the redemption of that soul. Harken not to the voice of the serpent, for that lost your first parents their blessed paradise; and with the same subtle and lying spirit, he would hinder you from returning into paradise. Keep then in the righteous life of Jesus, and walk in his holy light, and you shall be preserved through all exercises and difficulties unto the eternal Canaan, the land of rest. Neither wonder at these things, that temptations assail you, or that the Lord trieth and proveth you; it is the way of all that are gone to God. For even Jesus was tempted and tried, and is therefore become our Captain, because he overcame. Neither be ye cast down, because the Lord sometimes seemeth to hide his face from you, that you feel not always that joy and refreshment which you sometimes enjoy.

I know what work the enemy maketh of these withdrawals of the Lord. Perhaps he will insinuate that God hath deserted you in his displeasure, that you must never expect to see him, that he will never come again; and by these and the like stratagems he will endeavor to shake your faith and hope, and distract you with fear, and to beget great jealousies and doubts in you, and by impatience and infidelity frustrate your good beginnings.

But though David said, of old, in the distress of his soul, "One day shall I fall by the hand of Saul," yet he overcame him and had the crown. Yea, the Lord Jesus himself cried

nt in the agony of the cross, "My God, my God, why hast thou forsaken me!" nevertheless he gloriously triumphed over all, and led captivity captive for the joy that was set before him, which joy is set before you, it is the mark of the prize of your great and holy calling.

Wherefore, faint not, neither murmur if our spiritual Moses seem to withdraw awhile from you. Do not make images in his absence, either wax wanton; but possess your souls in holy fear and patience, waiting with holy reverence and diligence for his appearance, who is your victorious Leader. Bear the hand of the Lord; whom he loveth he chasteneth; his anger lasteth not forever, but his mercy endureth forever.

For "The Friend."

#### Scientific Notes.

The "Building News," gives a description of a building in course of erection in London, by a Safe Deposit Company, for the safe keeping of papers, moneys and other valuable articles of small bulk. Such companies have met with much favor in this country, especially for the safe storing of coupon bonds and similar securities, and are rapidly increasing in number. The building above referred to, is said to be the first one constructed so as to be almost absolutely secure. The exterior walls are of extraordinary thickness and strength; and in the interior, but completely detached from every part of the external building, there is constructed an impregnable vault, 69 feet long by 32 feet wide and 36 feet high, divided into four chambers of four floors. The great vault is built on arches, so that the whole of the top, bottom and sides, may be constantly, day and night, under the view and inspection of the Company's watchmen. The walls are of immense strength, from 10 to 11 feet thick; and it is further protected by an impenetrable, burglar-proof armor-plating of  $4\frac{1}{2}$  inches. The doors are equal in strength to the strongest part of the vault, being ponderous masses of metal and fire-and-drill-proof cement, weighing about four tons each. The weakest parts of most doors are their joints and locks, and, therefore, the company decided to have neither joints nor locks.

In the recent visitation of Cholera at Berlin, up to the 23d of Tenth month, there had been 609 cases recorded, of which only 268 recovered, and 64 remained under treatment, while 677 ended fatally.

The monthly bulletin of the Paris Acclimatization Society states, that in Algeria experiments have shown that silk-worms fed on cherry leaves, produce a bright chrome-yellow silk; those fed on pear-leaves, a darker shade of the same color, while those fed on apple-leaves, produce a nearly white silk, but coarser than that from worms fed on ordinary mulberry-leaves.

James Lick, of San Francisco, has offered to endow an observatory, to be established at some point on the Sierra Nevada Mountains, about 10,000 feet above the level of the sea.

The manufacturers of German silver, have presented a petition against the introduction of a Nickel coinage into the German empire, on account of the scarcity of the metal. The annual production is small, perhaps not more than 1200 or 1500 tons, and English industries use more than the half of this. German silver is simply brass, to which has been added from one-sixth to one-third of nickel, which gives

it a look like silver, and renders it less liable to be acted on by various chemical agents. Owing to the increasing demand for nickel the price has advanced to three or four times its former value, within a comparatively short time. Nickel was discovered in the middle of last century by Cronstedt, in the copper ore of Saxony, to which the miners gave the name of Kupper-nickel, or false copper, because though they found it in the copper veins, they could extract no copper from it. For many years it was looked upon as useless, and thrown on the waste heap.

Among the papers presented to the English Parliament relating to the South Sea Islanders, is a report by Capt. C. H. Simpson, of the ship *Blanche*, giving an account of his visit last year, to the Solomon and other groups of islands in the Pacific Ocean. While at Isabel Island, he went with a party of officers a short distance inland, to visit one of the remarkable tree villages, peculiar, he believes, to this island. He found a village built on the summit of a rocky mountain rising almost perpendicular to a height of 800 feet. The party ascended by a native path from the interior, and found the extreme summit a mass of enormous rocks standing up like a castle, among which grow the gigantic trees, in the branches of which the houses of the natives are built. The stems of these trees rise perfectly straight and smooth, without a branch, to a height varying from 50 to 150 feet. In the one Captain Simpson visited, the house was 80 feet from the ground; one close to it was about 120 feet. The only means of approach to these houses, is by a ladder, made of a creeper, suspended from a post within the house, and which, of course, can be hauled up at will. The houses are most ingeniously built, and are very firm and strong. Each house will contain from ten to twelve natives, and an ample store of stones is kept, which they throw both with slings and with the hand with great force and precision. At the foot of each of these trees, is another hut, in which the family usually reside, the tree-house being only resorted to at night, and during times of expected danger. In fact, however, they are never safe from surprise, notwithstanding all their precautions, as the great object in life among the people, is to get each other's heads. Captain Simpson, in returning, visited a chief's house on the beach, and found a row of twenty-five human heads, captured in a recent raid, fastened up across the front, like vermin at a barn door.

The attention of the health authorities in England, has been called to the relation between the price of coal, and the rate of mortality. Dr. Whitmore, the Medical Officer of Health for Marylebone, in a late monthly report says: "I think there can be no reasonable doubt, that if the coming winter should be a severe one, the death rate from bronchitis, inflammation of the lungs, &c., will be unusually high. I have lately made it my business, to visit the abodes of some of the poorest and most destitute classes in the parish; in many of the rooms, there was not a vestige of fire in the grate, whilst in others only a few cinders, which had been purchased at the wharves, and which it was hardly possible to keep in a state of ignition; as for any comforting amount of heat being obtained from such a fire, that was utterly impossible. There cannot be two opinions as to the effi-

ciacy of bodily warmth, in resisting a class of diseases which, unfortunately, are but little thought of, and which, as a rule, are ten times more destructive of life than the most fatal epidemics. I therefore venture to recommend, as constituting the most urgent sanitary requirements of the poor for the present time, coals, blankets and food."

For "The Friend."

#### "Come, Reader, Harken to Me Awhile."

The following, being the preface to William Penn's "No Cross, No Crown," has long impressed the mind of the writer as having peculiar force and unction for such "strangers and pilgrims" as we are or should be in a world that lieth in wickedness, having precious, immortal souls—and for which the Saviour bled and died—to be saved or lost. Oh! that we would be awakened to a sense of what is at stake, and of the price paid for us, that so with the proffered help of the Lord's Holy Spirit of life and power, we might make an unreserved, whole-hearted surrender to Him; bow to His yoke, who teaches meekness and lowliness; and, living in His fear, bring forth fruits meet for repentance. We cannot fail to see, that one by one our companions on this transient scene, whether prepared or unprepared, are called to their final account. So likewise soon the record must be of us, "The places that have known them, shall know them no more." A few years at the most, must terminate a life given to us for the greatest, noblest purpose; and then death, the king of terrors, judgment, awful and final, and an endless and untried eternity! May we be aroused,—may the Lord, the faithful and swift witness, arouse us from the lethargy, the lukewarmness, the supineness in which we may have sunk, and putting on for a helmet the hope of salvation, flee for refuge to the hope set before us, even to use all diligence to make our calling and election sure before we go hence to be seen of men no more. May we read, solemnly ponder, and then make straight steps for our feet unto that city where all tears shall be wiped from all faces; that city, where rest, and joy, and peace forever reign; that city which the glory of God doth lighten, and the Lamb is the light thereof.

"Reader,—The great business of man's life is to answer the end for which he lives; and that is to glorify God, and save his own soul. This is the decree of heaven, as old as the world. But so it is, that man mindeth nothing less, than what he should most mind; and despiseth to inquire into his own being, its original duty and end; choosing rather to dedicate his days, the steps he should make to blessedness, to gratify the pride, avarice and luxury of his heart; as if he had been born for himself, or rather given himself being, and so not subject to the reckoning and judgment of a superior power. To this lamentable pass hath poor man brought himself, by his disobedience to the law of God in his heart, by doing that which he knows he should not do, and leaving undone what he knows he should do. So long as this disease continueth upon man, he will make God his enemy, and himself incapable of the life and salvation, which he hath manifested by his Son, Jesus Christ, to the world.

If, reader, thou art such an one, my counsel to thee is, to retire into thyself, and take a view of the condition of thy soul; for Christ hath given thee light, with which to do it,

Search carefully and thoroughly; thy life hangs upon it; thy soul is at stake. 'Tis but once to be done; if thou abusest thyself in it, the loss is irreparable; the world is not price enough to ransom thee. Wilt thou then, for such a world, overstay the time of thy salvation, and lose thy soul? Thou hast to do, I grant thee, with great patience; but that also must have an end; therefore provoke not God to reject thee. Dost thou know what it is to be rejected? 'Tis Tophet, 'tis hell, the eternal anguish of the damned. Oh! reader, as one knowing the terrors of the Lord, I persuade thee to be serious, diligent and fervent about thy own salvation! As one knowing the comfort, peace, joy and pleasure of the ways of righteousness, I exhort and invite thee to embrace the reproofs and convictions of Christ's light and spirit in thine own conscience, and bear the judgment of thy sin. The fire burns but the stubble; the wind blows only the chaff. Yield thy body, soul and spirit to Him who maketh all things new; new heavens and new earth, new love, new joy, new peace, new works, a new life and conversation. Men are grown corrupt and drossy by sin, and they must be saved through fire, which purgeth it away; therefore, the word of God is compared to a fire, and the day of salvation to an oven; and Christ himself to a refiner of gold, and a purifier of silver.

Come, reader, hearken to me awhile; I seek thy salvation; that is my design. A refiner is come near thee, his grace hath appeared to thee. It shows thee the world's lusts, and teacheth thee to deny them. Receive his heaven, and it will change thee; his medicine and it will cure thee; he is as infallible as free; without money, and with certainty. A touch of his garment did it of old; and will do it still: his virtue is the same, it cannot be exhausted; for in him the fulness dwells; Blessed be God for his sufficiency. He laid help upon him, that he might be mighty to save all that come to God through him: do thou so, and he will change thee; yes, change thy vile body, like unto his glorious body. He is the great philosopher indeed, the wisdom of God, that turns lead into gold, vile things into things precious; for he maketh saints of sinners, and almost gods of men. What then must we do, to be witnesses of his power and love? This is the crown: but where is the cross? Where is the bitter cup and bloody baptism? Come, reader, be like him. For this transcendent joy, lift up thy head above the world; then thy salvation will draw nigh indeed.

Christ's cross is Christ's way to Christ's crown. This is the subject of the following discourse;\* first written during my confinement in the tower of London, in the year 1668, now reprinted with great enlargement of matter and testimonies; that thou mayest be won to Christ; or if won already, brought nearer to him. It is a path, which God in his everlasting kindness guided my feet into, in the flower of my youth, when about two and twenty years of age. He took me by the hand, and led me out of the pleasures, vanities and hopes of the world. I have tasted of Christ's judgments, and of his mercies, and of the world's frowns and reproaches: I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed,

\* Please read the whole of the treatise.

and has been long expected. I have now paid it and delivered my soul. To my country, and to the world of Christians I leave it. May God, if he please, make it effectual to them all, and turn their hearts from that envy, hatred and bitterness, they have one against another, about worldly things; sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression. That receiving the Spirit of Christ into their hearts, the fruits of which are love, peace, joy, temperance and patience, brotherly kindness and charity, they may in body, soul and spirit make a triple league against the world, the flesh and the devil, the only common enemies of mankind; and having conquered them through a life of self-denial, by the power of the cross of Jesus, they may at last attain to the eternal rest and kingdom of God.

So desireth, so prayeth,  
Thy fervent Christian friend,  
WILLIAM PENN."

*A Farmer's Ice House.*—"Who would not have an ice house?" says a correspondent of the *Country Gentleman*, "It has been fully proved in this locality that, with good drainage and protection from currents of air at the sides, with free ventilation at the top, ice may be kept throughout the year at little cost.

"My ice house is a circular hole in the ground eleven feet in diameter and twelve feet deep, dry walled with brick the same as a well; the bottom is sandy and has a foot in depth of fine charcoal for the ice to rest on; charcoal is a most desirable substance for this purpose, as it lets the water through easily, is indestructible, and a good non-conductor of heat. The ice is thrown in without packing and sawdust put on the top at once, and as the ice recedes from the brick the dust is pushed down at the sides till the ice is completely enveloped in it, and we have no difficulty in keeping it from one season to another, and two large families use it without stint. The house is almost roofless. This is a cheap, durable house, and has the merit of being easily filled, and requires no scaffolding or extra men to help unload, as those do that are built entirely above the ground.

"A neighbor constructed last fall an ice house which is a novelty of its kind and a remarkable success. It is a crib ten feet by ten and a half inside and eight feet high, and set directly on the surface of the ground; the posts are made of slabs and the sides are of the same, nailed on horizontally two or three inches apart. Cost of lumber \$4; nails, 50c.; labor done by a farm hand. Five three-horse loads of ice filled it. In filling, one foot of sawdust was put in, then a layer of ice one foot from the sides, the edges packed and the middle broken up a little, and as each layer was put in, sawdust was filled in between ice and boards, and so on till the crib was filled. The top was finished rounding, and covered with a foot of sawdust, and pine boughs on that, to keep the wind from blowing it away, and has had no roof of any kind. The first of this month there was still sixteen inches of ice left.

"In the middle of one end, about one foot from the boards, is a dumb waiter case fifteen inches square and ten feet high, inside of which is a dumb waiter two and a half feet long, fitted up with shelves for meat, butter, &c., and it has answered a good purpose."

It has long been my belief, that the present declension from the ancient principles and testimonies of the Society of Friends, in great measure originated from a defect in the primitive doctrine that all are enlightened by a measure of light, which would become the *Light of Life* in all, if fully believed in and adhered unto, agreeably to the testimony of the apostle John: "That was the true Light that lighteth every man that cometh into the world." Some years ago, the writer was questioned by one who stood in the station of elder on his belief on this point, saying at the same time, that Barclay was quite wrong in asserting that, "A measure of the Spirit was given to every man to profit withal," for that was addressed to "believers, and believers only." Thus the goodly root (as W. Penn says) from which all our principles are derived, is denied and consequently the first covenant remains with a necessity of all this teaching, and what is termed Christian work; therefore, so many run to outwardly ordained ministers, or nances,—nay, to Rome, where it is asserted they confer grace; although at the present the youth are more attracted by emotion and sensational preaching, which is conducive to excite the mind and rouse the imagination.

That eminent minister of Christ, W. E. Mundson, relates the following, which took place at Hartford, N. E. "A preacher among the Baptists, took up the argument against truth, charging Friends with holding a great error, which was, that every man had a measure of the Spirit; and would know if I held the same error. I told him that was no error for the Scriptures witnessed to it plentifully. He said, that he denied that the world had received a measure of the Spirit, but believed had received it. I told him that the apostle said, a manifestation of the Spirit is given to every one to profit withal. He said, that was meant to every one of the believers. I told him, Christ had enlightened every one that came into the world with the light of His Spirit. He said, that was every one of the believers that came into the world. And as he brought him Scriptures, he still applied them to the believers, saying, that was the ground of our error, in applying that to every man which properly belonged to believers. Then the Lord, by his good Spirit, brought to my mind the promise of our Saviour, when I told his disciples of his going away, that I would send the Comforter, the Spirit of Truth, that should convince the world of sin, and should guide his disciples into all truth. Then the same Spirit of Truth, that leads the believers into all truth, convinces the world of sin. So thou must grant, that all have received it, or else show from the Scripture, a select number of believers; and besides that a world of believers who have the Spirit, and another world of unbelievers, that have no measure of the Spirit to convince them of sin. Here the Lord's testimony came over him, that he was stopped, and many sober professors who staid to see the end, acquiesced therewith, and said, indeed Mr. Rogers, that man is in the right; for you must find a select number of believers, besides a world that have no measure of the Spirit that convinces them of sin, and a world that hath not the Spirit, and not convinced of sin; this you must do, grant the argument. He was silent, and the people generally satisfied in that matter, the *understanding being opened*; so they took the

have of me very lovingly, it being late in the night." It is certainly very mournful to see the youth of the Society, so generally departing from the faith, and following the vain fashions which our predecessors were turned from, yet, I trust, there will still remain those who are willing to take up the cross and to despise the shame; for these are the only fruits of discipleship, and not allow the cares of the world, the deceitfulness of riches and the love of other things, to choke the seed sown in their hearts, but so minister thereto, that it may grow and bring forth good fruit, meet for Him who is the dispenser thereof.

S. C.

Millville, N. Y., 12th mo. 21st, 1873.

**Habits of Black Bass.**—A writer in the *German Town Telegraph*, communicates some interesting facts in regard to the breeding habits of the black bass, as observed by him in the Delaware river, and elsewhere. He remarks that as the time for spawning draws near the male and female fish come together in pairs, each pair having a separate spawning ground. A gravel bottom is usually selected, which is cleared from sticks and stones, which is cleared for a space of about two feet in diameter, readily recognized by its clear and regular appearance. When the eggs are deposited and impregnated by the male, both watch with great assiduity over the bed, driving off every intruder. When the eggs are hatched, the entire family moves away, the parents attending upon their young until able to take care of themselves, when they drop away one by one. The writer remarks that he has seen a bass an inch and a half long with a fish three-fourths of an inch long in its mouth. Their growth is very rapid, being as much as from two to four inches in a month. The author, having watched some in a stream recently stocked with them, was able to appreciate their increase in size from week to week. They reached the length of from five to six inches by autumn.—*Harper's Magazine*.

I humbly crave that we, parents and leading persons in families and meetings, faithful ministers and elders, may be inward with the Lord and join in deep supplication to Him, that He may be pleased, in his inexpressible loving kindness, to remember the youth of our time, grant them a gracious visitation, lay His hand upon them, as by the shepherd's crook, and his blessed truth and power, circumscribe their hearts to serve him; and also, that he would be pleased in his tender mercy, to reach to all poor wandering prodigals, wheresoever they are scattered, and bring again the lost sheep to the fold of rest.—*D. Hall*.

Although I lived four or five miles from our meeting, yet, whatever I neglected, I attended that, if at home, on Fourth-days as well as First-days. God knew what inclined me so to do, it was my love to Him and his Truth, which was more to me than anything in this world.—*John Croker*.

For "The Friend."

### Teach Your Children the Fear of the Lord.

In these days of much "outward work," which sometimes seems in danger of being substituted for the true and only effectual work of religion upon the heart, there may be an objection felt by some, to the use of texts which

we not unfrequently see hanging in the sitting and bed-rooms of our members, under the impression that by being constantly seen, they lose all effect, and come to be no more regarded than a common ornament or picture. But to the writer, it seems so important that the minds of children should be deeply impressed with the thought that they are *always* in the presence of the Lord, and as visible objects are often the means of awakening thought, this text, "The eyes of The Lord are in every place," placed in the room they most constantly occupy, in position where it will frequently be seen, may prove a most valuable aid; particularly if suitably commented on and referred to by the parents. And for those of us who are older, prone as we are to be unwatchful, might it not often operate as a useful check, to be thus by a glance reminded that at that very moment, the All-seeing eye is taking cognizance of our every action, word and inmost thought? Nothing can be hidden from Him, and shall we not then use every means, early to teach our children the necessity of watchfulness, as every "secret thing shall be brought into judgment, whether it be good or evil."

New York, 12th mo. 22d, 1873.

## THE FRIEND.

FIRST MONTH 10, 1874.

We have no doubt that the writer of the article, headed, "Teach your Children the Fear of the Lord," is sincerely desirous to promote the best interest of children, but we think the method proposed is not the right one. It is substituting and teaching to depend on outside means, instead of close attention to the still, small voice of Divine Grace in the secret of the heart. The reason given for having the particular text of Scripture designated, displayed in the manner mentioned, is similar to that used by the papist or high-churchman, for having an image, or a picture of Christ on the cross, viz., that he may be reminded, when looking at it, of the sufferings of his Saviour for his sake.

We have given the article a place in our columns to afford an opportunity for offering a few remarks on what we have observed for a few years past, to be a growing practice among some Friends; this, of having texts of Scripture hung upon the walls of some of the rooms in their houses; sometimes in gilt letters and highly ornamented frames, evidently intended as substitutes for pictures, and sometimes in plainer forms. Whether as ornaments or not, we think the practice decidedly objectionable; and that so far from their producing or continuing such impressions, as the texts usually chosen ought to, and perhaps would make, if presented to the minds of children or others, under proper circumstances, it is rather calculated to create indifference to the truths the texts contain, if not contempt, from the display made of them.

If we are really desirous to have the minds of the children, and other members of our families, imbued with a love for our Heavenly Father, with a right sense of accountability, and a proper estimate of the obligations and blessings of the religion which Christ instituted for his followers, let the children be early trained to listen for, and to

obey, the still, small voice of the Holy Spirit, speaking to their souls. As this comes to be experienced, the consciousness of being under the immediate notice of the Omniscient One will be ever present, and He will manifest himself to be not only a Reprover and good Remembrancer, but also a holy Teacher, that cannot be removed into a corner; in every circumstance of life, saying, this is the way, walk thou in it.

Above all things else should it be our concern, and it is indispensable for parents who are really desirous their children should be brought up in the nurture and admonition of the Lord,—to give unmistakable evidence in our own lives and conversation, that what we teach by precept, we know practically ourselves; that it is our daily and hourly endeavor to be found waiting on the unfoldings of the Spirit of Truth to our own souls, and to conform thereto by humbly taking up the cross, and denying the promptings of our own will and carnal inclinations, and thus to wage constant war against the god of this world, and his potent auxiliaries, the lust of the eye, the lust of the flesh and the pride of life.

As this living up to the profession which Friends make, comes to be more fully known, the Holy Scriptures will be more truly valued, and more carefully kept in their proper place, so as to make wise unto salvation, through faith in Jesus Christ; and we will see less and less resort to outside and unavailing substitutes.

As the Jews formerly, as they fell away from, or overlooked the Spirit that gave life and virtue to the Law and the Prophets, made broad their phylacteries, on which were written words of the law, and bound them on their foreheads, that they might appear to men to set great store by the letter, so it is among professing Christians in the present day. In proportion as they depart, or have departed, from the life and power of Christ's religion, they make more display of emblems, rites and outside appearances of reverence for the Holy Scriptures, and the truths they contain; and we fear, this display of texts on our walls must be classed with other evidences of the wide departure there is among Friends from conformity to the simplicity and spirituality of their profession.

### SUMMARY OF EVENTS.

**FOREIGN.**—The Spanish Cortes met in Madrid on the 2d inst., and President Castelar read his message, reviewing the course of events during the adjournment. He said: "The government had acted promptly and energetically against disturbances and conspiracies of all kinds, and order has been maintained every where except in the north, where the Carlists still maintained their attitude of rebellion, and at Cartagena, where, unfortunately, a criminal insurrection had possessed itself of one of the strongest places in Spain, and, with it, the best arsenals and most formidable iron clads and impregnable fortresses. Want of troops and resources delay their recapture, which, however, is certain in the end." He congratulated the Cortes that the condition of affairs is greatly improved, riotous outbreaks are ceasing; the municipal authorities no longer seek to exercise dictatorship, and popular risings, &c., have been annihilated by universal suffrage. He appealed to the Cortes to do their duty, and receive the verdict of history as the conservative founders of the Spanish Republic.

On the following day the members of the Cortes decided against Castelar by a vote of 120 to 100, and as soon as the result was announced, General Pavia sent an officer to the Chamber with a letter demanding the dissolution of that body. Some of the deputies urged Castelar to continue in power, but he declined doing so, whereupon a company of the Municipal Guard entered

and expelled the Deputies. General Pavia, with his staff, held a position outside, with cannon pointed at the building, and having at his command a force of 14,000 troops. Pavia then dissolved the Cortes and summoned the most eminent men of all parties, including members of the present government, only excepting Carlists and friends of the Insurgents, to form a new Ministry. A Madrid dispatch of the 4th states that a Ministry has been formed with Serrano at its head as President and commander-in-chief.

On the 5th a decree was promulgated suspending the constitutional guarantees, and putting in force throughout Spain the laws of 1870, for the maintenance of public order.

It was Serrano's wish that Castelar should be a member of the new Ministry, but the latter refused to again accept office. Castelar, in a letter addressed to the country, says he must protest with all his energy against the recent brutal *coup d'etat*. He concludes, "My conscience will not permit me to associate with demagogues, and conscience and honor refuse to accept the situation created by bayonets."

Disturbances have arisen in Saragossa and a few other places, but in general the revolution appears to be acquiesced in by the Spaniards.

The treaty between Russia and Bokhara is published. It gives the Khivan territory on the right bank of the Amor Daria to Bokhara, which in return agrees to abolish slavery and establish mutual trading facilities with Russia.

Famine prevails in five districts of the Russian province of Samana, on the left bank of the Volga.

A St. Petersburg dispatch says, the article in the treaty between Russia and Bokhara abolishing slavery, is directly due to the exertions of the members of the American legation at St. Petersburg.

A legal investigation in London of the causes of the collision between the Ville du Havre and the Loch Earn, resulted in the unanimous decision of the court, that Captain Robertson, of the Loch Earn, was blameless.

A Penang dispatch of 12th mo. 30th says: There has been another engagement in Acheen between the Dutch troops and a large force of the Acheenese, in which the latter were defeated, with heavy losses in killed and wounded.

Rumbling sounds from Mount Vesuvius have been heard in Naples within the past few days, and an eruption of the volcano is believed to be imminent.

Advices from Cape Coast Castle report that Sir Garnet Wolseley has advanced into the interior, and that the Ashantees fled before him. They were driven across the river Piah, re-entering their own country in great disorder. They left a large number of dead and wounded on the bank of the river, and many more were drowned in the crossing.

The steamship Elbe, on her passage from London to Hamburg, was lost at sea, and thirty-two of the persons on board perished.

London, 1st mo. 5th.—Consols 92. The rate of discount in the open market for three months bills is  $3\frac{3}{4}$  per cent., or  $\frac{3}{4}$  below the Bank of England rate.

Liverpool.—Uplands cotton *8d.*; Orleans, *8\frac{1}{2}d.*

Havana dispatches say: The home government has granted without restriction, the extraordinary powers demanded by the Captain General. The Conservative party here is highly delighted with the change of government at Madrid.

UNITED STATES.—The interments in Philadelphia last week numbered 310, including 44 deaths of consumption, and 30 inflammation of the lungs. The mean temperature of the 12th mo., by the Penna. Hospital record, was 38.37 degrees, the highest during the month 67.50, and the lowest 19.50 deg. The amount of rain 1.75 inches. The average of the mean temperature of the 12th mo. for the past 84 years, is stated to be 32.62 deg., the highest mean in that entire period was in 1848, 45 deg., and the lowest in 1832, 25 deg.

The total rain fall of 1873 was 58.22 inches, which is much above the average.

Interments in New York city last week 518.

The public debt statement of the 1st inst. shows an increase during the Twelfth month of \$8,453,272. The currency balance was \$4,277,851, and the coin balance \$91,479,109.

The steamer Virginus, which was surrendered by the Cuban authorities, left the Tortugas the 19th ult., in tow of the Ossipee. Rough weather was met with, and it was found the Virginus leaked badly. On the 26th she sunk in eight fathoms water on the shoals about ten miles south of Cape Fear light. No lives were lost, all on board being safely transferred to the Ossipee.

The agents of the French Steamship Company in New York have received a dispatch from Paris an-

nouncing that the French Admiralty Court has pronounced judgment exonerating the Ville du Havre, and holding that the Loch Earn was the cause of the disaster.

The total number of hogs packed at Chicago between 11th mo. 18th and 12th mo. 31st last, was 1,060,668, against 695,500 for the same time last year.

The Railway Monitor gives the total mileage of all the railroads in the United States, at the close of 1872, as 67,374. During the past year the mileage added was 4,190, making the present aggregate 71,564 miles. Illinois remains the leading railroad State, with a mileage of 6,479. Pennsylvania stands next with 5,845 miles of road. The total cost of railroads and equipments is stated to be \$3,728,416,958.

The trade of Charleston, S. C., is steadily on the increase. In 1865, the exports of cotton from that port were only 39,882 bales. In 1873 they had reached 208,671 bales.

A freight car containing over two million dollars worth of silk-worms eggs, on their way from Yokohama, Japan, to Milan, Italy, arrived recently at the Hudson River Depot, in New York. The eggs were in 329 cases, weighing altogether nearly nine tons.

Congress re-assembled in Washington on the 5th inst. The Senate entered upon a discussion regarding the amendment or repeal of the Bankrupt law, and the proposed repeal of the law increasing salaries. In the House the consideration of the supplemental civil rights bill was resumed. It was opposed by Stephens, of Georgia, Harris, of Virginia, and others, who contended that Congress had no power to enact such a law, and that all such legislation should be left for the States.

The Markets, &c.—The following were the quotations on the 5th inst. *New York*.—American gold, 111 $\frac{1}{2}$ . U. S. sixes, 1881, reg. 116 $\frac{1}{2}$ ; coupons, 117; ditto, 1868, 116; ditto, 10-40 5 per cents, 112 $\frac{1}{2}$ . Superfine flour, \$5.85 a \$6.30; State extra, \$6.70 a \$7; finer brands, \$7.50 a \$10.50. No. 1 Chicago spring wheat, \$1.62; No. 2 do., \$1.59; No. 3 do., \$1.57; red State, \$1.68. New western oats, 63 a 64 cts. Western mixed corn, 84 cts.; new, 78 a 85 cts. State barley, \$1.60. *Philadelphia*.—Middlings cotton, 16 $\frac{1}{2}$  a 17 $\frac{1}{2}$  cts. for uplands and New Orleans. Cuba sugar, 7 $\frac{3}{4}$  a 8 cts. Extra flour, \$6 a \$6.50; finer brands, \$7 a \$10. White wheat, \$1.75 a \$1.85; amber, \$1.72 a \$1.75. Rye, 90 a 93 cts. Old yellow corn, 84 a 85 cts.; new, 72 a 78 cts. Oats, 57 a 59 $\frac{1}{2}$  cts. About 3000 beef cattle arrived at the Avenue Drive-yard. Common sold at 3 $\frac{1}{2}$  a 5 cts. per lb. gross; fair to good, 5 $\frac{1}{2}$  a 7 cts.; extra, 7 $\frac{1}{2}$  a 8 cts. Sales of 11,000 sheep at 4 a 7 cts. per lb. gross, and 7000 hogs at \$8 a \$8.50 per 100 lb. net. *Chicago*.—Spring extra flour, \$5.75 a \$6. No. 1 spring wheat \$1.25; No. 2 do., \$1.22; No. 3 do., \$1.16. No. 2 mixed corn, 54 $\frac{1}{2}$  cts. No. 2 oats, 39 cts. No. 2 rye, 77 cts. No. 2 fall barley, \$1.42 a \$1.45. Lard, \$8.60 per 100 lbs. *St. Louis*.—No. 2 spring wheat, \$1.22; No. 3 fall, \$1.44. No. 2 mixed corn, 51 $\frac{1}{2}$  cts. Oats, 42 a 42 $\frac{1}{2}$  cts.

#### FRIENDS' LIBRARY.

For the convenience of those who attend Arch Street Meeting, the Library will be open hereafter on Fifth-day mornings, from half past 9 to 10 o'clock.

#### THE INDIAN AID ASSOCIATION.

The Executive Committee of Philadelphia Friends having accepted charge of the schools for the Wyandotte, Wichita, Kiowa and Comanche Indians, request the contributions of Friends in order to supply some pressing needs.

It has been found necessary to collect the children in Boarding Schools, and various articles (of clothing, furniture, &c., are wanted to insure their comfort and proper care. Some money can also be judiciously expended in school supplies, in addition to those provided by the Government.

This is a critical time in Indian affairs, and help now will be extremely valuable.

Contributions may be sent to JOHN S. STOKES, at this office.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to  
Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philada.

#### ERRATUM.

In "Memoirs and Letters of Sarah Hillman," on page 154, 3rd col., and 6th line from top, for *Lord* read *lo*.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends will may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cincinnati Post-office

Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia  
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, 6th mo. 2d, 1873, in the eightieth year of his age, ISAAC CARR, an esteemed member of Upp Springfield Monthly Meeting, Ohio. He bore a long and suffering illness with much patience, leaving his friends a hope that his end was peace.

—, at his residence, Chester Co., Pa., on the 6th 9th mo. 1873, JOSEPH CHAMBERS, a beloved member and elder of Newgarden Monthly and Particular Meeting, in the 91st year of his age. He retained his mental faculties until near the close of his earthly pilgrimage; and was a worthy example of integrity and uprightness through the course of a long life, and was diligent attender of all our religious meetings, unprevented by weakness and the infirmities of age. He evinced by the peacefulness of his spirit, and the calm serenity of his countenance, that his mind was stay in humble dependence upon Divine support; saying was waiting to be released. "The memory of the just is blessed."

—, on the 29th of the 12th month, 1873, at his residence in Germantown, Pa., I. WISTAR EVANS, son of the late Thomas Evans, of Philadelphia, in his thirty-eighth year of his age, a member of Germantown Particular and Frankford Monthly Meeting. This dear young Friend, who was greatly beloved by his family and relatives, had, by his sweet disposition, an engaging manners, strongly attached to himself a large circle of friends. With good intellectual abilities, a warm interest in the welfare of others, he had willingly and usefully devoted time and energy to promote several of the benevolent objects, that for a number of years past, have engaged the attention of members of our religious Society, and gave reason to hope he would become still more earnestly engaged to maintain its doctrines and testimonies. He was impressed, in an early stage of his disease, that it would prove to be his last sickness, and when, in reviewing his past life, the good Remembrancer set his sins in order before him, deep was the agony of spirit he endured, under the conviction that he had not kept in the strait and narrow path of self-denial, and that though he now saw how he had departed from it, he had not the power, of himself, to repent therefor. Strong were his convictions of the guilt of sin, and earnest his wrestlings and petitions for mercy and to be delivered therefrom. And, as he signed himself unreservedly into the Lord's hand, and bore the ministration of condemnation, the compassionate Saviour was pleased to awaken in his soul the godly sorrow which worketh repentance unto salvation, and, in his own time, to grant him an evidence, that his mercy's sake, He had washed away his sins in his own blood; so that, in humility he was enabled to say, "The end, whether life or death, will be peace;" "The Lord is my Shepherd, I shall not want."

—, on the 31st of the 12th month, 1873, aged eighty-four years, ELIZABETH HUTCHINSON, a beloved member and elder of the Monthly Meeting of Friends of Philadelphia. This dear Friend having early submitted to the transforming power of Divine Grace, came clothed with the ornament of a meek and quiet spirit; and by her consistent walk adorned the doctrine she professed, being a preacher of righteousness in life and conversation. Soon after her last sickness began, she told her sister there was nothing in her way. On one occasion, in the early morning, she said, "Let me go, the day breaketh," and not long before the peaceful close, she remarked, "I am nearing the port." "Precious in the sight of the Lord is the death of his saint"

# THE FRIEND.

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## Theatrical Amusements and Horse-racing.

At a meeting of the Representatives of the Religious Society of Friends in Pennsylvania, New Jersey and Delaware, held in Philadelphia the 19th day of the Twelfth month, 1873: A Committee to whom was referred the consideration of the concern in reference to the corrupting influence of Theatrical Exhibitions, and the demoralizing effects produced by Horse-racing, both in regular Race Courses and at Agricultural Fairs, produced the following Address, which, being read and deliberately considered, was united with and adopted.

Extracted from the minutes.

JOSEPH SCATTERGOOD, *Clerk.*

ADDRESS.

Under an affecting sense of the responsibility attached to the members of a community that professes to be believers in the self-same religion of Jesus Christ, the Saviour of the world, and impressed with the grievous caricatures from the sobriety and pure morality which that religion enjoins, we feel ourselves grieved on, as those who must give account, to address our fellow citizens, and invoke their attention to the sad evidences of iniquity that abound in our midst, and to call them to a serious consideration of its consequences.

It is a declaration of Holy Scripture, that righteousness exalteth a nation, but sin is a reproach to any people."—Prov. xiv. chap. 34. And we feel that whatever tends to lower the Gospel standard of virtue, is detrimental to the best interests of the community. In this connection we have been led to consider the influence exerted by two of the most popular modes of public amusement—theatrical exhibitions and horse-racing.

While arguments have been advanced in behalf of the drama as a means of instruction as well as entertainment, we are painfully impressed with the belief that, whatever may be its supposed capabilities in this direction, the practical effect of theatrical exhibitions is no wise to improve the morals, or elevate the taste of those who witness them. It is needful to observe the character and tenor of many of the more popular plays, in order to be convinced that at best they give false views of life, and that, if they do not

commend, they at least palliate various forms of vice and immorality. Are mauliness and courage to be illustrated? how often is the hero but a daring highwayman or a notorious outlaw. Are more tender impulses to be depicted? how frequently is the libertine or the woman of loose morals personated upon the stage—not for reprobation, nor yet simply to add a higher coloring to the wild romance which is so fascinating—but because they pander, however covertly, to some of the grossest propensities of our nature. Should a serious character be occasionally introduced, is there not contempt at once thrown upon serious things, which often too successfully fixes the impression that religion at best is mere pretence, and that religious people as a rule are but hypocrites.

In evidence of the correctness of these impressions, the reports and comments of many of our daily prints give ample testimony; while we need but mark the placards at our street corners, with which all are familiar, in order to be satisfied as to the character of the entertainment to which in glowing colors they invite the public. That the spectacles thus advertised find a ready response among a class whose lives are given up to dissipation in its worst forms, we need but to state that there are probably few theatres to which abandoned women do not freely resort, and that many of the actors themselves are believed to be of licentious habits.

To introduce young persons of innocent life and fair reputation to such associations as these, cannot but be very injurious. Yet how often have we to witness with sorrow, the crowds of mere boys and girls who throng the doors of the play-house by night and by day, eager for admittance. Can they return from such a school without receiving some lesson which may prove their first step to ruin, or confirming tastes and habits that have already become vitiated?

The testimony of many a convict has been, that theatre-going made him first familiar with the doings of the thief or the murderer, and their shifts in evading justice. That the taste for such a life once contracted, he found his way readily to the drinking saloon with all its evil associations; and that thence his downward course was rapid and ruinous.

A number of writers, widely known for their abilities and varied knowledge, have given their emphatic testimony that the general tone of dramatic literature is demoralizing; that there is a strong tendency in the exhibitions on the stage to deaden the moral sensibilities; to create a disrelish for the solemn truths of religion; to minister to the low appetites of the depraved, and to betray the innocent into the paths of vice and misery.

In close connection with the evils attendant upon the theatre, opera and circus, are those growing out of the practice of horse-racing. So manifest have these been, that more than one legislative enactment has been passed

with a view to its prevention. But by boldly evading the spirit of the law, and upon various pretexts, it is to be feared, that this sport, if such it may be called, is again growing into favor. In its true character, it may be fairly designated as gambling on a large scale; the shuffling of cards and the throwing of dice, being exchanged for the uncertain and painful efforts of poor dumb animals, urged to their highest speed by whip and spur. Cruel and lebasing in itself, its usual attendants are intemperance and profanity. As in the theatre so on the race-course, the moral atmosphere is tainted; and under the contagious excitement, the comparatively innocent, lured on by gamblers and other profligate characters, often risk stake after stake until involved in harassing debt, and betrayed, it may be, into other violations of morality, they finally cover themselves with disgrace and ruin. To gratify the taste for this cruel pastime, agricultural societies have, of late, introduced trotting at their exhibitions, ostensibly for the purpose of improving the breed of horses; but even under their supervision, the temptation to wagering is too strong for prevention, and it may well be feared that, instead of promoting the original design of such fairs, they have thus become means of demoralizing a portion of our rural population.

In the early days of this Commonwealth, theatres and similar places of dissipation as well as horse-racing, were prohibited by law; but in process of time, at the solicitation of men of corrupt minds, and to secure an increase of revenue, the legislature was induced to grant the issuing of licenses for such exhibitions. As the natural consequence, a marked laxity in public morals followed this unwise measure. But it is declared in the Scriptures of Truth, "When the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness;" and during the awful scourge of our city by yellow fever in 1793, the people appeared to be greatly humbled under a sense of the necessity for reformation. Availing themselves of this favorable condition, a number of the leading ministers of various religious persuasions, put forth and signed a memorial to the legislature, asking for the passage of a law against vice and immorality; in which they represented, that in their apprehension, it was "peculiarly necessary to make some effectual provision \* \* \* for regulating and lessening the number of houses where intoxicating liquors are sold and used; for the suppression of all places of gaming and lewd resort, and for the enacting of a law to prevent theatrical exhibitions of every sort." To this memorial they appended "Some Considerations," to show the deleterious influence of theatrical exhibitions, in evidence of the necessity for their prohibition.

It is of the utmost importance to the well-being of civil society, that the minds of the young be imbued with the principles of piety and virtue; with the habit of listening to and

obeying the secret intimations of Divine Grace to their souls, and with a reverend regard for the sacred truths recorded in the Holy Scriptures, in order that they may enter upon the duties of life, prepared to resist the temptations to evil, and to act their part as becomes Christian men and women. Upon them and the course they take, must greatly depend the future weal or woe of our beloved country. How deplorable a calamity is it then, that such schools of licentiousness and folly as theatres, operas, race-courses, &c., are thrown open to them on all sides; that they are sanctioned and encouraged by not a few who claim to be reputable, and even by Christian professors; that they are countenanced and applauded by a large proportion of the public press, and stimulated to make use of every means in their power, by the brilliance of scenery, the charms of music, the address of performers, and the splendor of their whole establishments, to entice the young of both sexes within their contaminating precincts.

While, however, thus deploring the demoralizing effects of exhibitions which, under the plea of needful recreation, find place with many, we rejoice in the persuasion that there is a large, and we trust increasing number among our fellow-citizens, who need but to have their attention seriously turned towards the evils under consideration, in order to be convinced of their true character; and that by fostering them in our midst, the commendable efforts of devoted men and women, who are seeking to raise the general tone of society, by diffusing higher views of life and duty, are of necessity thwarted, or largely counteracted.

As a nation we have been singularly blessed and prospered, and it is to the benign influences of the Christian religion, in so far as they have been allowed to exert themselves, that much of this prosperity is to be justly attributed. Yet we would earnestly press the consideration, that it is not a mere profession of the name of Christ, that will promote his cause or the highest interest of mankind, but a conformity of the lives of men to His teachings. It is as His blessed government comes to be set up in their hearts, that they will be led to recognize the wide difference that ever has existed and ever must, between His kingdom and that of the god of this world; and that the Christian is clearly called to exemplify this important truth in his own daily walk.

For those who love our Lord Jesus Christ in sincerity, and long with us to see His kingdom and truth exalted in the earth, we tenderly desire that they, as well as ourselves, may be brought fully to appreciate the responsibility of giving even a silent or negative approval to any form of popular diversion, whereby that high standard which the religion of the New Testament has undoubtedly set up, shall appear to be in anywise lowered. We fear, that as professed Christians, too many of us are coming short of our duties; first—to the Lord, in not keeping our own souls pure, humble and faithful to Him, and secondly, in too easily persuading ourselves that we are free from responsibility for the actions of others. The true disciple rejoices to feel that, in the Divine sight, the souls of his fellow beings are precious as his own, and that the mercy of God in Christ Jesus reaches to all. Instead of being engrossed in his own gains and pleasures, his heart will go forth in good will to the whole family of man. He

dare not ask the question, "Am I my brother's keeper?" but a sense of duty will prompt him, under Divine direction, to raise the fallen, to gather the outcast, to shield the innocent and the unwary from temptation. Especially will he daily seek to live so near the blessed Master, that others may be thereby drawn to taste for themselves how good the Lord is, while he jealously watches lest any act of his shall put a "stumbling block or an occasion to fall in a brother's way." Sharing, as every true follower of Christ must do, in efforts and desires such as these, we feel that however else we may differ, we herein stand upon common ground; and that we need each others hearty support in endeavoring, by every right means, to stem a current which, it may well be feared, is steadily growing stronger, and is stealthily undermining what is pure and virtuous in the community.

For "The Friend."

#### Brotherly Kindness and Regard.

It is often a query in the mind of the writer, whether Friends of to-day are sufficiently open towards, and spiritually helpful one to another, in handing even a cup of cold water, if no more be given them, to comfort, to animate, and to strengthen a brother or a sister in the tribulated and conflicting journey of life! "Bear ye one another's burdens, and so fulfil the law of Christ," is as clear as well as a precious apostolic precept. And so is: "Look not every man on his own things, but every man also on the things of others." While from the same authority comes, "Be ye one another's helpers in the Lord." And dear John Barclay writes: "Ah! it is little we can do for one another; yet let us be willing to do that little which offers. I often think how short may be the season, wherein we may be permitted, or may have occasion for, the comfort, aid, and support, one of another. Many opportunities for giving a hand of help, or a cup of cold water, we do not embrace; but we suffer them to go by unimproved, or fritter them away in our intercourse one with another, even with those nearest and dearest to us in an outward or inward sense."

These reflections have been suggested from considerations not only of how the early Friends when imprisoned, persecuted, afflicted, tormented, endeavored in much regard and tenderness, to stir up the gift of God in each other unto the exercise of patience in the spoiling of their goods, and the varied endurance of "hardness" which they were called to; but likewise of some more recently passed away, who, not blind to, or ignorant—from being careless spectators—of the spiritual wounds and bruises and sorrows, and need of help, that some in this day have to endure, were engaged in the spirit of love and brotherly kindness to soothe the heart, and smooth the pathway of these by feelings of lively sympathy, no less than by the expression of affectionate interest and regard under the discouragements and varied trials of their day. The subjoined extracts from letters of our dear friend, Joseph Elkinton, who deceased 2d mo. 9th, 1868, very pleasantly exemplify this:—

"Earnestly, my dear friend, do I crave thy continued preservation in that path thy divine Master designs thou should walk in; and I may say also, that I believe thou wilt experience it; which is cause of rejoicing to me on thy account. Be faithful to all the manifes-

tations of the Divine Spirit made known thee as being required, and great will be thy peace. Reason not with flesh and blood who thou becomes satisfied a service is required of thee by thy Heavenly Father, but rather look to Him, who giveth power to the faint; and to those that have no might he increase strength; and I fully believe He will sustain thee in the accomplishment of all that I may be pleased to require at thy hands. Fully assuredly 'He is not an hard Master, reaping where he has not sown, and gathering where he has not strewn, as thou hast been enabled abundantly to testify at divers times in the course of thy pilgrimage. Go on then, my dear friend, in the path thou hast chosen; and that the God of Abraham, Isaac and Jacob continue to be pleased to go before thee, and also be thy rearward, is the sincere desire of thy friend affectionately,

JOSEPH ELKINTON."

"Thou mayest rest assured, my beloved friend, that aspirations for thy preservation are often felt by thy friend. That preservation will be experienced, I have no doubt, as thou continuest to desire above every other consideration that the will of thy Heavenly Father may be thoroughly and perfectly wrought out within thee. 'Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.' This language is as true and reliable as it was the day it was uttered; may it be recurred to by thy friend, saith my spirit, when low and baptizing seasons may be thy portion. The Lord will have a tried people; but He will never forsake His people unless they first forsake Him. May it then be our primary concern to cleave close to Him in our closest trials and great besetments.

With feelings of affection, I remain thy friend,

JOSEPH ELKINTON."

"Thy consolatory communication of yesterday, came duly to hand this morning. As truly glad, I can assure thee, I have felt that thou took pen and paper to commune with one who often has thee in remembrance, and earnestly desires thy preservation in this time of treading down and trampling upon the testimonies that were given us as a society to maintain. While alluding to this subject, I feel disposed to rehearse the language made use of in a little pamphlet published to me the state of things in Ireland, a few copies of which have been received. It says in one place, 'Was there ever a period when it was more needful to recur to the good old way, the sound principles and christian practice of our fathers in the Truth. We cannot be so much awake to the devices of Satan, who are lulling men to rest, and leading them to think that a more relaxed support of our testimonies will now do. If these testimonies are of Divine origin, as they most assuredly are, it must be the Lord's will that they be firmly supported. Should lukewarmness over-spread the body, and they be allowed to fall, or the attempt be made to keep the form without Divine wisdom and strength, universal lifelessness must ensue, and the very existence of the Society be jeoparded.'

Ah! indeed, the days of mourning and anxiety for the preservation of our religious Society are not a few; and when I take



rospective view of the many that have been taken to their everlasting home, with whom I used to 'take sweet counsel, and talked unto the house of God in company,' you would not be surprised to be told that feelings of strippedness should at times be my experience. \* \* Truly can I say I love those at love the Lord; and do crave a continuance of thy sympathetic feeling.

From thy friend,

JOSEPH ELKINTON,

so often has thee in remembrance and desires thy preservation in 'that path which no eye knoweth, and which the vulture's eye hath not seen: the lion's whelp hath not addened it, nor the fierce lion passed by it.'

Farewell, my dear friend."

### Comets.

SHOOTING-STARS.—METEORS OF NOVEMBER 14.

(Continued from page 163.)

Since the memorable display of November 13, 1833, the phenomena of shooting stars have been observed and discussed with a very great interest. Among the first laborers in this department of research the names of Olmsted, Herriek, and Twining must ever hold a conspicuous place. The fact that the position of the radiant point did not change with the earth's rotation at once placed the true origin of the meteors wholly beyond question. The theory of a ring of nebulous matter revolving round the sun in an elliptic orbit—a theory somewhat different from that proposed by Olmsted—was found to afford a simple and satisfactory explanation of the phenomena. This hypothesis of an eccentric stream of meteors intersecting the earth's orbit was adopted by Humboldt, Arago, and Herschel, shortly after the occurrence of the meteoric shower of 1833.

A few years previous to the display of 1866 was shown by Professor Newton, of Yale College, that the distribution of meteoric matter around the ring or orbit is far from uniform; that the motion is retrograde; that the inclination of the orbit has an annual forward motion of  $102''.6$  with respect to the equinox, or  $52''.4$  with respect to the fixed stars; that the periodic time must be limited to five accurately determined periods, viz: 180.05 days, 151.54 days, 354.62 days, 376.5 days, or 33.25 years; and that the inclination of the orbit to the ecliptic is about  $17^\circ$ . Professor Newton, for reasons assigned, regarded the third period as the most probable. He remarked, however, that by computing the secular motion of the node for each periodic time, and comparing the result with the known precession, it was possible to determine which of the five periods is the correct one.

For the application of this crucial test,—a problem of more than ordinary interest,—we are indebted to Professor J. C. Adams, of Cambridge, England. By an elegant analysis he has first shown that for either of the first two periods designated by Professor Newton, the annual motion of the node, resulting from planetary perturbation, would be considerably less than one half of the observed motion. It only remained, therefore, to examine whether the period of  $33\frac{1}{4}$  years would give a motion of the node corresponding with observation. Professor Adams found that in this time the longitude of the node is increased  $20'$  by the action of Jupiter,  $7'$  by the action of Saturn, and  $1'$  by that of Uranus. The effect of the other planets is scarcely perceptible. The cal-

culated motion in  $33\frac{1}{4}$  years is therefore  $28'$ . The observed motion in the same time, according to Professor Newton, as previously stated, is  $29'$ . This remarkable accordance was at once accepted by astronomers as satisfactory evidence that the period is about 33.25 years.

Having determined the periodic time, the mean distance, or semi-axis major, is found by Kepler's third law to be 10.34. The aphelion is consequently situated at a comparatively short distance beyond the orbit of Uranus.

It was stated that shooting-stars are the dissevered fragments of cometic matter, which, penetrating our atmosphere, are rendered luminous by the resistance so encountered. The discovery that comets and meteors are actually moving in the same orbits was first announced by Signor Schiaparelli in 1867. The coincidence of the orbits of Tempel's comet as computed by Dr. Oppolzer, and the meteors of November 14th, as determined by Schiaparelli, is too close to be regarded as merely accidental.

The fact is obvious that the meteors of November 14th are the products of the comet's gradual dissolution. It has been stated that the comets of 1366 and 1866 are probably identical. The interval indicates a period of 33.283 years—greater by 39 days than that found by Oppolzer. With this value of the periodic time and the known secular variation of the node it is found that the comet and Uranus were in close proximity about the beginning of the year 547 B.C. It is therefore not improbable that the former was then thrown into its present orbit by the attraction of the latter. The celebrated Leverrier designated the year 126 of our era as the probable epoch of the comet's entrance into our system. This date, however, is incompatible with the period here adopted. It is worthy of remark, moreover, as bearing on this question, that the extension of the cluster in the tenth century, as indicated by the showers of 902, 931, and 934, was too great to have been effected in so short a period as 800 years.

With the period of 33.283 years it is easy to find that the comet will make a near approach to the earth about the 16th or 17th of November, 1965, and to Uranus in 1983. At one of these epochs the cometary orbit will probably undergo considerable transformation.

We have seen that the comet of 1866, and also the meteoroids following in its path, have their perihelion at the orbit of the earth, and their aphelion at the orbit of Uranus. Both planets, therefore, at each encounter with the current not only appropriate a portion of the meteoric matter, but entirely change the orbits of many meteoroids. In regard to the devastation produced by the earth in passing through the cluster, it is sufficient to state that, according to Weiss, the meteor orbits resulting from the disturbance will have all possible periods from 21 months to 390 years. It may be regarded, therefore, as evidence of the recent introduction of this meteor-stream into the solar system that the comet of 1866, which constitutes a part of the cluster, has not been deflected from the meteoric orbit by either the earth or Uranus.

### OTHER METEORIC STREAMS.

*The Meteors of August 7-11.*—Muschchenbroek, in his "Introduction to Natural Philosophy," published in 1762, stated as the result of his own observations that shooting-stars are more

abundant in August than in any other part of the year. The fact, however, that a maximum occurs on the 9th or 10th of the month was first shown by Quetelet in 1835. Since that time the shower has been regularly observed both in Europe and America; the number of meteors at the maximum sometimes amounting to 160 per hour. Their tracks when produced backward intersect each other at a particular point in the constellation Perseus.

As the earth is about five days in crossing the ring, its breadth is some parts cannot be less than 8,000,000 miles.

In 1866 Professor Schiaparelli, on computing the orbit of this meteoric stream, noticed the remarkable agreement of its elements with those of Swift's or Tuttle's comet (1862, III.), as computed by Dr. Oppolzer.

It appears probable, therefore, that the third comet of 1862 is a part of the meteoric stream whose orbit is crossed by the earth on the 10th of August.

The characteristics of different meteoric zones afford interesting indications in regard to their relative age, the magnitude and composition of their corpuscles, &c. Thus, if we compare the streams of August 10 and November 14, we shall find that the former probably entered our system at a comparatively remote epoch. We have seen that at each return to perihelion the meteoric cluster is extended over a greater arc of its orbit. Now, Tuttle's comet and the August meteors undoubtedly constituted a single group previous to their entering the solar domain. It is evident, however, from the annual return of the shower during the last 90 years, that the ring is at present nearly if not quite continuous. That the meteoric mass had completed many revolutions before the ninth century of our era is manifest from the frequent showers observed between the years 811 and 841. At the same time, the long interval of 83 years between the last observed display in the ninth century, and the first in the tenth, seems to indicate the existence of a wide chasm in the ring no more than a thousand years since.

Neither the period of the meteors nor that of the comet can yet be regarded as accurately ascertained. The latter, however, in all probability, exceeds the former by several years. Now, at each passage of the earth through the elliptic stream, those meteoroids nearest the disturbing body must be thrown into orbits differing more or less from that of the primitive group. In like manner the near approach of the comet to the earth at an ancient epoch may account for the lengthening of its periodic time.

(To be continued.)

Selected.

"Oh! the depths through which the Lord's ministers have to pass! Surely, life itself, the natural life, would give way in the conflicts which are at times permitted to attend them, only that the everlasting arms of God's salvation are underneath. But the deeper their trials and sufferings—the more they are plunged as into the very depths of death—yea, if they feel at seasons as though they were left in the hands of their soul's enemies—it is even through the bitterness and pangs of these fiery trials that they are prepared to go forth in the demonstration of the Spirit and power. Their experience is, that none could ever deliver them from those soul-searching

baptisms, but the great God of Heaven and earth, through and by the power of the Lord Jesus Christ, who is with them alway, even unto the end. Oh, that my soul may be strengthened and enabled to partake, as oft as my Lord pleaseth, of His own most glorious but bitter cup. O, Lord Jesus Christ, increase my faith in thy marvellous power: Thou showest thy wonders in the deep, when we go down to the sea of conflict—in our frail vessels—when in them we are doing business in great waters, *then* we cry unto Thee, we feelingly know that we are nothing, thou art our Saviour and Deliverer. When Thou bringest our souls up out of our distresses, *then* we praise Thee for thy goodness and for thy wonderful works towards us. Strengthen me, thy unprofitable servant, to do Thy will, oh my God; and let not thy hand spare, nor thine eye pity, till all within me is brought into perfect obedience and resignation, for Christ's sake.—Amen!—*Edward Alexander.*

#### The Conibos.

A writer in *Chambers' Journal*, in a review of Paul Marcoy's book of travels in South America, gives an account of an Indian tribe called the Conibos, "who have never suffered the isolation of their savage life to be interrupted by communications from without, who have adhered steadily to their own ways, and whose aspect of to-day is, in all probability, precisely the same as that of their forefathers countless generations before the armed heel of Pizarro rang upon the soil of Peru." The writer continues:

"They are singularly short of stature, never exceeding, rarely ever reaching five feet three, lumpish of figure, with high cheekbones, small yellow eyes (the pupils tobacco colored), oblique in shape and set wide apart. Their thick lips disclosed yellow teeth, well set, and gums dyed black by the use of an Indian plant called yanammen. Their faces are almost spherical, and P. Marcoy says this shape 'gives them a look of *bonhomme* and simplicity which corrects the disagreeable impression they make at first sight.' Their skin is very dark, and has a peculiarity which reveals at once the chief drawback to the otherwise exquisite pleasure of travelling in their beautiful country; 'it is rough to the touch, like shagreen,' says P. Marcoy, 'from being incessantly punctured by mosquitoes.'

"Both men and women cut their hair like a brush to the level of the eyebrows, and leave the rest to flow over their shoulders. It is a peculiarity of this tribe that ornament, indeed almost clothing, is reserved for the men only. In the typical portraits furnished by Marcoy, the women wear only a strip of brown cloth, though the mosquitoes are quite impartial in their attacks, while the men wear a loose garment, like a wagoner's smock without sleeves, of brown cotton, ornamented with a border of Greek pattern, lozenges and zigzags, traced in black with pencil to imitate embroidery. Whence came this vague sense of art? They all paint their faces, but the men use more coloring than the women, laying on the red very freely, in thick, broad stripes. Black paint is used for (literally), body-color. A Conibo in full dress will have sandals painted on his feet as far as the ankles, or buskins as high as the knees, like riding-boots; a jacket or coat painted on his body, open at the breast and festooned round the hips; on his hands gloves or mittens.

"But besides these ordinary designs, they have arabesques of the most complicated kind for gala days, which they apply to their faces by a process of stencilling, just as the Etruscans applied their patterns to their vases, and they adorn themselves with necklaces and earrings of black and white beads which they buy at Tierra Blanca. A few of the men who occasionally visit the missions to exchange turtles, or the prepared fat of those creatures, or wax, for axes, knives and beads, have learned the use of straw hats, which they make for themselves from the young palm reeds. The toilet of the men is a serious operation, in which a Conibo usually spends half his time; the women never think of any personal adornment, and are mere slaves, toilers and beasts of burden. Their intelligence is, however, very remarkable, and it is with no small surprise we learn that they possess an extraordinary talent for the manufacture of pottery, and for painting and varnishing it afterward.

"The arms of the Conibos are the bow and arrow, the club and the shooting tube. Through the last they send sharp poisoned darts, but, unlike any other tribes of the Amazon, whose war lances are almost always poisoned, they use them solely for the destruction of animals. The tribe live almost entirely on the turtle. In vain do the forests and the waters offer them a luxurious variety of food; nothing but the turtle, its flesh, its grease, its eggs, its oil, has any charm for them. They eat certain kinds of worms as *hors-d'œuvre*, and delight in fat, blood-gorged mosquitoes, which they permit to attain full condition upon their own skin undisturbed as a *bonne bouche!*

"A Conibo will offer to the friend or traveller who visits his mud and leaf hut, the last banana, the last morsel of turtle, the last leg of monkey, with the utmost cheerfulness. Bigamy is tolerated among these peaceful savages; and indeed they would not object to polygamy, only that they have made a law among themselves that a man shall not have more wives than he can support, and as they are extraordinarily idle, even for savages, this enactment practically limits the number to two. Their funeral ceremonies are very curious, resembling the ancient Scandinavian death-rites. They have an idea of an omnipotent being, the creator of heaven and earth, whom they address indifferently as 'Papa,' father, and 'Huchi,' grandfather. Opposed to this good spirit there is an evil spirit, called Yunima, dwelling in the earth's centre. Whatever evils affect the nation are attributed to him, and the Conibos fear him so much that they avoid, as far as possible, uttering his name."

Selected.

What shall we do if we suffer ourselves to be drawn from the blessed Spirit of the Saviour of men, or from the measure thereof which is given to all for our profit. Where, but within our own hearts, shall we find the Comforter and the safe Guide? Surely, the Holy Scriptures direct us to Christ! The Scriptures came by inspiration of God; yet in my view, the same inspiration must be with us to comprehend their spiritual meaning and application. The natural man, even though he may compare Scriptures with Scripture, and acknowledge to their harmony, is nevertheless, the natural or unregenerate man still,

without the operation of the Spirit in his soul even that grace, which is the Divine gift to all men, and which I conceive brings all, who adhere to it, into a converted state, whether they be favored with the inspired writings which tell of the blessed and holy Redeemer, or whether they be ignorant of them. Must it not be our experience, in order to partake of the benefit of the sufferings and death of Christ, to be brought into obedience unto righteousness? and what can do this for us but the power of God immediately made known to us by the inward revelation thereof?—*Sarah Grubb.*

*Intelligence of the Shepherd Dog.*—Many instances of the almost human sagacity of the animal are related. A narrative of this kind which is given by William Chambers, of Edinburgh, in the reminiscences of his brother Robert and himself, will probably be new to some of our readers. Their grandmother was the wife of William Gibson, a farmer, who rented a large tract of pasturage in Peebleshire. This farm, called Newby, was not less than seven miles long: it commenced near Haystown, about two miles from Peebles, and at the other extremity bordered on Blaeford house, in Selkirkshire, where the Ettrick shepherd spent his youthful days. The author says "It was on this farm of Newby, while in the possession of Mr. Gibson, in the year 1777, that there occurred a case of the sagacity of the shepherd's dog, which has often been adverted to in books, but seldom with correctness as to the details. A store-farmer in another part of the country, had commenced a system of sheep-stealing, which he was believed to have practised without detection for several years. At length, a sheep which had been taken amongst others from Newby, reappeared on the farm, bearing a brand on her face in addition to that of her true owner. The animal was believed to have been attracted to her former home by the instinct of affection towards the lamb from which she had been separated, and her return was the most remarkable as it involved the necessity of crossing the river Tweed. The shepherd James Hislop, did not fail to report the re-appearance of the sheep to his master, and was not long before they ascertained whose brand it was which had been impressed on William Gibsons. As many sheep had been for some time missed out of the stock, it was thought proper that James Hislop should pay a visit to Murdison's farm, where he quickly discovered a considerable number of sheep bearing Mr. Gibson's brand O, all having Mr. Murdison's, the letter T, superimposed. I shot Murdison and his shepherd Miller were apprehended, tried, convicted and hanged in the Grassmarket—a startling exhibition considering the position of the sufferers in life and made the more so by the humbler man choosing to come upon the scaffold in his "dead clothes."

The long continued success of the crime of these wretched men was found to have depended upon the wonderful human-like sense of Miller's dog *Yarrow*. Accompanied by *Yarrow*, the man would take an opportunity of visiting a neighboring farm, and looking through the flocks. He had there only to point out certain sheep to his sagacious companion, who would come that night, select each animal so pointed out, bring them together, and drive them across country, and

Moreover, across the Tweed, to his master's arm, never once undergoing detection. The story ran that the dog was hanged soon after its master, as being thought a dangerous creature in a country full of flocks; but I would hope that this was a false rumor, and my grandmother, who might have known all the circumstances connected with the case, never affirmed its truth."

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 155.)

To her Mother.

"Evesham, 6th mo. 17th, 1825.

After attending a favored Quarterly Meeting, whither I was taken by my cousins J. Stokes and wife, I went to cousin J. G.'s to dine and tea. At the three places I have visited, there have been one or two in each household. So that Philadelphia at the present, seems more favored than the surrounding country.

My mind bends strongly towards my beloved mother and tender sisters. Ah! methinks our situation in P., although deeply trying, is even preferable to the deadness and indifference which prevails here. May it please Him, who hath all power in his hand, to arouse us to a more diligent occupation of our talents, the precious talents committed into us, that so we may be enabled to speak all of his excellent name; which is indeed worthy to be magnified and adored, in that he has been pleased to reveal himself, through his beloved Son, in our hearts; and caused us to believe in him, in that glorious plan of redemption which the Lord Jesus Christ has laid through the offering of his precious blood ransom for sin,—for the sins of the whole world. My mind is so much occupied in the contemplation of things of this nature, and of the awful responsibility which rests upon us Christian believers, that meditation suits me better than conversation; and meeting with few who seem to understand my state, I feel very like a pelican in the wilderness; but desire to keep hidden so long as the blessed Jesus may permit.

Circumstanced as I am, visiting does not seem desirable, except to those who have been brought under baptisms, and have in like manner known what it was to be stripped of themselves, and to be, as it were, bundled up with the dry rods; yea, destitute of all form and comeliness. Ah! dear mother, it has been newly sealed upon my mind that there is much for me to do! And oh! that in holy confidence I could adopt the language of Job: 'When thou hast tried me, I shall come forth as gold.' Thus should I be strengthened to endure 'as seeing him that is invisible;' and preserved from an undue degree of discouragement even in the most proving seasons. Or having through adorable mercy, been favored to find Him of whom Moses in the law and the prophets did write, how are we strengthened to persevere in our tribulated path, and to believe in the precious promise of the gospel. Even 'that to those that fear my name will the Sun of righteousness arise,' and knowing that a book of remembrance is written, our hope is steadfast; and we are enabled to run through a troop, and leap over the opposition that may arise against us. May the great Shepherd preserve you from evil, and show himself to you as a shield on the right hand and on the left, and that he

may bless you with the choicest gifts is my earnest desire; that thus we may be a family unitedly engaged in promoting his glorious cause, and carrying forward his glorious work in the earth. That hereby we may in the awful hour of separation realize, through the power of Redeeming love, an admission into that city, where the anthem of Praise is forever attuned unto Him that hath washed us from our sins in his own blood. Farewell.

Yours, affectionately,

SARAH."

10th mo. 8th, 1826. After attending two poor meetings this day, wherein the life and virtue seemed very low, and as formerly all the wells were stopped; I sat down this evening in and under an humbling sense of great unworthiness and emptiness, though in some degree sensible of earnest desires still to be found struggling for an increase of that faith which gives the victory.

My heart has been affected renewedly this day, in believing that my Heavenly Father has a work for us to do. And oh! my secret petitions have been for ability to perform the same, even though it may subject me to the scoffs and frowns of men.

To her Sister.

"Philadelphia, 7th mo. 13th, 1827.

My dear Sister:—While we feel the blank made in our little family circle, by the absence of one of its members, we also are thankful (I trust at seasons) that we are so situated as to be able to make way for thee to retire from the hurry of business, to the sober scenes of nature, where thou canst partake of the salubrity of the air amid woods and hills. And dost thou find thyself benefitted by the change? \* \* \* \* \*

Oh! when shall we be able to settle as a society, in the calm sunshine of Gospel brightness? Walking together in the faith of the Gospel, and believing, not in word and in tongue only, but in deed and in truth in Him who died for us, and who is the life of men? We are assured, there is a coming day, wherein every man's work shall be tried; and that which will not endure the fire, will be consumed. Then where will all man's boasted works be; or, what will they stand him in stead before Him who, though they have despised, mocked and reviled, they will have to acknowledge their Judge? 'For the Father hath committed all judgment unto the Son, that all men should honor the Son even as they honor the Father;' and who is the awful Judge of quick and dead. Some of us feel that we have no works or worth to plead, nor anything to trust to or in, save the mercies of God, through our Lord and Saviour Jesus Christ. Ah! were it not for this hope, should we not sink, especially when days of sore tribulation overtake us; when we feel destitute and forsaken; when there seems nothing but death and darkness around us! Then how this blessed hope, 'The Lord knoweth them that are His,' which the believer is sometimes given to realize as his own glorious privilege, is calculated to cheer and sustain the mind! What an anchor to the soul both sure and steadfast, and by which he entereth in within the vail, and reposes on his God, is the living experience sometimes granted, that his Redeemer liveth! May we more and more press after this attainment; for truly in the world we have much tribulation: while

peace can be found nowhere else than in seeking to know and do the Divine will.

That thou mayst be favored not only with the blessing of health, but every other that is consistent with the will of our Heavenly Father, is the desire of thy affectionate sister. SARAH."

(To be continued.)

*The Lost Arts.*—The monuments, the paintings, and even the woven fabrics of Egypt, all attest the enduring nature of their workmanship, and their capability of resisting the corroding and wasting effects of time. The pyramids appear but little worse for the storms of ages, and the traveller regards them with the awe and reverence inspired by the mystery of their erection, and the almost equal mystery of their continued existence unharmed after the lapse of four thousand years.

Mementoes of our own Republic, not yet one hundred years old, may be seen in the patent office at Washington, in a condition of hopeless decay, while the mummy cloths of Egypt, although woven over three thousand years ago, seem as firm of texture as when fresh from the ancient looms. The far famed purple dye of Carthage, supposed to have been obtained from a small shell-fish of the Mediterranean, has never been equalled by modern chemists, who have thus far failed to find anything possessing its peculiar brilliancy and permanency of color.

The frescoes of Michael Angelo are the wonder and admiration of every appreciative person who has looked at them on the lofty ceilings of the Sistine chapel at Rome; but, compared with the mural paintings of Egypt, traced centuries before, they look dim and almost lustreless. The mural paintings are as bright as the Nile itself, and still appear likely to claim the admiration of visitors for thousands of years to come. The colors of the ancients, when exposed for years to moisture, do not lose their brightness, while their woven fabrics, long buried in the ground, resist decay; and even timber, preserved by some unknown process defies the action of the elements and remains nearly as sound as in the time of the Pharaohs. It is said that numerous experiments have been tried, of subjecting the ancient paintings to the flame of a gas jet, but the heat thus imparted failed to destroy them. Egyptian cement, as is well known, is almost imperishable, uniting wood, glass, stone, iron, and other articles together so firmly as to resist all efforts to sever them at the point of union. Fire nor water will destroy this cement, and it is practically indestructible. This substance is supposed to have been used in embalming their dead, preserving their works of art, and making their fountains durable.

Even in our own country have been found implements evidently made by an ancient but now extinct race, the manufacture of which may be properly classed among the lost arts. In the copper mines of Lake Superior, in old pits long since abandoned, are found copper tools of a temper and hardness not exceeded, if equalled, by the best steel tools of the present day. Chisels and hammers of copper, huge hammers of granite, specimens of wood, indestructible pipes, and other articles are found here and elsewhere, denoting the superiority of this ancient people in many of the arts, and also affording abundant evidence that they were highly proficient in the working of metals.—*Late Paper.*

Review of the Weather for Eleventh and Twelfth months, 1873.

The rainfall during the past two months has been rather below the usual average, the total amount being 6.65 inches; 1.28 inches of which fell during the Twelfth month. The average temperature for Eleventh month was 35.68°, and for the Twelfth 36.55°.

For Eleventh month the mean height of the barometer was 29.53 inches. And 29.69 inches for the Twelfth month.

Westtown Boarding School, First mo. 10th, 1874.

TABULAR STATEMENT, ELEVENTH MONTH, 1873.

Table with columns: DAY OF MONTH, THERMOMETER (7 A. M., 2 P. M., 7 P. M., MEAN.), BAROMETER (7 A. M., 2 P. M., 7 P. M., MEAN.), WIND, CIRCUMSTANCES OF WEATHER, and Depth of rain.

TABULAR STATEMENT, TWELFTH MONTH, 1873.

Table with columns: DATE, THERMOMETER (7 A. M., 2 P. M., 7 P. M., MEAN.), BAROMETER (7 A. M., 2 P. M., 7 P. M., MEAN.), WIND, CIRCUMSTANCES OF WEATHER, and DEPTH OF RAIN.

Taken from the "Christian."

Women's Apparel.

How should a woman professing godliness dress? How adorn herself?

In "modest apparel."—1 Tim. ii. 9. With "shamefacedness," i. e. with no intent to draw the eye.—1 Tim. ii. 9. With "sobriety," i. e. with nothing conspicuous.—1 Tim. ii. 9. Not "with braided hair," or with "plaiting of the hair."—1 Tim. ii. 9; 1 Pet. iii. 3. Nor with "gold."—1 Tim. ii. 9; 1 Pet. iii. 3. Nor with "pearls."—1 Tim. ii. 9. Nor with "expensive clothing."—1 Tim. ii. 9. Nor with "clothing as

an adornment."—1 Pet. iii. 3. Observe, there are three points as to the clothing of the body. Let it be modest; let it be inexpensive; let it be unobtrusive. There are two points as to the sort of decoration to be avoided: no jewelry; no fanciful dressing of the hair. And there are two points to be observed as to adorning: "a meek and quiet spirit;" "good works." Surely a woman professing godliness, should be careful in this matter which the Holy Ghost has not considered unimportant. Surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit,"

and with "good works." Now if she be thus adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with costly clothing, nor will she be much busied in the way she arranges her hair. If given to good works she will have neither time nor money for the decoration of the body.

The above is merely a summing up of Paul and Peter's thoughts in the matter, as found in 1 Tim. ii. 9, and 1 Peter iii. 3; and as it has made these thoughts very clear to my own mind, I now write it for others who may be exercised on the subject, and are honestly anxious to walk in simple obedience to the word of God.

Simple Food and Drink.—Next in importance to air and exercise comes the selection of diet and drink. And in this matter the practical adoption of one common-sense maxim would do almost all that needs to be done. The maxim is this: In cases where one of two courses involves danger and risk, and another is perfectly safe, always choose the path of safety.

We have seen that the great mass of the nation is hastening to disease, and that individual misery and domestic unhappiness are widely increasing as the result. We have seen that owing to needless varieties, to stimulating food and drinks, and to the use of condiments, excess in loading the digestive organ is one great cause of this extensive suffering.

Now there is a rich variety and abundance of simple, healthful food and drinks that are fitted for the perfect development and nutrition of the body, and involve little liability to perversion and excess. And when all stimulating food, drinks, and condiments are relinquished, and a simple diet maintained, healthful appetite returns, which is a safe guide to the proper amount to be taken, provided always that enough pure air and exercise are secured.

Moreover, I have found by my own experience, and have learned from others, that after living for several months on simple food, there is an increased susceptibility of taste and a keener relish for the delicate flavors that simple food offers. Does any one remember the delicious relish of childhood for a bit of good bread? This same relish will again return when solicited aright. Let a person for several weeks try the experiment of drinking only water, eating nothing but bread and butter, potatoes, baked fruit and milk, and at the same time exercise abundantly in the fresh air, and if their experience corresponds with that of most I have known who have tried the experiment, they will say, "Never did food of the richest variety and composition furnish such an exquisite relish!"

The more a person will limit a meal to a few articles, and these of the simplest kind, the more will they regain the appetite and relish of early life.

Now the course here suggested is perfectly safe, is equally productive of enjoyment, and is in obedience to the laws of health, which are the laws of God. The common course pursued in this land of abundance and gourmandizing is certainly one of risk and danger to the delicate and deteriorated constitution of the adult and rising generation. Is not here the place to practice the Christian "daily" duty of "self-denial?" And if the strong and healthy feel no need of it for themselves, is there not a duty set forth for them in this

pired command, "We that are strong ought to bear the infirmities of the weak, and not to please ourselves?"—*Catherine Beecher's Letters on Health.*

John Heald.

For "The Friend"

(Continued from page 163.)

In the course of his visit in New England, John Heald attended the Monthly Meeting of Uxbridge, 6th mo. 26th. He says: "In the time of business I remarked something in regard to young people getting unsettled, and going unnecessarily out of meeting to amuse or recreate themselves; that it had a bad effect. They could hardly return without the mind being more disqualified for attending to the concerns of society; that if they attended to their feelings, and the state of their minds, they might, I thought, discover it."

In preparing the journal of John Heald or the columns of "The Friend," it has often seemed to the compiler, that those Friends who have been led into exercises and services similar to those which he passed through, could be reminded, by his simple and unadorned record of his feelings, of their own experiences; even as face answereth to face in a glass. This consideration has sometimes led to the introduction of extracts which might not seem to the general reader of especial interest. The notices our Friend has reserved of the meetings he attended in New England are generally brief; from among them the following are selected.

6th mo. 28th. At Leicester, it was agreed to me to sit in silent meditation, the sensation seemed so much like being at home. But after awhile I began to speak concerning the use of time, that a consideration of it had been a profitable employ to many, and before I sat down I treated on several subjects.

7th mo. 4th. We met with Friends near place called Turkey Hill. For this opportunity I was thankful. It proved a time of encouragement to me, and I believe to them. There was considerable tenderness and love felt among us. I had to remember that I had thought of [passing by] this place, but could not reconcile my mind to it, and having given up to what I believe would be making for peace, I rejoiced in the engagement, and praised the Giver of the precious gift.

7th mo. 5th. Amesbury Meeting was largely crowded. I had expected only a small congregation, as but few Friends belong to this place. Friends left us to sit alone, they sitting away as much as they could out of view, while we sat on the raised seat. But at length so many coming in, they had to come and sit with us. I felt weak and tried, but endeavoring as well as I could to be resigned, I found a remark to spring up, which I felt free to express, and when I had done that was presented, and so I proceeded until much was said. The people were still and quiet, and appeared to be satisfied.

7th mo. 7th. At Epping, a considerable number collected. My mind had undergone yesterday and this morning much secret trial and distressing feeling. I dreaded the meeting, but it came on, and I sat under a weight of exercise for some time, and then engaged in vocal labor, and was favored to deliver a lively testimony of considerable length, which I believe was received in good will, and I felt comforted.

7th mo. 8th. Dover. The meeting was to me a time of encouragement, and I think

it was a refreshing time to some sincere minds. Thanksgiving and praise were ascribed to the Giver of every good gift. We dined at Isaac Wendell's, and went to Menbel Osborn's, and to William Brown's to lodge. At each of these places we had precious opportunities, wherein the sweet and precious effusions of good flowed freely.

7th mo. 10th. This morning how is my mind involved in distress! How has the enemy gained his point so far as to bring in trials like a flood! How much he may gain to my hurt, I know not. May I endure the trial, and again be delivered from thralldom, and again enjoy the incomes of Divine love. We went to the meeting at Merdenborough, which was considerably large and mostly not members, but my way not opening to communicate, I remained silent. In the afternoon on the way to New Durham, I was released from the painful sensations of mind I had endured for some time. I felt like another person.

7th mo. 11th. Had a meeting with some Friends, and others who had wild kind of doings among them, falling down, and howling, or screaming as loud as they could. They were called free-will Baptists. It was a comfortable meeting. I labored vocally to a considerable length, the testimony was impressive, and the countenances of the people appeared solemn. I felt thankful for the favor.

7th mo. 13th. Attended Kittery meeting. My concern was to engage the people's attention to prepare for their last account; saying, Be ye also ready, for ye know neither the day nor the hour in which the Son of man cometh. We know not the situation we may be in, in the course of another day. The meeting concluded with supplication. We returned to our friend David Nichols, and had an opportunity of encouraging the young people in several families. It was done in an engaging manner, way opening so to do, to the tendering of their minds.

7th mo. 15th. At North Berwick there was in the silent part, a lively exercise. I sat under it for a considerable time. At length I entered into vocal exercise. It was heavy labor, but I found no liberty to sit down until I had said much, and had to show that faith without works is dead, and that works without faith are dead also. Faith and works ought to go together. Abraham was produced as an example. He was required to offer his only son Isaac, so he went forth to do it. Here he showed his faith by his works. Without faith it is impossible to please God. Faith without works being dead, will a dead faith please Him? The devils believe there is a God, and not only believe but tremble.

7th mo. 19th. We rode a dozen miles to Falmouth, J. Winslow and wife conducting us. My mind soon became wrapped up in contemplating the movements of Elijah and Elisha, and the desire of the latter for a double portion of the spirit of Elijah. This opened to the application of Solomon for wisdom, and that these requests were very similar. My meditation in silence was pleasant, and the vocal labor long.

7th mo. 24th. At Litchfield many people came, and it proved to be trying exercise. At length way opened, and I delivered a testimony which appeared to be broken and in detached sentences, more so than common, but it had a considerable reach on several.

7th mo. 28th. We lodged at Caroline Tobey's and had a meeting with the few Friends, and a considerable number of their neighbors. In the fore part the meeting was dull and trying, but waiting quietly, I felt a renewal of strength, and sat for some time in a comfortable enjoyment of favor, and finding way to open I spoke reminding of the necessity of preparing for a final change, and that some had sorely repented of their neglect, and that the unprofitable servant had a capacity to improve his talent, for there was given to each one according to his several ability. If there had been no ability there would have been nothing required; those that were faithful were accepted. It was the dilatory or slothful servant only that was rejected. It became a sober time, and the people were sober, and passed away quietly, and I admired how way had opened to reach their minds.

7th mo. 31st. At an appointed meeting in a school house, I treated on the doctrine of baptism, and showed that water baptism was John's. It was nowhere said in all the New Testament that our Saviour commanded water baptism to be used. John was sent to baptise with water, but he himself said, "He that cometh after me, the latchet of whose shoes I am not worthy to unloose, he shall baptise you with the Holy Ghost and with fire." Here he distinguishes Christ's baptism from his own; his being a type or shadow of Christ's, and belonged rather to the legal dispensation than to the dispensation of the Gospel. John declared, I must decrease, but He must increase. Our Saviour, after He had suffered and before his ascension, commanded his disciples to go teach all nations, baptising them into the name of the Father and of the Son, and of the Holy Ghost. Here water is not mentioned. When Peter was instructed to go to the house of Cornelius, he had thought that salvation was only to the Jews; and so it appears it was with the rest, notwithstanding they had been commanded to teach all nations. Afterwards we find he said, "It is not the putting away the filth of the flesh," which water effecteth, "but the answer of a good conscience toward God;" and Paul said, "one Lord, one faith, and one baptism." This is that which will stand us in stead, to have a conscience void of offence, to have served Him not with eye-service, but with singleness of heart.

It was a good meeting. I felt it best before I left them to recommend them to God, and the word of His grace, that is able to build up and to give an inheritance among all them that are sanctified.

(To be continued.)

## THE FRIEND.

FIRST MONTH 17, 1874.

The attention of our readers is called to the Address issued by the Meeting for Sufferings on Theatrical Amusements and Horse-racing; which will be found in the columns of the present number. Members in the country may find opportunity to circulate it in their respective neighborhoods; care being taken by those distributing them that more than one person shall not go over the same ground. They can be had at Friend's Book Store, 304 Arch street.

## SUMMARY OF EVENTS.

**FOREIGN.**—Dispatches from Madrid report that Serrano will not convoke the Cortes for a twelve month. He will give all his energies to the suppression of the insurrection and tranquilization of the country, and not until these objects are accomplished will he summon the Legislature.

A Madrid dispatch of the 10th says, a column of the forces besieging Cartagena made an attack on Fort San Julian yesterday, but were repulsed with considerable loss.

An insurrection has broken out in Barcelona, and barricades have been erected in the suburbs by the insurgents. Fort Montjoí, on the south, has opened fire on the city.

A Bayonne dispatch of the 9th says, Don Carlos and General Elio, with 25,000 men and eight pieces of artillery, have entered Santona. A battle is expected soon, the Carlists making an attack; they completely surround Bilbao.

The government has issued a decree dissolving the Cortes, and announcing elections for a new body. The election will be held when order is re-established and freedom and universal suffrage are unobstructed.

A decree has been issued calling out the entire reserve of 1874 for active service.

The French National Assembly resumed its sittings on the 8th inst. A motion to postpone the bill concerning the nomination of mayors, after a violent debate, was carried against the government by a large majority. In consequence of this vote the members of the Cabinet tendered their resignation, but President MacMahon requested them not to retire but to await the vote of confidence which he thinks will be passed by the Assembly.

The health of the Emperor of Germany continues to improve. The furniture of Archbishop Ledochowski has all been distrained, and he still refuses to pay the fines imposed by the Court. His imprisonment is now threatened.

The Catholics of Switzerland have sent a protest to the government against the expulsion from the country of the Papal Nuncio.

The cholera and other diseases prevail to a fearful extent in the Dutch camp in Acheen. The native allies are the greatest sufferers.

A royal ordinance has been promulgated, abrogating the clause of the Norwegian constitution which gave the king the right to appoint as lieutenant of that kingdom, at his pleasure, either a native or a Swede. Henceforth a Norwegian only can be appointed.

The new law in Austria by which criminal trials will be by jury, went into operation on the first inst.

Mirza Yussuf Khan, an able and popular Persian statesman, has been executed at Tiflis on the charge of having misappropriated moneys entrusted to him for relieving famine. The deceased was educated in Paris at the expense of the Shah.

A considerable number of persons belonging to Dundee and neighborhood, who had emigrated to the U. States, have returned home. They are mechanics, masons and other skilled workmen, who in consequence of the financial difficulties have been deprived of employment.

A Calcutta dispatch of the 11th says: The famine is already causing great distress in Behar and Benares.

The rate of discount at the Bank of England has been reduced to 4 per cent. The Bullion in the bank had been largely increased.

The Emperor of Austria has granted an amnesty to all persons under sentence for offences against his person, and has ordered a report to be made to him respecting other condemned persons whose conduct warrant clemency being shown them.

The returns of the recent elections for the German Reichstag are largely in favor of the National Liberal party, especially in Bavaria, Wurtemberg, and Baden. The candidates of the clerical party were chosen in a few places.

A Paris dispatch of the 12th says: In the Assembly this afternoon, after a violent debate in which the Ministry was attacked for its monarchical tendencies, a vote of confidence in the government was adopted. The ministers have in consequence withdrawn their resignations.

Special advices to the Standard, from Cape Coast Castle, report that the king of Dahomey has sent heavy reinforcements to the Ashantees.

Eight of the provinces of Spain have been declared in a state of siege, and a decree has been issued dissolving all the political associations charged with conspiring against the interests of the country or the integrity of its territory. The Carlists have captured three companies of Republican troops without bloodshed.

The Cartagena insurgents, on the 11th inst., made

overtures for a surrender with conditions. The proposals were rejected, and unconditional submission was demanded by the commander of the government forces. London, 1st mo. 12th.—Consols 92½. U. S. bonds of 1867, 107½.

Liverpool.—Uplands cotton 8 1-16d.; Orleans, 8½d. UNITED STATES.—The interments in Philadelphia last week numbered 310, and in New York 488.

The National Crop Reporter publishes a final summary of the corn crop of 1873, in Illinois, Indiana, Iowa, Kansas, Wisconsin, Minnesota, Missouri, Ohio, and Tennessee, compared with the crop of 1872. The aggregate yield for 1873, in the States named, is 514,000,000 bushels, against 756,000,000 in 1872, a loss of about 242,000,000 bushels.

At the request of Attorney General Williams, the President has withdrawn his nomination for the office of Chief Justice, and on the 9th he nominated Caleb Cushing, of Massachusetts, for the position.

The proceedings in Congress last week were of no great importance. The Senate further debated the bill for reducing salaries, and in the House the Civil Rights bill was recommitted for amendments. Its passage was eloquently and ably advocated by Elliott, a colored representative from South Carolina.

The revenue of the United States government has fluctuated greatly of late years. In 1861, the total revenues amounted to only \$41,276,299, in 1862, \$51,919,261. After this the vast expenses of the war caused a great increase; thus in 1863 they were \$12,094,965, in 1864, \$24,412,971, in 1865, \$32,031,158, and \$519,949,564 in 1866. Since that year there has been an annual reduction in the amount. The internal taxation, between 1866 and 1873, was reduced \$195,497,499.

The culture of sugar-cane, which has to a great extent been abandoned on the low lands of Louisiana, will in the future be largely prosecuted on the pine lands of Mississippi and Alabama.

The receipts of the Pennsylvania State Treasury for the fiscal year ending 11th mo. 30th last, were \$5,559,179, and the expenses \$6,734,027, balance in the Treasury \$1,825,152; public debt redeemed during the year \$1,504,672.

On the 7th inst. the Governor of Pennsylvania issued his proclamation announcing that the new Constitution had been adopted by the qualified voters of the State, and is now the Constitution of the Commonwealth. It was adopted by a majority of 145,150 votes.

On the 12th inst. the U. S. Senate, by a vote of 50 to 8, passed a substitute for the House bill in relation to salaries. The bill provides that hereafter all salaries, with the exception of those of the President of the United States, and Judges of the Supreme Court, shall be the same that they were prior to the act of last session making an increase, and also that all back pay not drawn or returned to the Treasury be carried into the Treasury and declared the property of the United States. The House of Representatives, by a nearly unanimous vote, has declared that in its judgment there is no necessity to increase taxation, or to increase the public debt by a further loan, if there shall be economy in the public expenditures, and that these must be reduced to the lowest point consistent with the proper administration of public affairs.

*The Markets, &c.*—The following were the quotations on the 12th inst. *New York.*—American gold, 112. U. S. sixes, 188½, 117½; ditto, 1868, 116½; ditto, 10-40 5 per cents, 113½. Superfine flour, \$6.20 a \$6.55; State extra, \$7.05 a \$7.25; finer brands, \$7.50 a \$10.50. White Michigan wheat, \$1.93; red western, \$1.68; No. 1 Chicago spring, \$1.67; No. 2 do., \$1.63 a \$1.64. Canada barley, \$1.82. Oats, 64 a 68 cts. Western mixed corn, 91 a 91½ cts.; new yellow, 87 cts. *Philadelphia.*—Cotton, 17 a 17½ cts. for uplands and New Orleans. Superfine flour, \$5 a \$5.75; extras, \$6 a \$6.75; finer brands, \$7 a \$10.50. White wheat, \$1.85 a \$1.90; amber, \$1.70 a \$1.80; red, \$1.65 a \$1.68. Rye, 90 a 93 cts. New yellow corn, 80 a 82 cts.; old do., 85 cts. Oats, 56 a 62 cts. Smoked hams, 12 a 14 cts. Lard, 8½ a 9 cts. Clover seed, 8½ a 10 cts. Sales of about 2500 beef cattle at 7½ a 7½ cts. per lb. gross for extra; 6 a 7 cts. for fair to good, and 3½ a 5½ cts. for common, a few choice sold at 8 cts. per lb. gross. Sheep, 5 a 7 cts. per lb. gross, and corn fed hogs at \$8 a \$8.37½ per 100 lb. net. *Baltimore.*—Western wheat, \$1.70 a \$1.80; Penna. \$1.80 a \$1.82; common to fair southern, \$1.65 a \$1.75; spring, \$1.60 a \$1.70. Yellow corn, 82 a 85 cts. Western oats, 58 a 60 cts. *St. Louis.*—No. 3 winter red wheat, \$1.41 a \$1.45; No. 2 spring, \$1.25 a \$1.27. No. 2 mixed corn, 57 cts. Oats, 44 a 45 cts. *Cincinnati.*—Family flour, \$7.25 a \$7.50. Wheat, \$1.45 a \$1.55. Corn, 58 a 63 cts. Lard, 8½ a 9 cts. *Detroit.*—Extra wheat, \$1.64 a \$1.65; amber Michigan, \$1.50. New corn, 66 cts.; old, 69 cts. Oats, 46½ cts.

## FRIENDS' LIBRARY.

For the convenience of those who attend Arch Street Meeting, the Library will be open hereafter on Fifth day mornings, from half past 9 to 10 o'clock.

## THE INDIAN AID ASSOCIATION.

The Executive Committee of Philadelphia Friends having accepted charge of the schools for the Wyandotte, Wichita, Kiowa and Comanche Indians, request the contributions of Friends in order to supply some pressing needs.

It has been found necessary to collect the children in Boarding Schools, and various articles of clothing, furniture, &c., are wanted to insure their comfort and proper care. Some money can also be judiciously expended in school supplies, in addition to those provided by the Government.

This is a critical time in Indian affairs, and help will be extremely valuable.

Contributions may be sent to JOHN S. STOKES, at this office.

## FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

## WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.  
Charles Evans, No. 702 Race St., Philadelphia.  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Philada.

## FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, on 5th day, the 20th of 11th mo. 1874 at Friends' Meeting-house, Middleton, Columbiana Co. Ohio, JOB HUESTIS to RACHAEL W. COPE, both of this place.

DIED, at Hopkinton, R. I., on the 1st of 12th month 1873, AMOS C. WILBUR, aged 77 years, a member South Kingston Monthly Meeting. He endured a protracted and painful illness with much patience and resignation; at times expressing a comfortable hope of acceptance when the summons should come to leave the earthly tenement. He imparted much pertinent counsel to his children, exhorting them to keep to plainness in dress and language. He was strongly attached to the principles of Friends, being concerned to adhere to them through evil report and good report; expressing deep regret at the falling away from them of many, and of the intermingling and amalgamating our members with other professors; and said in great brokenness, that he believed Truth would again prevail. At one time after a restless night, when his sufferings were exceeding great, he said, "I should be glad to be released, and to depart to my everlasting home. I have fallen short of what I should have been but the Lord is very merciful." He was frequently engaged in vocal prayer, saying at times, "Lord Jesus receive my spirit." "We know not how long we shall be here, hence it is all important that we be prepared for the final change." Near the last, after repeating the injunction and promise, "ask and ye shall receive," he said, "I have asked abundantly, and the change that awaits me will be glorious." He passed quietly away without a struggle, leaving the consoling assurance that his end was peace.

—, at his residence in Bordentown, N. J., on the morning of the 29th ult., SAMUEL C. TAYLOR, aged eighty-five years, a member of Chesterfield Monthly Meeting of Friends. "Mark the perfect man, and hold the upright, for the end of that man is peace."

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## Comets.

### THE METEORS OF NOVEMBER 27.

(Concluded from page 171.)

Professor Schiaparelli's brilliant discovery of the relation between comets and meteors may now be ranked with the established truths of astronomy. His hypothesis, however, in regard to the *origin* of meteoric streams has not been generally accepted. Comets and meteors, according to his theory, are derived from cosmical clouds existing in great numbers in stellar space. These nebulae, in consequence of their own motion or that of the sun, are drawn towards the centre of our system. By the unequal influence of the sun's attraction on different parts, such clouds are transformed into currents of great length before reaching the limits of the planetary system. Shooting-stars, fire-balls, aerolites, and meteors being all of the same nature, differing merely in size, sometimes fall towards the sun from parts of the same current.

The views of Dr. Weiss, of Vienna, differ from those of Schiaparelli, in that he regards comets as the original bodies by whose disintegration meteor streams are gradually formed. "Cosmical clouds," he remarks, "unoubtedly appear in the universe, but only of such density that in most cases they possess sufficient coherence to withstand the destructive operation of the sun's attraction, not only to the boundaries of our solar system, but even within it. Such cosmical clouds will always appear to us as comets when they pass near enough to the earth to become visible. Approaching the sun, the comet undergoes great physical changes, which finally affect the stability of its structure: it can no longer hold together: parts of it take independent orbits around the sun, having great resemblance to the orbit of the parent comet. With periodical comets, this process is repeated at each successive approach to the sun. Gradually the products of disintegration are distributed along the comet's orbit, and if the earth's orbit cuts this, the phenomenon of shooting-stars is produced."

These views of the distinguished astronomer of Vienna are confirmed by the star-shower of November 27, 1872. That the orbits of the earth and Biela's comet intersect at the point passed by the former about the last of

November, and that in 1845 the comet separated into two visible parts, has been stated in a previous number. The comet's non-appearance in December, 1865, and in September, 1872, was regarded by astronomers as presumptive evidence of its progressive dissolution. A meteoric shower, resulting from the earth's collision with the cometary *débris*, was accordingly expected about the 27th of November.

The first indication of the approaching display appeared on the evening of November 24th, when meteors in unusual numbers were observed by Professor Newton, at New Haven, Connecticut. On Wednesday evening, the 27th, from the close of twilight till 8 o'clock, a decided shower of shooting-stars was noticed in various parts of the United States. At Greencastle, Indiana, Professor Joseph Tingley counted 110 meteors in 40 minutes, and at Princeton, in the same State, D. Eckley Hunter counted 70 in 30 minutes. The numbers seen at New Haven were considerably greater. The fact that the display commenced before daylight had entirely closed seemed to indicate that only the termination of the shower had been observed in this country. Accordingly the display was soon found to have been witnessed from 60° E. to 90° W. of Greenwich, or through 150° of longitude. In England the first bolide of the swarm was seen by M. M. Brinkley, at 3 o'clock, p. m., in full daylight. The meteors were most numerous in the southern part of the continent, particularly in Italy. At the Observatory of Breslau, according to M. Faye, 3000 were seen from 6h. 30m. to 7h. 50m. Dr. Heis reported that at Münster 2500 per hour were counted by two observers. At Naples, Signor Gaspari observed two meteors per second. At Turin, M. Denza, Director of the Observatory, reported 33,400 in 6h. 30m.; many of various and delicate colors, and followed by long and brilliant trains. At some points the numbers were so great that an accurate enumeration was wholly impossible. In short, the display was decidedly the most brilliant that has occurred since that of November 13, 1833.

But some of the most interesting circumstances in connection with the phenomena of November 27, 1872, remain to be detailed. Astronomers without exception regarded the display as due to the earth's passage through the *débris* following in the path of Biela's comet. In accordance with this view Dr. Klinkerfues, of Gottingen, concluded that the comet itself, or rather its largest portion, ought to be found in the region of the heavens nearly opposite to that from which the meteoroids appeared to radiate. As this point in the southern hemisphere could not be observed in Europe, he conceived the happy idea of detecting the fugitive *by means of the electric telegraph*. The following was accordingly dispatched to Mr. Pogson, Director of the Government Observatory at Madras, in Southern India: "*Biela touched earth on 27th: search*

*near Theta Centauri.*" The first two mornings after the receipt of this dispatch were cloudy at Madras. On the third, however, the cometary fragment was found, and its motion accurately measured. The observer described it as circular and rather bright, with no traces of a tail. But one fragment could be detected. On the next morning, December 3d, the comet was again observed. Its diameter had sensibly increased; it had a bright nucleus, and still presented a circular aspect. A faint tail was also noticed, equal in length to one-fourth of the moon's apparent diameter. The following mornings being again cloudy, no further observations could be obtained. This cometary mass will be in close proximity to the earth about the last of November, 1892. Another brilliant meteoric shower may therefore be expected at that epoch.

### THE ORIGIN OF COMETS AND METEORS.

The fact that comets and meteors, or at least a large proportion of such bodies, have entered the solar system from stellar space, is now admitted by all astronomers. The question, however, in regard to the origin and nature of these cosmical clouds still remains undecided. The theory that they consist of matter expelled with great velocity from the fixed stars appears to harmonize the greatest number of facts, and is accordingly entitled to respectful consideration. The evidence by which it is sustained may be briefly stated as follows:

1. The observations of Zollner, Respighi, and others, have indicated the operation of stupendous eruptive forces beneath the solar surface. The rose-colored prominences, which Janssen and Lockyer have shown to be masses of incandescent hydrogen, are regarded by Professor Respighi as phenomena of eruption. "They are the seat of movements of which no terrestrial phenomenon can afford any idea; masses of matter, the volume of which is many hundred times greater than that of the earth, completely changing their position and form in the space of a few minutes." The nature of this eruptive force is not understood. We may assume, however, that it was in active operation long before the sun had contracted to its present dimensions.

2. With an initial velocity of projection equal to 380 miles per second, the matter thrown off from the sun would be carried beyond the limits of the solar system, never to return. With velocities somewhat less, it would be transported to distances corresponding to those of the aphelia of the periodic comets.

3. On the 7th of September, 1871, Professor Young, of Dartmouth College, witnessed an extraordinary explosion on the sun's surface. The observer, with his telescope, followed the expelled matter to an elevation of over 200,000 miles. The mean velocity between the altitudes of 100,000 and 200,000 miles was 166

miles per second. This rate of motion *in vacuo* would indicate an initial velocity of about 260 miles per second. But the sun is surrounded by an extensive atmosphere, whose resistance must have greatly retarded the velocity of the outrush before reaching the height of 100,000 miles. The original velocity of these hydrogen clouds was therefore sufficient, in all probability, to have carried them, if unresisted, beyond the solar domain. Solid or dense matter propelled with equal force would doubtless have been driven off never to return.

4. This eruptive force, whatever be its nature, is probably common to the sun and the so-called fixed stars. If so, the dispersed fragments of ejected matter ought to be found in the spaces intervening between sidereal systems. Accordingly, the phenomena of comets and meteors have demonstrated the existence of such matter, widely diffused, in the portions of space through which the solar system is moving.

5. According to Mr. Sorby the microscopic structure of the aerolites he has examined points evidently to the fact that they have been at one time in a state of fusion from intense heat,—a fact in striking harmony with this theory of their origin.

6. The velocity with which some meteoric bodies have entered the atmosphere has been greater than that which would have been acquired by simply falling toward the sun from any distance, however great. On the theory of their sidereal origin, this excess of velocity has been dependent on the primitive force of expulsion. The shower of aerolites which fell at Pultusk, Poland, on the 30th of January, 1868, is not only a remarkable illustration of the fact here stated, but also of another which may be accounted for by the same theory, viz: that meteoric bodies sometimes enter the solar system in groups or clusters.

7. A striking argument in favor of this theory may be derived from the researches of the late Professor Graham, considered in connection with those of Dr. Huggins and other eminent spectroscopists. Professor Graham found large quantities of hydrogen confined in the pores or cavities of certain meteoric masses. Now, the spectroscope has shown that the sun's rose-colored prominences consist of immense volumes of incandescient hydrogen; that the same element exists in great abundance in many of the fixed stars, and even in certain nebulae; and that the star in the Northern Crown, whose sudden outburst in 1866 so astonished the scientific world, afforded decided indications of its presence.

#### A Memoir of Richard Samble,

A minister of the Gospel in the Society of Friends, who was taken sick at Poole, in Dorsetshire, about the First month, 1680, where he wrote an epistle to Friends in Cornwall, to comfort them in relation to his departure, being likely, as he said, to see their faces no more.

#### To Friends in Cornwall.

Dear Friends,—I send this salutation as though it were my last unto you; wherein I take my leave of you in the Lord Jesus Christ, desiring you all may obey the Truth, and live and die in it. And the many sweet and heavenly opportunities which my soul hath had with you, are fresh in my remembrance. And now, dear hearts, my body grows very

weak; but my soul is strong in the Lord, who hath greatly renewed the lasting seal of his love unto my soul this morning. Oh! how could I sleep when my heart was so awakened unto the blessed sense of my acquaintance with the Lord, which sounded through my soul, that my name should not be blotted out of the book of life, and of the holy city, the heavenly Jerusalem, whose foundation is full of precious stones, and the river of the water of life flows; where the gates are not shut all day, neither is any night there: which, when my soul heard, my heart was dissolved and broken within me, and my head was as it were turned into water, and mine eyes gushed out with tears, in the consideration of the endless love of God, to such a poor creature as me.

Now, dear Friends, who are truly near me in the Lord, you know the time of our first knowledge and acquaintance, which was a time of love, and to this day my heart is filled with the same towards you; though I am like, as to the outward, to see your faces no more. Oh Friends! be not ensnared nor entangled with the things of this world, nor let your minds go out of Truth, and so lose the everlasting stay and support of your souls in the last day; but rather let all go, and hold fast the Truth, and keep your hearts from being overrun with the world's spirit; and so will the Spirit of Truth spring up in you, as a well to refresh your souls. And all you whose hearts are truly tendered to the Lord, whose trials and exercises are not a few, be not daunted nor discouraged, although the enemy may seek to frighten you with many temptations, and would seek to lead you out of the fellowship with, or sweet remembrance of, your dying day, which exercise my soul has sometimes passed under. But blessed be the Lord forever, the enemy is found a liar; for the Lord has been pleased to make this sick bed to me better than a king's palace; and I have great fellowship with my last day; and do rejoice in the Lord, who doth so sweetly visit me with the glorious light of his countenance. It is with me, as it is with one who has travelled many weary journeys, and at last is come to the sight of his desired end; which, when he sees, greatly rejoices, in a sense of a further satisfaction which he shall after enjoy; even so it is with me, who have passed no opportunity, where-I saw the way of life clear and open before me, but have been ready night and day to do the will, and answer the requirings of the Lord; and so running, as in a race, knowing my time, that it is but short. And blessed be the Lord, I have great peace and satisfaction in this my weak and low condition; and satisfied, seeing my lot was not at this time among you, that it is here in this place; and I hope it will be well, whether I live or die. And so my dear and well beloved friends, dwell in love one with another, walking in the unspotted life, so shall you grow up as pleasant plants in the garden of the Lord, and the dew of life will more and more descend upon you, and this you will feel from day to day; and when you shall come to your latter end, your reward will be sure with the Lord. I have much in my heart towards you, but my strength fails me; only this I desire of you, seeing I am like to leave my wife and tender babes with you, whom I know not whether I shall see more, great is my love and tender respect to them, for we have lived from the beginning as two joined together by the Lord, who gave us victory

over the world; believing that when I am gone, the care of my God will be over them, and I have been a tender father to them, and they have been to me tender children, and my wife hath been to me, as bone of my bone and flesh of my flesh, yet I must leave her and them unto the Lord.

And this I would leave with you, my dear brethren and sisters, who have known me from the beginning, that you esteem of him when I am gone, as one who was wife to her that was made willing in his day, to spend and be spent for God's truth, and his church's sake; and I desire you in the Lord Jesus Christ that my dear wife may meet with no discouragements from you; she is a tender woman; and that you will be encouragers of her. I know when this comes to your hands, there will be no want of sorrow; but I trust in my God that both my dear wife and you will be endowed with the power and presence of the Lord, that if you should hear of my going hence, that you will conclude, as becomes true Christians, that you must come to me, although that I cannot come to you. And so my dear friends, in the opening free love of God, which this morning my soul is visited withal, I do dearly salute you, desiring the Lord may send you a husband to my dear wife, and a father to my children, and you friends to both.

And whereas I have never been wanting in my labor and service for the glory of the Lord, and your good, when with you; and if the Lord yet lengthen my days, I trust I shall be as ready and as willing as ever I have been.

So conclude in a sweet and living sense of that love, which will never die. Your friend and brother in the immortal seed of life,

RICHARD SAMBLE

Poole, the 1st of the First month, 1680.

#### Scientific Notes.

*On the bursting of trees and objects struck by lightning.*—At a recent meeting of the Manchester (England) Literary and Philosophical Society, a paper on this subject was read by Professor Osborne Reynolds. To test the correctness of the suggestion, that the explosive effects of lightning were due to the conversion of moisture into steam, he passed the electric spark through thin slips of wood, previously moistened, so as to bring them into nearly the same condition as the wood in living trees. These experiments sometimes succeeded, and at others not. He then substituted open glass tubes, introducing a wire into each end, and bringing the wires so near each other as to leave about half an inch between the points. The bore of the tube was about one-eighth of an inch in diameter, and its strength was sufficiently great to bear a pressure of from ten to five tons per square inch. When the tube was dry, no effect was produced by passing the electric discharge through it; but when water was introduced, the first discharge shattered the glass. The part opposite the opening in the wire and for some distance beyond was completely broken into fragments which presented the appearance of having been crushed by a hammer. Some of the fragments showed that the inner surface had been reduced to powder. When we consider the great strength of this pipe (which might have been used as a gun without bursting) and when we see that it was not only burst, but that the interior of the glass was internally crushed by the pressure, and all this by the discharge of one's



er, we must cease to wonder at the bursting power of a discharge from the clouds.

Among the curiosities exhibited at a recent exhibition of watchworks, were a thin silver spence with a hole drilled through from edge to edge, and a seconds-hand, as thin as paper, and as fine as lace.

**Leeches.**—The extensive trade in leeches is given rise to a considerable industry, which, however, in many cases, has been associated with certain cruel practices that are to be condemned. Thus, with the view of fattening the leeches it has not been uncommon to turn some old and useless horses into the marshes; where the unhappy animals frequently fall dead from the loss of blood they are thus subjected to. If the victim escapes, he is ill-persuaded to a second experience, and the trader will then tie him to a post, and cover his limbs with cloths in which he puts 100 to 500 leeches; these, once satisfied, return to the marshes. Various methods have been proposed for attaining the same end by different means. The following mode of treating leeches, lately described by Dr. Snavé in the *Moniteur Universel*, may not be uninteresting. A considerable number of leeches are taken from the marsh; the marketable ones are picked out; the others, requiring to be gorged, are placed in woollen or cotton bags (the small and large in separate bags;) and these bags are put in cans containing blood fresh from the slaughterhouse. The temperature of the blood is preserved by means of hot water in the double bottoms of the cans. This warm blood, non-defibrinated, is much superior to that which has lost its heat and its brin. The leeches are left thus for half an hour: then the bags are removed, and the animals, after being washed, are returned to the marsh. It is important that, in their gorged state, they should be placed at the borders of pools, on islets, &c., in order that they may penetrate into the ground if they wish (which is generally the case.) They are thus spared the fatigue which is always great when they are gorged, of swimming to solid parts. Care should also be taken not to put too many leeches in one bag; otherwise some may not be able to reach the circumference, and then they make use of their more fortunate companions, biting and gorging themselves upon these. When the large and the small are put in the same bag, this also occurs.

In a communication recently presented to the Paris Academy, on the diamond-bearing fields of S. Africa, it is said that the diamond is liable to burst on contact with the air, and this will happen even after three months of exposure. The best way of preventing it, is to cover the stone with grease immediately after the discovery.

**Gas-flame.**—In ordinary gas-burners, the light giving power of the gas is more or less lost because the inner part of the flame is not hot enough to burn all the carbon. A recent Belgian patent seeks to remedy this by placing a small piece of platinum between the two poles of an ordinary fish-tail burner. The platinum is heated in the flame, and causes a more complete combustion of the gas. It is said to double the amount of light.

**Tobacco.**—In the pages of the "English Leechian," from which most of the material of these "Scientific Notes" is derived, there has been going on for some time an animated discussion on the use of tobacco. A single number will sometimes contain several com-

munications from different correspondents; and the weight of testimony is decidedly opposed to the practice. A recent writer describes the case of a man, who, in getting off an omnibus, struck his knee against a piece of iron and was disabled. Under medical advice, the stiffness left the joint, but he was unable to use the limb. Everything was right, nothing was out of place, nothing was wanting but strength in the muscles of the limb. These refused to keep the bones to their proper places with sufficient tension. "It will be the work of time," said one of the most skilful who had examined the knee, but, alas, time did not seem to make any sensible change. What could be wrong with these refractory tendons? We looked at the back of the man's hand. The veins were larger than they ought to be. "Do you use tobacco?" "Yes, sir, a little." "Ah, sir, he's a heavy smoker," said his wife, who was sitting, looking on. "Oh, well, I don't take a very great deal." "You know," said she, "you smoke when you're not sleeping." How could any one cure that man? He was using a drug whose result is to relax muscle, and he was using that drug sufficiently to defy all other medicines to counteract its relaxing power.

For "The Friend."

#### Memoirs and Letters of Sarah Hillman.

(Continued from page 173.)

"1827, 9th mo. 9th. This is my 33rd birthday. Ah! how far short I am of having attained the ground which faithfulness from early visitation until this, would have insured, that of confidence and strong faith in my adorable, invincible Redeemer. Where am I now? Struggling with many weaknesses and fears; trembling and doubting whether the day of deliverance will ever come. May He, who called out of darkness, and, in my first setting out, granted mercy to be faithful in small things, grant holy certainty in whatsoever step I may yet take; that so preservation may be realized, holy confidence felt to bear up and support under the trials attendant on all those who move in this awfully dark and cloudy day. Oh! the Lord knoweth them that are His. The foundation remaineth sure, though thousands forsake it. He, who blessed the house of Obededom so long as the ark tarried there, will bless all who continue steadfast unto Him, even though they may have to endure great sufferings and many tribulations, and have, as it were, to go down into the valley and shadow of death. Yes, I believe he will bring them up again with songs of joy, as in days of old, and in former years."

The following are extracts from a letter, without address, dated Philadelphia, 10th mo. 30th, 1827: "Al! my dear friend, though the path of the servant in this day of rebuke is, as it were, through the fire and through the deeps, yet inasmuch as the Lord remains to be the strength of the poor, let us not faint, nor grow weary of the burdens which He may lay upon us. Has He not this day granted a little renewal of evidence, that the glory is not wholly departed, &c.? And will he not take care of his own? Yea, verily: then let us cast all our care upon Him, who careth for us; who, though our transgressions have been multiplied, still watcheth over us, and still reneweth his visitations to our souls; causing us to partake of the banquet which he spread for his chosen people."

"Thou speakest of going upon the walls

and beholding the ruins! And hast thou not also beheld in the chambers of imagery, the many idols which have been framed? Ah! the day calls for all who are skilful in lamentation to mourning, because the virgin daughter of the Lord's people hath committed a very grievous sin."

\* \* \* "It has seemed to me this day that the Lord would have some separated for himself. As respects poor me, while the unity of the brethren is felt to be a precious cement, without which I pray to be preserved from acting in the Lord's work, nevertheless that my attention must be steadily directed unto Him for counsel and strength is legibly written on the tablet of my heart."

"I desire for thee as for myself, that we may be kept in the hollow of His holy hand who hath purposed a purpose concerning us, until His time is clearly manifested to go forth. For though it is with me as I admitted to thee, I dare not now speak in His name, except His word again be given, 'Go in this thy might: and then, that no consideration may prevent obedience, is the tearful prayer of thy tribulated sister. I unite with thee in desiring that the dross and tin may be removed, that so thou may come forth a vessel for the Finer. And also crave that the Lord may bless thee, and have thee always in his keeping. That living daily under the influence of his blessed, holy Spirit, thou mayest be qualified to feel with, and enter into the states of others; and also truthfully to communicate to thy feeble friend such tidings as may be given thee respecting her."

"In looking at our meeting, it seems to me as though there was no one to whom I dare look as to a mother willing to bend to the wants of an infant. But my heart this day rejoices in believing that our blessed Lord and Saviour, and Advocate with the Father, is grieved in all our afflictions, and compassionates our case: and that He will cover our heads in the day of battle; for precious are our souls in his sight. He will arise for our help, for He is the saving strength of his children; and they that trust in him shall never be confounded."

The diary resumed. Without date: "Years of sore tribulation have been passed since the above remarks were penned. Many and deep baptisms have been witnessed under the awful work of preparation for the ministerial office. Which prospect has of late ripened so far, that I dare no longer forbear.

3rd mo. 9th, 1830. Set out in company with our beloved friends, George and Ann Jones, to attend Haddonfield Quarterly Meeting, and some meetings in Burlington Quarter. A season of humbling baptism! But in which, through adorable mercy, I was enabled to yield to an apprehension of duty to open my mouth, in the name of the I Am, in a meeting held at Westfield on First-day, the 28th, in these words: 'The Lord is good; a strong hold in the day of trouble; and He knoweth them that trust in Him.' Oh! I believe some of my beloved friends in this little company have been brought to this acknowledgment, that He is a strong hold in the day of trouble; and that unless the Lord had been your help, you could not have been supported in this time of trial. Went home awfully bowed in humility; but, in unutterable mercy, favored with peace; which is more desirable than all on earth beside.

At the next meeting, Moorestown, bowed

again: and at the next, Evesham, also. Since being at home, while fearing at every step, I have several times dared to do no other, both for my own soul's sake, and for the sake of my dear Redeemer, who laid down his precious life for me, than resign myself to this work, and in simplicity utter a few broken expressions in our meetings. O! I craved to be found faithful: being humbly convinced from season to season, that my great Lord and Master does design to make use of me as an instrument in His holy hand for the promotion of His glorious cause; in whose service I desire to spend the few remaining days of my pilgrimage. While much do I lament the years that have passed, wherein had I yielded in unquestioning obedience, I might have been pursuing the things which make for peace and, working in the ability He furnishes, have been more prepared for an admission into his kingdom of undefiled rest."

"'Mine hour,' said the Saviour to his mother, 'is not yet come.' And we may remember that He also testified to His disciples just before his ascension, 'Behold I send the promise of my Father upon you: but tarry ye at the city of Jerusalem, until ye be endued with power from on high.' This His 'hour,' and this His 'power from on high,' are to be waited for, and watched unto in all our religious steps, 'as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress,' that the extremes of dilatoriness on the one hand, and precipitancy on the other, may not be laid in the scale against us; and that we may in all things be the obedient followers of Him, who died for us, and is calling to glory and virtue."

Sarah Hillman could no doubt at this time truly say, "I delight in the law of God after the inward man." And in a letter to her mother, published in the preceding number of "The Friend," she has given expression to the "desire to keep hidden so long as the blessed Jesus may permit." This hidden, and at the same time, humble, watchful state, is doubtless favorable to preservation, especially in the early years of religious experience; a period when perhaps, more than any other, the enemy of our soul's welfare strategically labors to root out the precious life—the substance and reality of religion—the good seed of the kingdom within us. Her course herein seems also to be after the example of Moses before he was called to be a leader of the children of Israel out of their captivity, who, it is written, "led the flocks (he kept) to the back side of the desert, and came to the mountain of God, even to Horeb." And it was here that "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush," &c. It was in the wilderness, likewise, while keeping his father's sheep, that David "slew both the lion and the bear;" and here, learning to repose confidence and strength in the God of Israel—the alone unfailing source—he knew where to look and trust for the same sufficiency of help and power when girding on the simple equipments with which the defiant Goliath of Gath, was forever laid low, and the carcasses of the host of the Philistines given unto the fowls of the air, and to the wild beasts of the earth.

After a long, hidden and humbling exercise, with the feeling, as she represents, like to a pelican of the wilderness, and with tearful prayers that obedience might keep pace with

knowledge, our Diarist's hands were now loosed; her captive spirit more set free; and she anointed to enter upon what seems the calling in life assigned,—the responsible and solemn, yet dignified and God-serving work of the ministry. So that the acknowledgment of David, at a later period of his course than the one already referred to, might be hers: "O Lord, I am thy servant, the (child) of thy handmaid; thou hast loosed my bonds."

(To be continued.)

### THE PRAYER OF AGASSIZ.

BY JOHN G. WHITTIER.

On the isle of Penikese,  
Ringed about by sapphire seas,  
Fanned by breezes salt and cool,  
Stood the Master with his school.  
Over sails that not in vain  
Woody the west wind's steady strain,  
Line of coast that low and far  
Stretched its undulating bar,  
Wings aslant along the rim  
Of the waves they stooped to skim,  
Rock and isle and glistening bay,  
Fell the beautiful white day.

Said the Master to the youth:  
"We have come in search of truth,  
Trying with uncertain key  
Door by door of mystery;  
We are reaching, through His laws,  
To the garment-hem of Cause,  
Him, the endless, unbegun,  
The Unnameable, the One,  
Light of all our light the Source,  
Life of life, and Force of force.  
As with fingers of the blind  
We are groping here to find  
What the hieroglyphics mean  
Of the Unseen in the seen,  
What the Thought which underlies  
Nature's masking and disguise,  
What it is that hides beneath  
Blight and bloom and birth and death,  
By past efforts unavailing,  
Doubt and error, loss and failing,  
Of our weakness made aware,  
On the threshold of our task  
Let us light and guidance ask,  
Let us pause in silent prayer!"

Then the Master in his place  
Bowed his head a little space,  
And the leaves by soft airs stirred,  
Lapse of wave and cry of bird  
Left the solemn hush unbroken,  
Of that wordless prayer unspoken,  
While its wish, on earth unsaid,  
Rose to heaven interpreted.  
As, in life's best hours, we hear  
By the spirit's finer ear  
His low voice within us, thus  
The All-Father heareth us;  
And His holy ear we pain  
With our noisy words and vain.  
Not for Him our violence  
Storming at the gates of sense,  
His the primal language, His,  
The eternal silences!

Even the careless heart was moved,  
And the doubting gave assent,  
With a gesture reverent,  
To the Master well-beloved.  
As thin mists are glorified  
By the light they cannot hide,  
All who gazed upon him saw,  
Through its veil of tender awe,  
How his face was still uplift  
By the old sweet look of it,  
Hopeful, trustful, full of cheer,  
And the love that casts out fear.  
Who the secret may declare  
Of that brief, unuttered prayer?  
Did the shade before him come,  
Of th' inevitable doom,  
Of the end of earth so near,  
And Eternity's new year?

In the lap of sheltering seas  
Rests the isle of Penikese;  
But the lord of the domain  
Comes not to his own again;  
Where the eyes that follow fail,  
On a vaster sea his sail  
Drifts beyond our beck and hail!  
Other lips within its bound  
Shall the laws of life expound;  
Other eyes from rock and shell  
Read the world's old riddles well;  
But when breezes light and bland  
Blow from Summer's blossomed land,  
When the air is glad with wings  
And the blithe song-sparrow sings,  
Many an eye with his still face  
Shall the living ones displace,  
Many an ear the word shall seek  
He alone could fitly speak.  
And one name forevermore  
Shall be uttered o'er and o'er  
By the waves that kiss the shore,  
By the curlew's whistle sent  
Down the cool, sea-scented air;  
In all voices known to her  
Nature own her worshipper,  
Half in triumph, half lament.  
Thither Love shall fearful turn,  
Friendship pause uncoiled there,  
And the wisest reverence learn  
From the Master's silent prayer.

—The Christian Union.

### Sir David Brewster.

This distinguished philosopher spent a long life in the pursuit of science, making many original discoveries; especially in optics, his favorite study. He died at the advanced age of 86, retaining to the last his interest in philosophical researches, and manifesting in his closing days the supporting power of Christian faith—thus illustrating the language of the poet:—

"Piety hath found,  
Friends in the friends of science, and true prayer  
Has flowed from lips, wet with Castalian dews."

In an account of his home life, published by one of his daughters, a year or two after his decease, there is given an interesting description of the calm composure with which he noted the gradual weakening of his physical powers, and the approach of death. His life has been one of much intellectual exertion. In addition to the enormous amount of labor involved in editing and writing many of the articles for the Edinburgh Encyclopedia; and a faithful attention to the duties of different official appointments, his scientific and literary contributions to philosophic and other periodicals were very numerous. His daughter has appended a list of 315 of these, besides another list of 75 articles sent to the "North British Review."

The last chapter of the work alluded to thus commences:

"And now we come to the last days of the long working life. My father's own expression a little later was, that he 'was an inch nearer the end every day since Dundee,' but when we were with him in October the change was scarcely perceptible. He drove every day, and occupied himself in showing the near beauties of the neighborhood to our little son and his tutor, and arranging the more distant excursions. When we left him it was not with more than the natural fear of what might happen during the winter. To those who knew his old fearfulness and timidity—which grace had not up to this time fully taken away—and who saw the great vitality and joy of work which still remained, it seemed impossible to look forward to the inevitably near approach of the King of Ter-

ors without some uneasiness as to how he as to be encountered. But to those who us feared, it might have been said, 'Why re ye troubled? O ye of little faith!' The thoroughness of the change that had passed pon him was yet to be triumphantly shown, nd all the fears entertained for him were to anish away as the mists of the morning. We do not know much of what during the ext few weeks was passing in his mind, but is prayers were still for the increase of faith nd love, and both were marvellously answered."

"He still continued able to work and to love about, and was not under medical attendance—for his own doctor being absent, e refused till even nearer the end to see any ne, and then only consented to have a medical man from a country town at some distance. But the consciousness of the last weakness being close at hand increased upon im, and the week before he was finally laid p was spent in a literal setting of his house a order, which was most characteristic of his hole past life. Lady Brewster tells me that ach day of that long week was spent as if i the most active preparation for a journey. etters were written—or dictated to his faithful companion, and signed by himself; papers rrranged; books put by, and after each piece f business he would say, 'There THAT's one; then something else was begun and nished—not a moment wasted—no pause required—not a word of what was at hand, lest ither worker should break down—a strange week of patient, unwearied, accomplished work!

One of these letters was to an old and attached friend, of whose unwearied kindness nd affectionate attentions he ever expressed e most grateful recognition. It was as ollows:—

"Allerly, Feb. 2, 1868.

'My Dear Lady Coxe:—I have for several ays been proposing to write to you, but hav- ing nothing agreeable to myself to say, and othing agreeable to you to hear, I have been lent.

'I am hardly able to walk from my library o my bed room, and want of breath, sleep, nd appetite make me a genuine invalid, quite nable to do the duties in the University were in Edinburgh. I regret this bitterly, as here is so much valuable work now being one in promoting the prosperity of the Uni- versity. My complaint has been advancing o rapidly as to indicate a no very distant ermination, and after such a long and happy fe as I have enjoyed, I do not repine that a igher will than mine should be done. But ill, though faith be strong, and the pros- ects of the future bright, it is difficult with- out emotion to part with those kind and valued iends who have performed with us the jour- ey of life, and shared with us its joys and s sorrows.

'I need not say, my dear Lady Coxe, how uch of my happiness has arisen from your ind and affectionate attention, and how sin- erely I wish that your life may be as long nd as full of blessings as mine has been. With our united kind regards to Sir James nd Dr. Cumming, I am, my dear Lady Coxe, ver most truly yours,

D. BREWSTER.'

One little piece of business was the arrang- ing that a copy of each of his works should

be set apart for an "author's table" at a bazaar, the proceeds of which were to help in establishing a Medical Mission in Aberdeen. On Friday, his loving, careful wife implored him to remain in bed; but no!—"Let me rise once more," he said; "I have still a little work to do." On that day he dictated a farewell letter to Professor Balfour, and to the members of the Royal Society of Edinburgh. It was as follows:—

"Allerly, Feb. 8th.

'My dear Professor Balfour:—I have tried in vain to finish the most important of my papers on Liquid Films, but the most beautiful drawings of all the phenomena, which its purpose was to describe, have been finished, I think therefore that my friend Mr. Deas will, by means of these drawings, produce an interesting paper. The drawings are numerous, but many of them may be reduced by cutting off the long tails of the glass vessels, or otherwise. . . . I beg you will offer to the Council my best thanks, and accept of them to yourself, for all the kindness that I have received from you since I became President of the Society.

'I had expected to do the work of this session, but my indisposition advanced so rapidly that I found myself unfit for the smallest exertion, mental or physical. At my great age, and with a strong faith the change is not unwelcome. I am, ever most truly yours,

D. BREWSTER.'

In the course of that afternoon he saw the Rev. Mr. Cousin, his own pastor, who has recorded the visit as follows:—

'The last day he was able to be in his study—three days before he died—it was my privilege to see and converse with him. He knew that he was dying. 'My race is run,' he said; and there was something almost of the old scientific habit of thought in what he added—'From the palpable failure of strength from one day to another, I feel as if I could count the very day when all must close.' Usually he was very reserved in speaking of himself, but on this occasion his mouth was opened and his heart enlarged. He spoke with deep feeling and tenderness of the happiness he had enjoyed in life. 'Never man,' he said, 'had more cause for thankfulness than I, but with all that,' he added, 'now that I can be of no use to myself or any one else, I have no wish to linger here.' He expressed the most perfect acquiescence in the Divine will, and the most perfect peace in reliance upon Jesus in the prospect of standing very soon in the Divine presence; 'and yet,' he added, with something like a falter in his voice, 'it is not without a wrench that one parts with all he has most loved on earth.'

That night the work was all over, but the usual evening occupations still remained, which I cannot forbear describing as it was given to me by the third of the little group:—

'On Friday the 7th February, dearest papa's last night in his library, Connie read to him as usual after his dinner, before going to bed, the 27th Psalm and 6th Hebrews, singing a hymn to him, as she always did, 'There is a happy land.' Previous to the reading they had two games of dominoes together. This allowance of reading, singing, and games never varied, but seeing him look tired, and knowing how poorly he was feeling, I first advised only *one* game, and then only *one* chapter, but his reply each time was, 'No,

we must do all just as usual; it may be the last time.'

The fond quiet kiss and good night over, nothing else remained, and as he left his study he said quietly, 'Now you may turn the key, for I shall never be in that room again.' When he undressed, he said, 'Take away my clothes, this is the last time I shall wear them;' and when he lay down—"I shall never again rise from this bed."

(To be concluded.)

For "The Friend."

### The Late Conference of Friends in London.

The subjects which claimed the attention of this body must deeply interest the members of the Society everywhere. The relative decline in our numbers as compared with other religious Societies, and in view of the great natural increase of the population of the civilized world; the small attendance at our subordinate meetings for discipline, and the still fewer numbers who are qualified to take part actively in their business; the instruction in our religious principles, and the Christian care afforded to the young and inexperienced, and the admonition and encouragement bestowed in the families of the indifferent or afflicted, come home to us in Philadelphia Yearly Meeting with as much force as they affect the members in England. No one who values the doctrines and distinguishing views of Fox, Barclay, Penn, and Penington, can be indifferent to the fact, so patent both in Great Britain and most parts of the United States, that those who faithfully uphold them before the world are few in number, and growing less every decade. By an examination of the census statistics of the United States for the years 1850, 1860 and 1870, we find that the number of members of the Society of Friends in the whole country is given at 286,323, 269,084 and 224,664 for those years respectively; thus indicating a loss of nearly 62,000 members in twenty years, whilst every other religious denomination in the United States has increased in the same period, excepting only the Moravians and Universalists. If we believe that the principles of the Society are profitable for us, and are really the doctrines of Christ and the primitive Christians, we cannot but feel that they would be equally valuable to the world at large if cordially embraced and practised; and in proportion as we are brought under the benign influences of Him who gave his life for the redemption of mankind, we shall be incited to desire the like precious faith for others. The distinction between other protestant sects is so slight, that it may well be but an indifferent matter to them whether a brother adheres to the Presbyterian or Episcopal form; worships in a Methodist chapel, or a Baptist Meeting House. They all think a man may pray or preach whenever he finds an opportunity, so that he has human ordination to start with. They all use elementary baptism, and partake of outward bread and wine as essential means to the spiritual enjoyment of inward purification and communion. None of them suppose worship can be duly performed without the agency of an officiating minister or sensible sounds; and all uphold war and oaths as justifiable for Christians.

But Friends, rejecting all these as errors engrafted by human tradition or weakness on the true faith and practice enunciated by the author of Christianity himself, must, if they

are loyal to their own principles, seek earnestly to lead other Christian professors to the purer and more spiritual plane they stand upon. And just here it seems important to allude to an error that we think many honest advocates of our distinctive views fall into. Feeling the desirability of drawing all into so good a way, they unconsciously almost, lower the standard of Truth in order to render it more popular; they would widen the gate of admission to accommodate the weaknesses of the multitude, and thus go counter to the Captain and Leader of his people, who is himself the *only* way to life, and who solemnly declared that this way was narrow and the entrance into His fold strait.

If numbers are admitted at all as a test of the value of a religious profession, we should be obliged to defer to the disciples of Confucius and Buddha, seeing they far outnumber all the Christians in the world, whilst the professors of the Mahomedan faith and the pure pagans are counted by millions. The Roman Catholics estimate their members at 160 millions throughout the world. The Methodists of the United States numbered over six millions in 1870. How important is it then, in any view of the status of our religious Society, that we form a just estimate of the value of its principles, and not be led away from that fundamental element by the more superficial, but very natural contemplation of its unpopularity.

We apprehend this uneasiness as to the increase or paucity of numbers has greatly contributed to the defection in principle and practice which has become so obvious among Friends in England and elsewhere. It has been leading them on step by step away from true Quakerism, to accommodate themselves to others, until blindness has happened in part to many, whose anxiety to see an extension of the limits of the Society has outrun their better judgment, and earlier convictions of duty. This error is manifest in the remarks of several delegates to the conference. What are we to infer from the expressions of Jona. Grubb, (a minister), but that he considered Friends' disuse of the bread and wine as a loss, when he says, "they (Friends) had withdrawn from what were termed the sacraments; and in so doing they had in some degree *lost* opportunities of edification for their younger Friends. In laying aside the outward emblems, they had also laid aside the opportunities for commemorating the dying love of the Redeemer. Some of their younger Friends had in other places partaken of the elements, and notwithstanding the outward means, *they had obtained help*, and perhaps been so led away from meeting."—"Robert Bevan thought it would be right to read the Scriptures in meetings for worship, though he thought their high standard of the spirituality of worship ought to be maintained. The way of bringing children up to that spirituality was to let them hear the Scriptures read at the beginning of the meetings for worship. He should not feel easy as a father of a family if his children had to attend a meeting wholly held in silence."

It seems evident that both the speakers last quoted lack faith in two of the cardinal doctrines of the Society of Friends. One of them being the spiritual nature of the communion of the body and blood of Christ, without reference to any outward form, and the latter to the actual headship and teach-

ing of Christ in His church. Of what benefit would it be to draw multitudes into an outward bond of association with the Society, if we must let slip the very articles of faith that first drew its members together?

This end can be more readily attained by allying ourselves at once to some such well organized and popular sect as the Methodists or Baptists. They doubtless have their place in the church universal, and are instrumental in much that is good. But the Society of Friends has a peculiar charge to keep, in pointing upward and onward to higher degrees of spiritual truth and practice than any other Christian denomination has yet been willing to adopt; and they will be recreant to that sacred trust, they must fail to realize the grandeur of their mission, if they turn back to the weak and beggarly elements in order to court popularity, or gain numbers.

This truth is well stated by Samuel Fox, (a Friend who could not attend the Conference, but wrote a letter on its objects, which was read there), where he says; "Wholly opposed to the natural inclinations of man are the requirements of the Divine law; and any community of Christians insisting on the duty of these being uncompromisingly carried out into practice, must necessarily go directly counter to the current of popular sentiment and action."

(To be concluded.)

For "The Friend."

#### Let Every One Look to his Foundation.

How often the early members of the Society of Friends pointed to, and pleaded for the necessity of becoming Jews inwardly; and for that baptism and circumcision which is "of the heart, in the spirit and not in the letter; whose praise is not of men but of God." While this tends to put out the outward, carnal eye, it at the same time re-anoints the inward and spiritual unto seeing the things that belong to our peace; and whereby, as saith the apostle, "Though our outward man perish, yet the inward man is renewed day by day." If, as written again, "The natural man *cannot* understand the things of the Spirit of God for they are foolishness unto him," &c., how indispensable that we should, before every thing else, be engaged, through obedience to Christ's reproving, saving light, to put on the new man which after God is created in righteousness and true holiness." That not with "the wisdom of this world," which "is foolishness with God," but with the wisdom which is from above, the hidden wisdom, the heavenly wisdom, the wisdom given by the Spirit, the wisdom profitable to direct unto every good word and work, we may, as I. Pennington says, "know the appearance of the Lord" within us, and becoming children, fools, and blind in the eyes of a misjudging world, "sell all apace—if we have not—that we may have wherewith to buy the pearl of unspeakable and eternal value. The following from Isaac Pennington, on "The Way of Life and Death made Manifest, and set before Men," is commended to the careful perusal and consideration of the readers of "The Friend:"

"Now this I have to say to all; *Let every one look to his foundation.* For the Lord can arise again; yea, and will arise again, and shake once more; and then the heavens and the earth, which have not a true foundation, cannot but fall. If the earth be not founded upon and settled in righteousness, its present establishment will not stand. If the heavens

be not founded upon and settled in Truth they will melt and pass away before the fire of the Lord. There is a spirit that mourneth deeply to the Lord, groaning inwardly, and *his ears are open to it, and He will plead the cause* of his seed; and the churches and religions wherein the seed of the serpent can live and flourish, shall wither and come to an end. Dust is already become the serpent's food. The spirit of man in *all his exercises of religion* knoweth not the bread of life; but the dead feed upon the dead, and the dead spirit of man loves to have it so. But this cannot continue; for the Lord hath been at work all this while; and when he brings forth the people which he hath been forming, and their religion, the religion of men will appear what it is; and shame and sorrow will be the portion of all who have pleased themselves therein, and trifled away the day of their visitation.

Be wise now, therefore, O ye wise-ones! be religious, O ye religious-ones! open the eye and ear that have been shut; shut the eye and ear that have been open: stumble no longer, lest ye fall and rise no more. I know ye cannot see; for the wrong eye is open, and the Lord hath designed to hide his wisdom from that eye. If it be possible for you, become poor in spirit; lest ye at last prove to be the rich, whom the Lord will send empty away. Sell all apace, that ye may have, to buy the pearl. Ye have not known the appearance of the Lord; but in your wisdom have disdained it, and he hath disdained to make use of you in this great work; but it hath been pleasant to him to lay the stumbling blocks before you, that ye might fall [on the stone, Christ—Luke xx. 18] and be broken. The children, the fools, the blind can see the way, and enter into life; but ye that are men that are wise, that have both your eyes, that can judge in religion, and determine what is orthodox, and what erroneous, ye cannot.

O hear, that your souls may live! Ye know not how short your time is; the day of your visitation passeth away faster than you are aware. The cry hath long gone forth, Behold, the Bridegroom cometh, and his spouse hath been preparing for him. Ye must of with your old garments, and have the new on. Ye must have the true oil in your lamps or the door of the kingdom will be shut upon you, and there will be no entrance for you. In plain terms, you must part with *all your religion which you have gathered in your own wisdom*, which hath grown up in the apostacy, and which only can make a *fair show in the dark*; but cannot endure the searching light of the day of the Lord; and ye must purchase the true religion, the true righteousness, the true innocency and purity of Christ. The old must be done away, truly done away, and the new come in the place. So that self and flesh may be quite destroyed, and nothing but Christ found in you, and you found nowhere but in Christ, if you enter into his kingdom for no unclean thing can enter. Therefore put away pride, and passion, and enmity, and *fleshy reasonings*, and seek out that which is pure, and enter into it, and take up the cross against all that is contrary, that so you may be wrought into it, and found in it. And turn from all imaginings and concerning about the meanings of scriptures in the uncertain and erring mind, and come to *that* which is infallible. And know the silencing of the fleshly part, that the spiritual part may grow

in the wisdom, that so ye may learn in the Spirit, and know the word of God, and be able to speak to it."

For "The Friend."

I was much interested in the short but lively obituary notice of our dear young friend, J. Wistar Evans, and comforted in the belief, that through mercy and redeeming love he was permitted to enter the mansions of eternal rest. I was intimately acquainted with him for a number of years, first as a school boy, then in his adolescence, and afterwards, in his early manhood, was associated with him in some of those labors for the welfare of others, spoken of in his obituary—and cheerfully bear witness to those good qualities of mind and heart which endeared him to those around him, and made him useful in the world. We have no reason to doubt that he was preserved from all the "grosser evils;" that he maintained the strictest morality and integrity, was useful and in many respects exemplary in religious society, and I believe desirous to know a preparation for an entrance into a state of purity in the realms beyond the grave. When, however, he came to lie on a dying bed, and to look back over the eaves of his past life, he saw that all these were not enough to secure him an admission there. The work of sanctification and full redemption had not been accomplished. Through mercy, salvation was experienced; but let none presume on this to defer entering on the needful work, with fear and trembling.

I often mourn over the easy going religion, now being introduced among professing Christians, and not only into other societies, which do not profess to be so self-denying in their principles as ours, but which is promulgated by some who are sent abroad as regularly accredited ministers of the Society of Friends. How flippantly we hear the solemn words sometimes spoken, "Come to Jesus." Religion is made a very easy thing. The apostle Paul says, "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and the joints and marrow," &c. But these modern teachers have endeavored to soften down the great work of regeneration and to make it easy to flesh and blood. Paul says, "All have sinned and come short of the glory of God." If therefore all have sinned, all need to be washed and cleansed from the pollution of sin, for nothing impure or unholy can ever enter the kingdom of Heaven. The apostle says to some, "But ye are washed, but ye are sanctified, and ye are justified in the name of the Lord Jesus, and by the spirit of our God." Here is laid down the plan by which sanctification and justification are to be experienced. "By grace are ye saved," says the same apostle, "through faith, and that not of yourselves, it is the gift of God, not by works lest any man should boast."

From these and many other passages of Holy Scriptures of similar import, it plainly appears, that not by a mere intellectual belief (or 'faith') in what the Saviour has done for us, in that he died for us on Mount Calvary; not by reading and studying the Holy Scriptures; not even "by works of righteousness which we have done, but according to his mercy he saveth us, by the washing of regeneration and renewing of the Holy Ghost."

Our blessed Saviour said, "Many will say unto me in that day, 'Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works?' and then will I profess unto them I never knew you; depart from me, ye that work iniquity."

May none, either old or young, be deceived in so all-important a matter,—but by submitting to the unalterable terms of salvation, may many sons be gathered from far, and daughters as from the ends of the earth. Then would Zion rejoice, shake herself from the dust, and put on her beautiful garments, and once more come up out of the wilderness, leaning on the arm of her beloved.

## THE FRIEND.

FIRST MONTH 24, 1874.

In the very interesting journal left by Thomas Shillitoe of his life, and of the tribulated path which he was called to pursue, as a devoted disciple of Christ, he narrates a remarkable and instructive dream that he had, while under much trial of his faith. He felt that it was required of him to part with a certain portion of the small estate he possessed, in order that he might be more entirely freed from the entangling and hindering things of the world, and thus more completely fitted to engage, whenever called, in the service of his Lord and Master. He had already, under a sense of duty, relinquished a lucrative business, feeling that it "engrossed more of [his] attention than was profitable for [him], in the situation in which [he] stood in religious Society;" and as he had a wife and children dependent on him, the sacrifice required was a costly one.

We trust our readers will be willing to ponder the dream and its interpretation, for their own benefit.

"I saw before me, a straight but very narrow path gradually rising, at the foot of which stood a man very simply attired, who offered to take the charge of safely guiding me up. I followed him: when we had reached about two-thirds of the way up, my guide halted, and turning himself round, requested me to do the same, which I accordingly did. He then bid me take a view both on the right hand and on the left of the road I had been ascending: on my right hand, the ground in the bottom appeared rocky and uncultivated, covered with rubbish, grass, and trees that had been stunted in their growth: these I was told were fit for nothing but the fire, and that they were comparable to those whose hearts continued to be like the stony and thorny ground. I then turned to take a view on my left hand, and shuddered in myself, when my guide pointed out to me the dangerous precipice, close to the edge of which I had travelled. The foundation of the path appeared as steep as a house side; which led me to conclude, the road on which my guide had thus far conducted me must be founded on a rock, otherwise the path being so very narrow, from the weight of my body I must have been precipitated into the vast barren space I beheld. In this I observed a number of persons huddled together, at times grubbing with their hands in the earth, and at other times employing themselves in tossing the earth from one hand to the other, every

now and then looking one at the other, with a sort of consciousness that they were employing their time in vain, and saying one to another, 'I am countenanced in spending my time in this manner by thee,' and another, 'I am countenanced by thee.' On which I queried with my guide, 'What does this all mean? these men do not look like common laborers, neither have they such tools as common day-laborers use; Besides this, they are all clad in very nice and costly apparel, like men of the first rank in the world with respect to property.' My guide assured me, that although they were thus apparelled, and were rich in worldly substance, wanting nothing this world could bestow to make them as happy as it was capable of, yet, having made riches their chief hope for happiness, they had become so estranged in love and affection from that Divine Power which only can make truly happy, that they were completely miserable. My guide, turning round, bid me follow him; and as we began again to ascend, instructed me to keep very near to him, continually reminding me, that although I had mercifully escaped the danger, which those I had observed in the barren space had fallen into, yet I was not out of the way of danger; and that my safety depended on my keeping continually near to him, eyeing him in every step I took from day to day, without which I should yet be precipitated into the barren space with those miserable persons I had beheld, and become their doleful companion."

It is not merely in relation to the acquisition and enjoyment of wealth, that we may draw instruction from this vision; but also in relation to the compliance with the manners and spirit of the world, which has made such sad inroads upon us as a people; as evinced by the present more fashionable and expensive style of dressing and living, than has characterized consistent Friends from the beginning of the Society. As Friends profess to be a self-denying people, having a testimony to bear against the self-indulgent and ostentatious ways of the world, it is necessarily more or less of a cross to manifest that testimony in dress, address and style of living; including mansion, furniture and adornments. There are, therefore, few things in which we are more easily and powerfully affected by the influence of example, than in the support or disregard of this righteous testimony.

One member persuades himself or herself, that he or she can be just as good a christian arrayed in the common garb of the worldling, and therefore, though not wishing to embark fully on the tide of fashion, decides not to wear a dress that will indicate to every one that he or she is a Friend. Or a parent will conclude that though he or she may dress plain, yet it is not worth while to clothe their children like Friends. The consequence following is not confined to this person or family, but another and another and another—the circle ever widening—are induced or encouraged by the example thus set, to follow in the same path, and probably each goes some steps further in the indulgence of pride and folly.

A Friend with ample pecuniary means purchases, builds or rents, a spacious, modish built house, and introduces furniture into its rooms which is supposed to correspond with the outside appearance: he hangs photographs on the walls, has his mantels covered with costly ornaments, and the habits of his family

correspond with the somewhat luxurious equipments. Another, though perhaps not as well able to bear the expense, is stimulated by the pattern thus held up, not to lag behind in imitation of his or her self-indulgent friend or neighbor; and so the departure from simplicity, plainness and neatness, that once distinguished the home and family of a Friend, has become in many places very frequent and very wide. Thus deviating, step by step, from the narrow way, luxury and show have crept in among many, until we now see mirrors reaching from floor to ceiling, the walls are decorated with pictures, the floors covered with gorgeous carpets, furniture elaborately carved, &c., &c., so that often, taken with the attire of the inmates, one would be at a loss to distinguish the residence from that of the godless man of the world.

In thus gratifying the lust of the eye, and in thus indulging in the pride of life, how many may truly say, as they look one on another, "I am countenanced in spending my time in this manner by thee;" and another, "I am countenanced by thee." And is there not danger that while some are taking their delight in the costliness or fashionableness of their apparel, and the sumptuousness of their dwellings, the words of our Saviour may be applicable to their spiritual condition, "The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head."

#### SUMMARY OF EVENTS.

**FOREIGN.**—On the 13th inst. Cartagena surrendered to the government troops under General Dominguez. The Spanish iron-clad Numancia escaped to Algeria with 2500 of the insurgent refugees from Cartagena on board. The French authorities promptly took possession of the vessel, and after sending three of the insurgent chiefs to the capital of Algeria, ordered the remaining refugees interned in the forts and barracks of Oran and Mers-el-keber. The Numancia was then delivered up to a Spanish frigate. The Spanish government has thanked that of France for the course pursued by it. Gen. Dominguez has been assigned to the command of the army in the north of Spain, and that army will be increased by the addition of most of the force employed in the reduction of Cartagena.

The Barcelona insurrection has been suppressed and order restored.

A meeting of deputies constituting a majority in the late Cortes, has adopted a vote of confidence in Castelar, and requested him to prepare a manifesto to the nation.

The French Ministers have informed the Committee of the Assembly on the electoral bill, that the government accepts twenty-five years of age and three years residence as qualifications for voters, and is in favor of the appointment of Senators by the government as council general, in the event of the creation of an upper house.

The general debate on the bill providing for the nomination of mayors by the government, ended in a resolution to proceed to the discussion of the bill by a vote of 378 to 312. An amendment providing that mayors shall be chosen from among the members of municipal councils, was voted down by a majority of five. The same amendment was again offered and rejected by a small majority.

Persons passing between France and Italy are no longer required to be provided with passports.

A London dispatch of the 17th says: The extensive flour mills at Leith were almost totally destroyed by fire last night. The loss is estimated at £250,000, and 400 hands are thrown out of employment.

The ship Minnelaha, from Callao for Dublin, has been lost on the Scilly Islands, and ten of the seamen were drowned.

A large fire occurred in the Portsmouth dock-yard on the 15th inst., destroying a quantity of stores which had been collected there for the Ashantee expedition.

Sir Garnet Wolseley and staff started for the river Prah on the 27th of 12th mo. His scouts had penetrated several miles beyond the river without encountering any of the Ashantees.

The argument for the defence in the celebrated Tich-

borne case has been concluded. As Hawkins, counsel for the prosecution, was leaving the court, he was mobbed by the friends of the Tichborne claimant, and the interference of the police was necessary to save him from violence.

A difference has arisen between Gladstone and Lowe which may probably result in the retirement of the latter from the government.

The North German Gazette says, if the policy of France is made subservient to the temporal aims of the Papacy, the peace of Europe will be compromised.

There was an exciting scene in the Landstag on the 16th. An Ultramontane deputy quoted a passage from a recent work of General La Marmora, alleging that Bismarck, in 1866, discussed the cession to France of a portion of the Rhenish territory. Prince Bismarck rose and pronounced the statement an audacious and malicious falsehood.

A St. Petersburg dispatch announces the arrival of the Prince and Princess of Wales. The marriage of the Duke of Edinburgh was to take place on the 19th inst.

Advices from Rio Janeiro report that the termination of the war in Entre Rios had been officially declared. General Jordan, the leader of the rebellion, had been totally defeated, and was a fugitive. His adherents had given in their submission to the government.

Mexican advices say that a strong opposition to President Lerdo de Tejada is forming. He has summoned all the State governors to the capital to discuss affairs of State.

London, 1st mo. 19th.—Consols 92½. U. S. bonds of 1867, 108.

Liverpool.—Uplands cotton 8d. Breadstuffs quiet.

**UNITED STATES.**—Mortality in Philadelphia last week 295, in the city of New York 509.

Soon after Caleb Cushing was nominated for the position of Chief Justice of the United States Supreme Court, the President found the appointment was considered objectionable by many Senators, and he therefore withdrew it. On the 19th President Grant nominated Morrison R. Waite, of Ohio, to be Chief Justice. Subsequently the Senate, in executive session, referred the nomination to the Committee on the Judiciary. Waite has no national reputation, but is respected in Ohio for his abilities and acquirements.

Congress in both Houses has been engaged in the consideration of financial measures and the question of the currency. The views of the speakers are widely divergent, some urging a contraction of the currency, curtailment of expenses and return to specie payments, while others insist that such measures would be most disastrous to the interests of the country, and that so far from there being any redundancy of the circulating medium, there is really a great deficiency, and the currency ought to be materially increased.

The House of Representatives agreed to the Senate substitute for the salary bill, by a vote of 226 to 25.

The message of the mayor of New York shows the city debt to be \$105,371,933, an increase since 1871 of \$9,084,428. The expenditures for maintaining the city government for the year 1873, were about \$32,000,000; in 1871 they amounted to \$36,262,580.

During the year 1873 the number of vessels belonging to or trading to ports in the United States, which suffered shipwreck, was 459, with an estimated loss to the amount of \$11,783,000.

The statements published in California show that the total value of the gold and silver produced west of the Mississippi last year, was about \$72,250,000. Nevada produced \$35,254,507, and California \$18,025,722.

**The Markets, &c.**—The following were the quotations on the 19th inst. *New York.*—American gold, 111½. U. S. sixes, 1881, reg. 116½; coupons 117½; ditto, 1867, 117; ditto, 10-49 5 per cents, 112½ a 113. Superfine flour, \$5.88 a \$6.15; State extra, \$6.75 a \$7; finer brands, \$7.50 a \$11. White Indiana wheat, \$1.74; red western, \$1.68; No. 1 Chicago spring, \$1.62; No. 2 do., \$1.58 a \$1.60. West Canada barley, \$1.87. Rye, \$1.05. Oats, 62½ a 64½ cts. Western mixed corn, 91 cts.; new corn, 82 a 86 cts. *Philadelphia.*—Midlings cotton, 17 a 17½ cts. Superfine flour, \$4.75 a \$5.75; extras, \$6 a \$6.50; finer brands, \$7 a \$10.50. Red wheat, \$1.60 a \$1.65; amber, \$1.70 a \$1.81; white, \$1.85 a \$1.90; No. 1 spring, \$1.63. Rye, 93 a 95 cts. Yellow corn, 80 a 84 cts. Oats, 58 a 64 cts. Smoked hams, 12 a 14 cts. Lard, 9½ a 9½ cts. Clover seed, 8½ a 10 cts. Timothy, \$3.50 per bushel. About 2300 beef cattle sold at 7½ a 7¾ cts. per lb. gross for extra; 6 a 7 cts. for fair to good, and 4 a 5 cts. per lb. gross for common. Prime sheep, sold at 6 a 8 cts. per lb. gross, and common 5 a 5½ cts. Hogs \$8.25 a \$8.50 per 100 lb. net. *Baltimore.*—Choice white wheat, \$1.90 a \$1.92; fair to prime, \$1.75 a \$1.85;

red wheat, \$1.65 a \$1.88; choice amber, \$1.90 a \$1.95. Yellow corn, 83 a 87 cts.; white, 90 a 93 cts. Oats, a 63 cts. *Chicago.*—No. 1 spring wheat \$1.24; No. do., \$1.22½; No. 3 do., \$1.16. No. 2 mixed corn, 50 cts. Oats, 41 cts. Rye, 79 cts. No. 2 barley, \$1.4 Lard, \$8.90 a \$9 per 100 lbs. *Cincinnati.*—Wheat \$1.48 a \$1.50. Corn, 61 a 63 cts. Rye, 93 a 95 cts. Lard, 8½ a 9½ cts.

#### THE INDIAN AID ASSOCIATION.

The Executive Committee of Philadelphia Friends having accepted charge of the schools for the Wyandotte, Wichita, Kiowa and Comanche Indians, request the contributions of Friends in order to supply some pressing needs.

It has been found necessary to collect the children in Boarding Schools, and various articles of clothing furniture, &c., are wanted to insure their comfort and proper care. Some money can also be judiciously expended in school supplies, in addition to those provided by the Government.

This is a critical time in Indian affairs, and help now will be extremely valuable.

Contributions may be sent to JOHN S. STOKES, this office.

#### FRIENDS' BOARDING SCHOOL FOR INDIAN CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to assist a matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office

Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

**DIED,** on the 1st of 5th mo. 1873, JOHN PEEBLE aged 74 years. He was firmly attached to the doctrine and testimonies of the Society, of which he had always been a consistent member, mourning over those that departed therefrom. During his long and severe illness, he was preserved in patience and resignation, and with intellect unclouded, he passed away, leaving no conviction that he died in full possession of faith; saying near the close, among other precious words, "It worth the living to die."

MICHAEL PEEBLES, widow of the above named Friend, died in full assurance of faith, 6th mo. 5th 1873, aged 68 years. She was in all the relations of life an exemplary woman, modest and retiring in her disposition, watchful in attending to duties she believed to be required of her, esteeming herself one of the least in the house of her Lord and Master. She was sick but six days, and during that time could converse but little; all she said, however, in reference to her future prospects was satisfactory, and if she had said nothing her life was a sufficient evidence that her death, though a great loss to family and friends, was to her "great gain." These dear Friends were members of the Monthly Meeting, Clinton Co., Ohio.

—, at Muncy, Lycoming Co., Pa., on the 16th 11th mo. 1873, CATHARINE W. ECROYD, wife of Henry Ecroyd, in the 74th year of her age. "And I heard voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth; ye saith the Spirit, that they may rest from their labor and their works do follow them."

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For "The Friend."

## The Late Conference of Friends in London.

(Concluded from page 182.)

Whilst the reader of the remarks made at the Conference may well be struck with the wide views several of the speakers seem to hold of the constitution and doctrines of the Society of Friends, there were many valuable and instructive observations elicited, which we may all do well to ponder. John Hodgson alluded to family visits—"He knew no church which had a better mode than that, which had been a benefit to him from childhood to old age." \* \* "Did Friends as a church; did their overseers and elders, do their duty to all the members?" "There is a time when pastoral care was needed for those who had left childhood, and had not fully reached manhood. At that time he thought there was a deficiency." "Isaac Robson believed that there was great need at the present day of more parental instruction to their young members. A good deal had been said as to the meetings for worship not being adapted to children; but if children were instructed by their parents as to why they came together, he thought they would be more likely to appreciate them. All religious teaching should, in the language of George Fox, be such as would bring the people to their free teacher—Christ Jesus." J. Bevan Faithwaite in the course of his remarks, said; "Surely in these days of ritualism, and tendency to increased formality, it was not the time to depart from their dependance on Him alone who was their propitiation—through whom alone without other intervention they had access to the Father. It had been well said that theirs was a testimony, not to silence, but to spirituality,—to worship not made by human arrangements, not dependant on any one man, or the performance of any pre-arranged ceremony, but dependant on the presence of Christ alone." It is evident that a more pious care is much needed among many parents within our borders to instruct their children in the truths of the Holy Scriptures. This duty is strictly enjoined in the excellent Discipline of Philadelphia Yearly Meeting, adopted as far back as 1822, in the following language: "We tenderly and earnestly advise and exhort all

parents and heads of families, that they endeavor to instruct their children and families in the doctrines and precepts of the Christian religion as contained in the Holy Scriptures; and that they excite them to the diligent reading of those excellent writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as the belief of the inward manifestation and operation of the Holy Spirit on their own minds; that they may reap the benefit and advantage thereof for their own peace and everlasting happiness; which is infinitely preferable to all other considerations." We may here observe not only the injunction contained in our annual query with respect to frequent reading the Holy Scriptures in our families, but also the obligation to "instruct and educate them in the belief of their doctrines and precepts."

The subject of family visits is made a distinct section in the Discipline of Philadelphia Yearly Meeting; from which the following paragraph is abstracted: "As the visiting of Friends in their families in the openings of heavenly wisdom, is a service which hath often been blessed to the minds of the visitors and visited; this meeting hath, from time to time, recommended it to the solid attention of Quarterly and Monthly Meetings; and it is desired, that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein, encouraged to move forward in due season, and in a humble dependance on the Shepherd of Israel, who not only puts his own forth, but goes before and rewards all who are faithful to his appointments, with the enriching reward of sweet comfort and solid peace."

By reference to the minutes of Philadelphia Yearly Meeting in the earlier part of the present century, it appears to have been expected that Quarterly Meetings should send up some account annually of the care bestowed on their members by family visits; and where but little effort was made in this direction, it was common to notice it in the reports.

It does not seem that the present lapsed condition of the Society grows out of any want of adaptation in its disciplinary means to the objects in view. The liberty of action and modes of operation pointed out under our organic rules are ample. We must look deeper than this for the causes of the decline. They doubtless lie in the same disposition of the human heart which induced many of the disciples of Christ in the age of His personal appearance among men, to go back and walk no more with Him, when He told them that "except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." The same that made the world hate Him because He testified of it that the works thereof are evil. The apostle John testifies: "If any

man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but of the world." The early members of the Society of Friends believed in and lived up to these doctrines. They were well settled in them in fact before they organized a religious association, and it only required the agitation of a few well chosen instruments among these elements to crystalize them into form. Prepared in the mountain as the stones of the temple, they came together in beautiful harmony, almost without the sound of axe or hammer. This was the first process; but the work of adding to and perpetuating such an organization in succeeding generations involved further and distinct processes as well as influences. The zeal and energy that animate the inauguration of any new enterprise, we all know, is subject to cool off with the advance of time. The blasts of persecution fanned the fervor of the early Friends, and served to unite them in one compact front against a common enemy. The contrast between their cross-bearing lives and the licentiousness of the English National Church under Charles II., placed a broad line of demarcation between them and the prevailing form of professed christianity, which served to fill their ranks with the earnest seekers after the Truth from that source. But when the more tolerant reign of William and Mary released them from the pressure of fines and imprisonment on account of their religion, and the increasing power of the other dissenting sects had in measure cleared the moral atmosphere of the corruptions of prelacy; when the first generation of Friends had been mostly gathered to their eternal reward, and their children had fallen into their places, not always so much by reason of a heart-changing reception of the Truth which had united their parents, as through the force of education and habit; then we find a reaction from primitive life and power had set in; and about the middle of the 18th century John Griffith records a lifeless condition of the meetings in England, which was perhaps more conspicuous than the present. From this low state a revival afterwards was realized, and similar ebbs and flowings of the tide have been experienced from time to time since.

It is elementary truth that no stream can rise higher than its source, and therefore we shall vainly look for a genuine revival in our Society through any means short of our holy Head and Leader, and submission to His grace in the hearts of the members. "To as many as receive Him, to them gave He power to become the sons of God." These were born not of the will of the flesh, nor of man, but of God. All efforts, then, which originate in the will of the fleshly or carnal nature in man, to build up a church with a fair outside, and to add members who are unwilling to receive Christ in his office as a baptizer with fire to

separate the chaffy, worldly nature of the soul from the heavenly grain, will result in a counterfeit structure that must be consumed as wood, hay, and stubble, in the day when every man's work shall be tried of what sort it is. "Let every man, then, take heed how he buildeth," even on the one only foundation, in the words of the apostle, 1 Cor. iii. 10, &c.

But is there not room for the humble, obedient follower of the High Priest of our profession, to hope for a blessing on his aspirations for the extension of spiritual religion among his fellow men? There was an ancient congregation of Christians to whom this language was addressed. "I know thy works: behold I have set before thee an open door, and no man can shut it." \* \* "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth." "He that hath an ear, let him hear what the spirit saith unto the churches." Oh, then, may the longing souls that are engaged to plead with the compassionate Father of spirits, that there shall come forth out of Zion a Deliverer, who shall turn away ungodliness from Jacob, that so all Israel may be saved, and the kingdoms of this world become those of our Lord and his Christ, be willing to possess their souls in patience. May they look only to Him to lead us up out of this wilderness state, and not make other gods to themselves, through impatience at the stay of their spiritual Moses in the mount.

Great are the promises to the believers through the efficacy of true prayer, in the name (or power) of Christ. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." \* \* "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name he will give it you." \* \* "Ask, and ye shall receive, that your joy may be full." "Beloved, if our heart condemn us not, then we have confidence toward God; and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." The prayers of those who dwell in the frame of mind indicated by these words of Christ and his apostle, we are told will avail much. May they ascend in secret and openly as begotten by the Father of lights, for a true revival among the people called Quakers; and let each one be willing to put away from his own heart and household, every idol that may defile or separate between him and a God whose name is jealous; and then we may trust that the promise recorded for a repentant people in ancient time, may be measureably realized in the lines of our experience. "In that day it shall be said to Jerusalem, fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly who are of thee, to whom the reproach of it was a burden."

*Power of Application.*—Why have so many brilliant young men come to naught in this active and busy world of ours? What is the cause of their failure? It was not from dissipation, for they were temperate. It was not from indulging in games of chance, for they did not gamble. It was not because of indo-

lence, for they were industrious. It was not from wastefulness, for they were saving, and not spendthrifts. What, then, is the reason for their want of success? We reply: They lacked application. It was "a little while here" and "a little while there." "Many things commenced, nothing finished." Such persons become "jacks at all trades, and good for nothing at any."

Admit the facts; but who is to blame? When a child is left to seek its own pleasure or pursuit, it is not likely to practice self-denial to any great extent. Later, when sent to school, it is plied with—how many different studies? Formerly, a lad of ten or twelve years of age found it enough to do in one school season to master reading, writing, and common arithmetic, with grammar and geography added. How is it in fashionable schools to-day? How many different studies is the juvenile expected to master? All the foregoing, and as many more. Is it surprising that such a mind lacks application?

Let parents begin early with a child, and teach it to think and act consecutively; to apply itself to a given object, be it work or be it play, till an end be attained. If building a cob or a block house be the thing in hand, let it be completed; then, having attained the end sought, let the thing be taken down, packed up, and carefully put away for use on another occasion. But while about the work, let nothing eall the mind away or divert it until completely finished.

By pursuing such a course, you cultivate both application and method; so, also, constructiveness and imitation. The boy would make a kite, a boat, or a sled. The girl would dress a doll, knit a stocking, or make a cake. All right, only so that it be the one thing at a time, and that thing be finished before another be taken up.

### John Heald.

(Continued from page 175.)

"8th mo. 2d, 1818. At a meeting called Unity, held in a school-house, I sat under considerable exercise. The vocal labor was very heavy and trying, occasioned as I thought by the dark, inconsistent opinion of Universalism. I labored long and got but little entrance, but having acquitted myself in love, I felt clear, but pitied the condition that refused to be gathered.

In the afternoon we had a meeting at Fairfax, but I could find no way for a release of mind, and requested another meeting next morning. We lodged at Oliver Winslow's. 3rd was a wet morning. This perhaps will set some of the people at liberty to go to meeting, who are engaged in getting hay, and who would not leave it to go to meeting if it was fair—so little do many esteem a preparation for eternity, and so much are they attached to the things of time, that religious concerns must give way to worldly concerns! A considerable number collected, and some time after one stood up and spoke for some time; and before long, again; and in a short time, a third communication; and it tended, I thought, very much to unsettle the minds of the people. After awhile I stood up and said, I see not how I shall feel excused without observing that I have travelled in twelve or thirteen of the United States, and had many meetings in each of them, and never was so much interrupted before. I think I never felt a greater

necessity for people to be on their guard, lest they should be deceived with fair pretension or fallacious appearances. At first I felt some embarrassment, but I soon felt emboldened and, [after discouraging formal prayers and other religious performances], showed that true religion consisted in obeying the Divine commands. Without obeying the Divine requirements, no acceptance is to be expected; Ye are my friends if ye do whatsoever I command you; and, If ye love me, keep my commandments. I showed that Saul, the first anointed king of Israel, was commanded to go and do a certain thing, and because of disobedience was rejected, and was told that obedience is better than sacrifice. Jonah was disobedient and fled to Tarshish, &c.

This evening, I understood that the person who disturbed the meeting had said in the morning before he came, that if no other person said anything in the meeting, he would.

4th. I feel comfortably easy, having endeavored to do what I found to do, and am easy to return to the west of the Kennebec river.

5th. At Samuel Taylor's, several Friends and some others collected. I said, How shall I come before the Lord and present myself before the high God. This or something like this has been the secret, solemn enquiry of many a sincere mind. We find that the prophet said, Wherewith shall I come before the Lord, and bow myself before the high God. Even his mind appears to be solemnly impressed with the greatness of the performance. I believe in the saying of our Lord, that Without me, ye can do nothing. Our Redeemer informed His disciples, that, It is expedient for you that I go away, for if I go not away, the Comforter will not come, but I will pray the Father, and He will send you another Comforter, even the Spirit of Truth, whom the world cannot receive, and He shall guide you into all truth; and afterward, Lo, I am with you always to the end of the world. So we are to expect Divine help to do the Divine will. Again, The branch cannot bear fruit of itself, no more can ye, except ye abide in me. I am the vine, ye are the branches, &c.

I felt engaged to impress the necessity of heart-felt religion, and not to trust to imputative righteousness without faithful obedience to manifested duty. How difficult it is to persuade people out of a belief that is so calculated to lull them into security, supposing that they may and must continue in sin daily, and that the righteousness of Christ will be imparted to them, and make them fit for Heaven and they going on daily doing that which they know to be wrong, and then think it have it patched up with imputative righteousness.

6th. We lodged last night at Stephen Wing at Sidney, and attended the meeting. I walked into close labor for a considerable time and afterwards to treat of giving way to or delight and inclination, and then another, such as are known to be wrong and desirable to gratify the mind; warning them that the enemy was near watching to beguile, deceive, entice and draw away, after the delights of sense and sensual things, and to deprive of a enjoyment of good, and engage the attention to some earthly delight or thing more naturally calculated to amuse and keep the mind drawn after the visible delights of time.

The work of the enemy of all good to lead into pride or highmindedness was also refe-



ed to. This spirit must be brought down sooner or later, for every thing that is lifted up must be laid low, that the Lord alone may be exalted. Even those who have been humbled and engaged in the cause of religion may be led into this snare, but it will be to their hurt, whether it is shown, 'in the little tipings and equippings of the body, or in religious matters.'

In the afternoon we travelled to Fairfield. Daniel Purington conducted us to Benjamin Lowerman's. 7th. Attended a meeting here. It was large. I arose and said, I beseech you, brethren, suffer the Gospel to have free course among you. The Gospel of Christ is the power of God unto salvation to all them that believe. Among the subjects treated on was that of singing in meetings for worship, all the congregation joining in the hymn at the same time. Suppose they sing, 'My soul rejoiceth in God my Saviour;' some may not know such an attainment, and different states may unite in the same language without feeling a being brought into such a similarity of condition as to utter it with truth. The art of singing may be learned and practised by various persons who may join in ritual performances, but what is this good for? It is true that our Saviour and His disciples sang an hymn, and Paul and Silas sang in the prison, and Paul recommends singing, making melody in the heart. This, when the heart is prepared, will be done, but the common practice appears calculated to please the ear, and gratify the mind, rather than to please the Lord or to be a part of acceptable worship to Him." John Heald thus concludes his remarks on this subject: "We may see immoral persons join in singing these hymns in meetings. I fear formality will get too much got in, not only in the society I am a member of, but among many brethren in other religious societies."

The fears of our worthy friend on this subject, have been abundantly verified of latter time. As a proof of the increase of formality, and the substitution of mere ceremonial performances for that spiritual adoration which alone is acceptable to God, we need only refer to the introduction in an increasing degree into places of public worship of hired musicians. These are sometimes persons of loose morals, or at least make little if any profession of religion; and, on such occasions, sing hymns on the most solemn subjects, with the same motive that induces them to lend their abilities to the immoral or questionable performances of the theatre or opera; i. e., to obtain a livelihood. Who can suppose that religion is promoted or the Divine Being honored by such lip-service?

It is much to be regretted that any members of the Society of Friends should so far lose sight of the nature of that Divine worship, which our Saviour declared to be "in spirit and in truth," as to substitute in our public meetings any ritualistic performance, whether reading the scriptures, singing hymns, or formal prayers, for that inward silence and prostration of soul before our Heavenly Father, in which He is often pleased to spread over the mind a sense of His presence, and to strengthen its desires after purity and holiness; and, as seems good to Him, to qualify His dependent children for more public services in His cause. Such practices are evidences of a departure from our principles, which may gradually lead those who practise them entirely away from our fold, though it

is very possible for persons to advocate or enter into them without clearly seeing either the cause or the result.

9th. Attended a small meeting at Athens, and nearly silent. I stated my belief that no mere natural man could preach the gospel without Divine assistance. We got dinner, took leave and set off, but I soon found I was not clear. I apprehended one of our conductors had sat in my way, i. e., he had an exercise of mind to discharge in the meeting which he withheld. When I spake with him about it, he owned it. We however concluded to go to Daniel Bradbury's, three or four miles from where we were at meeting to-day, and here we concluded to have a meeting at the 10th hour in the morning. When the meeting collected it was larger than the day before, and I had opportunity to clear myself, and several were tendered."

(To be continued.)

For "The Friend."

### Education for Friends.

Very soon after Wm. Penn and the Friends who accompanied him, established themselves in Philadelphia, the education of the youth claimed their attention; and ever since his time it has been a very prominent subject. The objects of the education have always been twofold: 1st, that young people might receive such intellectual knowledge and discipline as would fit them to be useful and influential members of society; and 2dly, that they might be so placed as to be guarded from immoral influences, and strengthened to pursue the path of duty. The latter has always been held by Friends to be the more important. The evils of mixed schools, the lack of religious feeling, the temptations to immorality and infidelity, the exclusive devotion to intellectual pursuits, have been so painfully evident in so many corrupted men, that the protection given to Friends' children in these respects, has been rightly judged to be of primary importance. But intellectual training has not been neglected, and within the limits of Philadelphia Yearly Meeting, the schools of Friends were for a long time the most liberal and comprehensive, as well as thorough schools of the district. And the Society enjoyed the reputation of being comparatively a well educated class.

In this 19th century, education, as well as other sciences, has felt the moulding and progressive spirit of the age. The good schools of fifty years ago, could not command the confidence and patronage of this generation. Moral means, rather than physical, are resorted to, to maintain discipline; a greater amount of education and training and better immediate preparation, are required of the teacher, and, to allow for this, the hours which he devotes to hearing recitations are much diminished; new subjects, as the thought and work of investigators bring them into prominence, have been introduced in the courses of study; the methods of imparting knowledge, and the whole system of instruction, have undergone radical changes; improved school furniture and means of illustration have been invented and applied; order and quiet have been established in the necessary movements of the pupils about the house; and every thing is so arranged that the undivided attention of pupil and teacher can be kept upon the subject of receiving and imparting instruc-

tion. The result of this is, that boys and girls are enabled to make the best of the often limited time allotted them at school, and that they leave with an amount of mental development and knowledge which often surprises the parent.

Have the schools of this Yearly Meeting kept pace with these improvements? Are they productive of all the good of which they are capable? Do we ask our members, for the sake of their religious and moral tone, to forego some of the advantages in a literary and scientific point of view, which other institutions hold out? If we do, surely we are offering a premium on our young people's placing themselves beyond the good influences of our schools.

There are those among us whose talents, inclinations and pecuniary resources lead them to seek a first-class education, and with the strong confidence of youth in their ability to resist temptation, they seek for the glittering prize where they know it may be found. The moral and religious influences of the seminary whither they go, will impress their stamp upon them, and the whole of their future lives will be moulded for better or for worse. We cannot estimate how many departures from our discipline, are the result of the seed sown in unfriendly schools, nor can we tell how many valuable Friends, our own schools have been instrumental in saving to the Society.

But a great number of our members do not seek beyond the Yearly Meeting schools for instruction. Many have not the means to devote more than a very few years to study, before the necessities of life call them to labor for their daily bread. Have we not this duty to perform to these, that we permit them to gain every possible advantage from their limited stay? That their energies be rightly directed, their instructors more abundantly competent, all the instruments of instruction and mental improvement be placed within their reach, while at the same time we watch over their daily lives for good?

Many reforms have been introduced into our schools. Any member can obtain at the present time, in the only Institution over which the Yearly Meeting has charge, a thorough and comprehensive education. Changes are being continually made, to adapt it to the altering requirements of the age. Yet it may be doubted whether it holds the relative rank among educational institutions it did fifty years ago.

The experience of other schools, of the same grade and character as Westtown, with regard to the changes which agitate the educational world, ought to be listened to. Many of these changes have been pronounced, more or less decidedly, to be reforms. Among these may be mentioned the grading of the school, so as to apportion to each stage of advancement, regular and suitable studies, with increasing liberties as the student shows himself worthy of them; the restricted mingling of the pupils of both sexes, at meal times and during recitations; the shortening of the time required of teachers to hear recitations, so as to admit of a more thorough preparation, and a better opportunity of keeping versed in the advancing knowledge of the age; the requirement, on the part of the teachers, of thorough knowledge, that they may teach subjects rather than text books; and the establishment over the schools of an educated progressive Friend as Principal, to secure unanimity of action, to

see that teachers perform their full duties, and to inaugurate and carry through reform. H.

### Sir David Brewster.

(Concluded from page 181.)

"On Saturday morning those of his family who were within call were telegraphed for, and Colonel and Mrs. Brewster Macpherson arrived in the evening. Owing to the telegram being just too late for us to take the first train from Clifton, and the scarcity of trains on Sunday, my husband and I did not arrive till Sunday evening, some hours later than we were expected. It was touching to find the craving of his heart for us, which he had been expressing through the day, fearing that we should be too late. 'Oh, how I have wearied for you!' were his simple words, and then he seemed perfectly satisfied. His kind and much appreciated friend, Sir James Simpson, arrived with us; he found him pulseless, but the excitement of the arrivals seemed to give him new energy, and a perceptible pulse returned. It was, indeed, something remarkable, and never to be forgotten, to hear the conversation between those two eminent men. Something was said of a hope that he might yet rally. 'Why, Sir James, should you hope that?' he said, with much animation. 'The machine has worked for above eighty years, and it is worn out. Life has been very bright to me, and now there is the brightness beyond!' Sir James Simpson then asked if he wished any one in particular to take charge of his scientific papers; he answered, 'No; I have done what every scientific man should do, viz., published almost all my observations of any value, just as they have occurred.' And then came a fluent stream of well chosen words from the dying philosopher, describing a scientific phenomenon connected with one of his favorite researches, which made one breathless with astonishment to listen to. Not a mistake, not a confused word was there, except once, when Sir James gently substituted the word 'white' for 'black.' Although already before the public, the following account is so much better than mine could be that I quote it:—

"He then explained that he had left one paper on Film forms for the Society, and went on to express an earnest regret that he had not had time to write for the Society another, descriptive of the optical phenomena which he had latterly observed in his own field of vision, where there was a partial degree of increasing amaurosis, which, he thought, might be yet found a common form of failure in the eyes of men, ageing and aged like himself. He described the appearance of this partial amaurosis minutely and energetically, telling me, for your information, that the print of the *Times* newspaper had begun for a year or two past to look at one part in his field of vision as if the white interstices between the letters "were lightly peppered over with minute dark powder;" and this amaurotic point was, he observed, latterly extending like the faint extending circle around a recent ink spot on blotting-paper."

"Hearing all this, and watching the play of the expressive countenance, it was almost impossible to believe that death was or could be at hand; and that night more than one heart hoped against hope. The disappointment, though felt to be unreasonable, was proportionally great when, the next morning,

before leaving Allerly, Sir James Simpson pronounced that my father could not live over the day. Monday the 10th of February was a day of suffering from weakness, breathlessness, and that constant desire of change of position, the varied discomforts of which so often form the principal suffering of a death-bed. Pain there was little of, except occasional spasms through the chest, significant, I suppose, of the heart disease, which, although not that of which he died, was complicated with the pneumonia and bronchitis, which proved the actual messengers of death; once faintly complaining of one of these shoots of pain, we did not catch his words, and it was with the energy of old that he raised his head with a glance of amusement, spelling distinctly, 'p-a-i-n.' Upon another occasion a play upon the word he used, and a bright cheerful smile reminded us of the old social jest and laughter. All fear had passed for ever. Throughout the day he longed for the moment of dismissal. 'When will it come?'—'Oh, how long it is of coming,' he said several times; and once he said, 'What hard work it is to "put off" this mortal coil!' For a few hours he was very languid, but listened with intentness to every passage of Scripture repeated to him, and if he did not catch every word he asked for it again."

"He was very thoughtful of his loving watchers, fearing over-fatigue for them, and saying once, with such touching sweetness, referring to this fear, and the trouble he thought he gave, 'Oh, how sorry I am for you all!' and when assured that it was the greatest happiness to be near him, his uneasiness ceased, and there was but the tender pressure of the hand,—the long earnest gaze,—the meekness with which, to please those who loved him, he continued the difficult task of taking nourishment. He was always peculiarly reverential and guarded in his way of speaking of Deity, habitually using the words 'God,' 'the Lord Jesus Christ,' 'Our Saviour;' but on his deathbed, the sense of the nearness, and the love of the Lord Jesus, at once his God, his Saviour, and his Righteousness, overcame the habits of reserve of a lifetime. Once when a sense of difficulty seemed to cross his spirit, he said, 'Jesus will take me safe through,' with restored confidence. Another time, the seldom-spoken words came to my lips, and I said, 'You will see *Charlie!*' and then gathering himself up after a pause, he answered, as if in gentle rebuke, 'I shall see Jesus, who created all things; Jesus, who made the worlds; I shall see Him as He is;' and he repeated, with that pathetic return to his native Scotch, which was not uncommon with him when greatly interested, 'I shall see Jesus, and that will be "grand,"' with an ineffably happy, cheerful look. 'You will understand everything then,' it was said. 'Oh yes,' was the answer, which seemed to come from a very fulness of content. 'I wish all learned men had your simple faith,' it was said at another time; and again there was the pause and the gathering up, and the words dropped out, each with its own weight of feeling and of meaning, 'Yes; I have had the Light for many years, and oh! how bright it is! I feel so safe, so satisfied.'

"There came a few moments when his pulse was more perceptible, there seemed a shade less of exhaustion, and it almost seemed as if he might partially rally; but even as this whisper passed between two of the watchers

the sudden change came—the fixed gaze—the rigidity of the once mobile face—the glaze over the soft blue eyes—the silver cord was loosed, the golden bowl was broken, and the spirit fled back rejoicing to Him who gave instructed, and redeemed it."

### A Forgotten Emperor.

Ferdinand, eldest son of Francis First, emperor of Austria, ruled over that empire from 1834 to 1848, when he abdicated in favor of his nephew, Francis Joseph, the present emperor. Ferdinand Second the ex-emperor was born at Vienna in 1793, and since his abdication has lived in great obscurity. We find the following notice of him in one of our city papers.

"He who passes through the upper street of Prague, the beautiful capital of Bohemia about noon on fine days, will be certain to meet in the neighborhood of the Hradsehn an old, slender man, dressed in a very ordinary suit of black, and walking in a painful shuffling manner, and leaning every now and then on his cane to take breath. Many of those whom he meets stand still and look after the old man with a curious air. The beggars run toward him as soon as they catch sight of him, to whom he gives a few pieces of silver.

No one who looks at this singular figure who resembles more a subordinate government functionary on half pay than one who has moved in the upper spheres of society will suspect for a moment that the old man once played a conspicuous part in the history of the old world. And yet he is not only prince "born in the purple," but for many years wore one of the proudest crowns in the old world.

This aged habitue of the promenade, near the Hradsehn of Prague, is no other than the ex-Emperor Ferdinand of Austria, who occupied the throne of the Hapsburgs during that eventful period (1834–1848) when their power was at the highest and the lowest ebb. When he ascended the throne, after the death of Francis II., the influence of Austria, under the guidance of the cunning Metternich, was paramount in Europe. The policy of Austria at that time toward its foreign provinces was pitiless. The Italians, especially, were treated with remorseless cruelty. Poor Ferdinand, whose mental faculties never were the brightest, was kept by his designing and imperious chancellor in entire ignorance of the atrocities which were committed in his name. Metternich troubled the poor man a little as possible with State affairs. He allowed him to enjoy himself in his workshop as a cabinet-maker, where he probably passed the happiest hours of his life. He was also averse to appearing in public, and his participation, in uniform, in military reviews was painful to behold. Yet he was an amiable kind hearted man. Whenever a woman in distress, praying for some favor, succeeded in penetrating to him, he not only immediately granted her petition, but was moved to tears by her fervent gratitude. Whatever his expenses left him of his civil list he spent in charities. When he drove out in the Prater his carriage was constantly surrounded by clamorous beggars, and he would not allow his attendants to drive them away.

Had he been a sterner man he would have certainly forfeited his life at the breaking out of the revolution of March, 1848; but the in

riated populace of Vienna treated the poor Emperor with respect, and laid all the iniquities committed during his reign upon the shoulders of Metternich.

After the expulsion of the latter, poor Ferdinand II found a worse oppressor in his invidious sister-in-law, the Archduchess Sophia, who constantly urged him to sanction her despotic measures. The Emperor steadily refused, but often said he would only be too glad to get rid of the cares of government.

At length when his strength was exhausted, he threw down his crown and retired to Prague, where he has since lived in obscurity. He never goes to public entertainments, and rarely leaves the Hradschin, except to take a quiet walk. His family pays no attention to him whatever. His only companions, are two old servants, who have been with him from his youth. All the pleasure he has consists in making ingenious toys in his cabinet-making shop. He has an undoubted talent in that direction.

He never reads newspapers, and hardly ever opens a book. Few visitors call upon him except some priests, who converse with him upon religious matters. He dislikes to have his reign alluded to, and, whenever it is mentioned, immediately changes the subject.

His taste is simpler than that of his servants. He never drinks wine, and has never used tobacco in his life. His bedroom looks like a chapel. There are four large crucifixes in it. Such is the evening of the life of this modern Diocletian.—*Exchange.*

For "The Friend."

#### William Sewel and the Old Paths.

A more valuable contribution to the historical literature of our religious Society, has seldom if ever appeared, than is to be found in the writings of this interesting author; who was a birth-right member, and attached by conviction to the principles and testimonies of Friends. A contemporaneous and close observer of most of the important events which transpired during the first fifty years of our existence; and being personally acquainted with George Fox and many of his co-laborers; residing somewhat apart from the active scene of doctrinal controversy, Holland being his home and native place, he was fitted above many others to prepare an impartial record of those memorable times, in which the Gospel Light, which had burned feebly for many generations, was fanned into a warm, vigorous life, by the preaching and example of many, who were among the first and early laborers in gathering Friends into an associated, religious body. His history of "The rise, increase, and progress" of the people called Quakers, covers a very important period—our early life as a people, and their struggle in support of religious toleration, and liberty of conscience. The remarkable outpouring of the Spirit upon the hearts of many in that day, who first embraced the truth, and revived in the midst of a corrupt church and nation the spirituality of the gospel of Christ, and its power to change and purify the hearts of men, should deeply interest us, who are their successors, and repeating the out-growth of their suffering and labor. I would that a copy of this excellent work were in the possession of each member among us, old though it may be, but rich in the inward experiences, and wonderful dealings of the Lord to a highly favored branch

of His church, that a people might be raised up, and qualified to exhibit in their lives a large measure of the beauty and brightness that attended the Christian church in its infancy. A library, such as a Friend would be likely to gather around him, would indeed be incomplete without it, and yet it is to be feared there are many among us who permit such works, if they possess them at all, to lie unused upon their shelves. How often do we see these valuable records of the personal experience and public labor of the Lord's dedicated children neglected, and in their place, the current journals and periodicals of the day, and works of doubtful religious authority substituted. If all classes, and especially the younger of our members, could be brought to feel a more lively interest, in the early growth of our own Society, and thus come to exalt the spirit of self sacrifice, and unswerving dedication to the Truth, as the Most High by his power revealed it in the hearts of many, who in that period of darkness, and superstition, and church bigotry were called and strengthened through suffering to hold fast their profession, the future of our beloved Society would look more hopeful. Their inward conflicts and deep baptisms, added to the cruel persecutions they often underwent, were frequently blessed by the incomes of the Father's love, and the fresh extension of His grace and qualifying presence; which are abundantly set forth in the various biographies that have been prepared and published from time to time; and it has often been a matter of surprise, and certainly it is cause of deep mourning, that a more widespread appreciation of the many valuable lessons contained therein, of instruction and warning, is not more known in our midst.

The plain, self-denying path, without ostentation, and without hypocrisy, and in which our predecessors were so largely blessed, wherein there was no room for self-righteousness, is hard to be borne by the unsubjected will of the creature; and is equally aversive to the spirit of *broad toleration*, which has obtained such a hold in many parts of our Society, that not a few, it is to be feared, of the present generation, are being carried back into a religion, though it may be more specious, and liberal, is as formal and superficial as that out of which our predecessors were led.

"Pare religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There are few comparatively who attain in their daily experience, to this lofty standard of purity of heart as expressed by one of the apostles, exemplifying the practical and spiritual nature of all true religion; that which enlightens the conscience, reaches the heart, and convicts of sin; and as it is submitted to takes the government of our lives into its own keeping. Under its peaceable rule and authority the world is kept subordinate; new desires and new motives are awakened; and our highest concern will be, to be found among His willing and obedient children, and filling up our allotment of suffering and labor, whatsoever it may be.

We should then be equally careful not to exceed the limits of duty, nor to fall behind; lest the former should lead into confusion and spiritual darkness, while in the latter state, so long as the eye is kept toward the

Fountain of Life, springing as it would from a condition of mind opposite to forwardness, there is safety.

A very limited acquaintance with the domestic and religious life of the early Friends, will show them to have been very tender and careful in this respect. How earnestly did they seek to know the pointings of Truth, and when its discoveries were clearly known, to walk therein, through heights and through depths, through scolding and cruel beatings, through scorn and cursing from priests and those in authority; and finally they proclaimed to all succeeding generations their invincible love toward the King of kings and Lord of lords, and willingly suffered imprisonment, and the loss of their estates; some being delivered to the hangman; and many more from disease and torture in dungeons and filthy cells, were added to that illustrious line of men and women who have given up their lives rather than deny the Lord who bought them. How they entered into each other's trials, and how active in sympathy were they toward all who were seeking after a more spiritual way! They taught the apostolic doctrine "Christ within the hope of glory," teaching His church and individual followers immediately, through the gift of the Holy Spirit. How careful were they not to transcend the bounds of the precious liberty thus unfolded. They were truly among the world's best reformers, and yet they were a people hated and despised, because they brought the axe to the root of the corrupt tree, knowing that the world was dead in trespasses and sins. Instrumentally they were the means of correcting many abuses, so that we have in this day a more tolerant public spirit; the superstition and bigotry of those times have greatly lessened, and there is with us no church establishment receiving special privileges; and in England it is marked by greater moderation. But while we have grown in our knowledge of human life, and the best means of securing social order, and under a more widely diffused system of education greater liberality prevails, have the people grown in that knowledge which is saving? The religious toleration and liberality, as applied to religious worship obtained through suffering, purchased for us a precious liberty indeed, and the professing Christian church; and we especially who are members of the Society of Friends, cannot value it too highly; and yet with all our privileges, and the abundant blessings poured out upon us, do we not realize that outward prosperity is not the soil to nourish best the seed of the Kingdom; and the very liberality which is so commendable as applied to liberty of conscience, is perverted and misapplied in the use of the manifold privileges and blessings we enjoy. We partake largely of the free bounty of Heaven, but how few are stewards of the abundant grace and means thus dispensed. We find all, with few exceptions, running out into many abuses, from which our own Society cannot plead separation. The love of the world has become paramount in very many, as shown in the gratification of the "lusts of the flesh, the lusts of the eye, and the pride of life." Luxurious living, extending into wanton waste, and an extravagance that reaches to licentiousness, not only in private living, but in the more public uses of the means with which a kind Providence hath blessed

us. In dress, a vanity is often displayed that knows no bounds. In the building, furnishing, and adornment of very many of the churches so called, of the present day, may be seen a representative type of the folly and pride, and the ostentatious display of a ceremonial and formal age; whereto the people are exhorted to come as to a "consecrated Temple" to commune with God; whereas "He doth not dwell in temples made with hands; His is the temple of the heart;" and it is there He doth instruct all his obedient children. It is not only becoming, but highly important that we should be faithful in assembling ourselves for worship "as the manner of some is;" but if in order to gather the people, it is necessary that their offerings of worship should be accompanied with pomp, and the glitter and gold of elaborately wrought buildings and furniture, is it not clear such will be likely to come far short of the object for which they assemble, substituting for the solemn reverential worship of the Father of spirits, a superstitious awe for the building, thus richly adorned, and pronounced a "holy place" by the ceremony of "consecration." Would it not be more in accordance with the inward, spiritual nature of Divine worship, and the meek and lowly character of the Redeemer; who wore a seamless garment, and presented in His whole life the highest type of simplicity, that a building erected for a purpose such as this should be as plain as may be consistent with comfort. The way which He set up is a narrow way, the way of the cross; but in conduct this is practically denied by the vast body of professing Christians, and found too contracted for the liberality now demanded. Is not the human heart by nature the same as in former ages; in a state of alienation; and though He doth employ various instrumentalities to produce conviction and amendment of life, do these not all lead to the same thing, into watchfulness and great circumspection, into the paths of self denial; which is a way wherein the gratification of the carnal appetites, the lusts of the eye, and the pride, and love of sensual things, cannot enter.

"If a man love me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him;" is no less a truth now than when spoken by the Friend of sinners; and I think every thoughtful mind, in glancing over the existing condition of the progressing church, must be solemnly impressed with the great want of conformity thereto in life and practice. Then would it not be wise if all our members would cling to the "old paths." Whence comes the flood of temptation which is sweeping over our beloved Society, carrying many of all ages and conditions into the current of popular usage in dress, in manners, in language, and into a wide and willing conformity to the world; and, as one inroad makes way for another, as one temptation yielded to, opens the door wider for the next, into a general laxity, if not renunciation of much that distinguishes the Christian warfare as a spiritual work, should not the cry be raised, "to your tents, O Israel." May we, as a people, never lose sight of that Divine Spirit, that illuminated so remarkably the early days of our Society; and by keeping, according to our measures, under its authority, be permitted to feel its invigorating life and virtue. Then do I believe we should be drawn together

into a closer bond of unity, we should be more one another's helpers; the young would be drawn nearer to the old and middle aged, and these in turn would be brought into greater nearness and sympathy with the younger members; and all would be strengthened to hold fast our profession, keeping our *stature* full and entire, in the face of the world, as in a former day. And if this were the case we should possess a growing interest, in the biography of our own Society, social and religious; its literature, and works of a kindred kind would be more often sought; our private libraries would contain them, and in our families they would be more often read. Hence a love would be strengthened and cherished for such compositions; and as the mind of the parent might be clothed with ability to apply them to every day life, or in turning the attention of the children to the excellency of that grace, the good fruits whereof are abundantly set forth in the lives treated of, an enlarged vitality and growth in best things would be realized. May that day hasten also when it may be said "the leaders no longer cause the people to err;" having remembered their early espousals, have turned their faces from the world.

Then should we come forth in renewed brightness; not being ashamed to acknowledge and defend all our testimonies and doctrines; and the young men and the young women who ere long must succeed their elder Friends, and take their places in the church, would be animated and strengthened, and in due season would be clothed and qualified therefor. P. B.

Philadelphia, 1st mo. 1874.

For "The Friend."

#### Memoirs and Letters of Sarah Hillman.

(Continued from page 180.)

##### To her Mother and Sisters.

"Old Springfield, N. Jersey, 3d mo. 25th, 1830.

My dear Mother and Sisters,—I sit down to inform that we are creeping along through Jersey in a *winter's season*; in which no singing of birds is heard, neither the voice of the turtle, although at a few times, through adorable mercy, the blessed Head of the church has been pleased to cause the gospel trumpet to be sounded by our beloved Friends, to whom my spirit is united in the covenant of life; though I oft have to lament that, through my unfaithfulness, my ability to enter into feeling with dear Ann Jones is so small. Yet, I consider it a privilege to have been permitted for a little season to be made as an armor-bearer for her in the cause of my dear Redeemer, whom I have been endeavoring to serve, and whom I believe I love above all. Ah! my dear mother, thou knowest that deep have been the conflicts of my poor mind for many years; and often have I thought that this visit would tend to strengthen my faith, and be a means of helping to bring forth that birth, which has caused so much pain to my spirit.\* It may not be out of place here to tell thee, that attending little meetings held in school-houses with the little remnants, whose love to their Lord and Saviour who died for us, induced them to obey the injunction of the apostle, 'Come out from among them and be ye separate,' because light can

\* This, as we have seen, proved to be the case. She first opening her mouth in the ministry, as before stated, at Westfield, N. J., while out on this visit.

have no fellowship with darkness; and because such dare not join hands with those who have denied the Lord Jesus, has caused feelings of gratitude to arise that we have been preserved from this snare."

During this visit they attended meetings, as stated in the current letter, at Burlington Mount Holly, Rancocas, Upper Mansfield Old Springfield, Springfield, Westfield, and Moorestown. And visited their friends at John Cox's, Stephen Grellett's, Susan Smith's, Samuel Emlen's, W. Allison's, R. Pike's, Ann King's, and P. Ellis's; where, she writes, "I met with some dear young people." At Old Springfield, S. H. records, that Ann Jones was silent; adding, "The streams dried up as it were; and the language of the Spirit, 'They have taken away my Lord, and I know not where they have laid him.' They went home from here with H. Newbold; and next day were at a small meeting at Springfield, held in a school-house; "where dear Ann Jones spoke very sweetly; and my heart was tenderly attracted towards those present. Where upon A. J. said, 'Sarah, I think thou oughtest to have told them so.'" From here, soon after they went to Henry Warrington's; which is the last place mentioned in this letter.

Some may be ready to question the utility of such minute, though abridged records, of meetings and Friends! But it is not so to the mind of the compiler. How many reminiscences of thought and feeling, and of kindness too received, are stirred up at the name and recollections of those Friends—and filling, as they did more or less conspicuous station in the church—who have now all or nearly all passed from the homes of earth! Dear reader, are we—art thou—in the Lord's hour of grace and mercy to thee, faithful in the occupancy of the gifts, and parts, and opportunities committed in serving thy generation, as some of them did, according to the will and to the honor of the great Head of the Church? Have the worthy mantles of those been taken up by their successors; and, with the authority they had in the Truth, have these with power proclaimed as Elisha did "Where is the Lord God of Elijah?" Or have we, through submission and obedience to the Lord Jesus, and His still small voice in the secret of the heart, so been faithful in the day of small things, as through His increase, to have become rulers over more? May we each one see to it, that our talents have not been neither are, buried in the earth, nor laid up in a napkin; that our light of living, practical godliness—the opportunity of glorifying Him on earth, whose praises we hope to sing forever and ever in heaven—be not hid under the bed of worldly ease, nor neath the bushes of earthly gain, but, through daily watchfulness unto prayer, be so set upon the candlestick that all may see the light. This, however high seems the standard, is what we are called to, after the precept of the Saviour "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

"Fourth mo. 9th, 1830. The commencement of our Annual Assembly! which was favored at the opening with the covering of Divine goodness and mercy; under the feeling of which dear Ann Jones bent in supplication in which offering my poor spirit sincerely joined. From sitting to sitting, thus far, we have been made sensible of the extendings of Heavenly Love, and the outstretched arm of

mercy unto us; notwithstanding from the days of our fathers we have gone away from the Lord's ordinances, and have not kept them. So that His language to us is, 'Return unto me, and I will return unto you, saith the Lord of hosts.' Oh! I believe He designs to bless us, and to make the place of His feet glorious. Praises be unto His holy name, through His well-beloved and truly begotten Son the Lord Jesus Christ, forever and forevermore. Oh! may we ever remember to trust in Him in whom our fathers trusted, and He did deliver them. Even so will He make way for His own seed in the present day, not only through the wilderness and sea, but through all perils, as we cleave close unto Him, and simply depend on His putting forth, graciously to His own blessed testimony, 'My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.'

(To be continued.)

## THE FRIEND.

FIRST MONTH 31, 1874.

The Discipline of Philadelphia Yearly Meeting, contains the following Christian counsel to its members; which, we think, commends itself to the careful attention of every one who is truly concerned for their own spiritual welfare, and that of their offspring.

"We tenderly and earnestly advise and exhort all parents and heads of families, that they endeavor to instruct their children and families, in the doctrines and precepts of the Christian religion, as contained in the Scriptures; and that they incite them to the diligent reading of those excellent writings; which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension and mediation of our Lord and Saviour Jesus Christ; and to inculcate their children in the belief of those important truths; as well as in the belief of the inward manifestation and operation of the Holy Spirit on their minds; that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness; which is infinitely preferable to all other considerations."

Every Christian parent or head of a family must feel anxiously concerned, that in the responsible position of a delegated Shepherd of the lambs, he or she may be enabled to make right use of all the helps at their command to promote the introduction and furtherance of those entrusted to their care in the way of life and salvation. It is therefore of great importance that parents be rightly engaged to train their children in a knowledge of the sacred truths contained in the Scriptures, in the habit of regarding them with due reverence, and in giving careful heed to the precepts, commands and doctrines they inculcate. It is one of the daily duties which parents and guardians should delight to perform, in a spirit and manner calculated to impress the serious character of the work in which they are engaged, and not as a mere game, or a service that requires no self-recollection or religious qualification; otherwise they can hardly look for a blessing from Him

who inspired holy men of old to write what has thus been handed down to us.

Commentaries or explanations of the doctrines involved in the text, unless by one who holds conscious communion with spiritual realities, and with their invisible Author, and called for at the time by Him who indited them, are more likely to dissipate the serious feeling that may have been made on the mind, than to enlighten the understanding.

It should never be forgotten that the Scriptures testify of Christ, and that that testimony is not only of Him as He was manifested in the flesh, suffered and died for lost man; but also as He, by his Spirit, makes himself known to the souls of his rational creation; reproving for sin, indicating the truth and the right way, and if obeyed, by his supernatural influence, proving the resurrection and the life of the dormant spiritual faculties; and that it is only by the aid of this Holy Spirit any can savingly know Him as their Redeemer and Saviour. The young ought therefore to be early imbued with the essential truth that as the Scriptures were written under Divine inspiration, the true interpretation and application of the sacred truths they contain can be attained only under the revelation of the same Spirit, and that it is by obedience to the manifestations of this Spirit, or Light of Christ, that their doctrines and testimonies will come to be measureably fulfilled in themselves.

It is thus that the Scriptures are able to make wise unto salvation, through faith that is in Jesus Christ. But when they are attempted to be explored, expounded and applied by the wit and wisdom of man, unconnected with "the inspiration of the Almighty," and unequalled for by Him who alone can bestow that "inspiration," they are degraded from the exalted character of a supernatural revelation, to the same rank as a work of science or philosophy; to be unravelled and their hidden mysteries explained by the rules of literary criticism and the subtlety of logical reasoning. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned," and hence where such attempt to enlighten others by exegesis of Scripture, it is like the blind leading the blind, and both fall into the ditch. After all, there is nothing more availingly commends the lessons taught in the Scriptures to the acceptance of children, than where they see that their parents or care takers, who are concerned to have them familiar with their teachings, rightly prize them themselves, and that their lives and conversation are consistent with the doctrines they inculcate. Where this is the case, there will be not only religious training, but religious parental restraint, and such may have a well grounded hope of the declaration being fulfilled, "Train up a child in the way he should go, and when he is old he will not depart therefrom." But precept without corresponding example will avail little.

Looking upon them in another point of view, it may truly be said there is no other reading so fitted to purify the taste and store the mind with a knowledge of the most important facts in the history of mankind, as the Scriptures. Independent of their incalculable value as a secondary rule of faith and manners, they are enriched with the noblest

themes the mind of man can contemplate; themes connected with the mutations, the afflictions, the enjoyments and the sacrifices incident to humanity; which though belonging to this terrestrial and temporary scene, are yet mysteriously linked with thoughts of man's eternal destiny, and his connection with Him who is invisible. They impart ideas of that wonderful entity which we call life, that no other work can supply, and compel every rational believer in their truths to conclude, that as man was formed in the image of God, he is something more than a mere resident of this earthly home; that the three-score years and ten allotted him, are not the limit of his existence, but that becoming a living soul by the breath of his Creator, he is an heir of immortality.

Whether the spiritual truths are practically accepted or not, the diligent reader of the Holy Scriptures can hardly fail to have the conviction pressed upon him, that men in all ages, whether marked with genius, learning or rank, or unnoted in the humble walks of life, have approached the type of purity set before them, just in proportion as they have maintained a successful struggle against their corrupt appetites and propensities; that this overcoming has been through the aid of Him who required it; and that it has pleased Him to train his servants for the duties of life, in scenes of labor and often through provings of severe trial; that so the hopes held out, and the promises made, might be realized through grace alone, and the humbled and contrite spirit learn that its fittest ornaments are obtained through the habitual discipline of Divine Grace. Yet it is shown with equal clearness, that time has always demonstrated the afflictions, whether physical or spiritual, which have marked the good man's course, have proved to be dispensations of Love, meted out that he might learn to endure, as seeing Him who is invisible.

We hope our readers may individually prove for themselves the excellency, in every respect, of becoming familiar with the Holy Scriptures.

### SUMMARY OF EVENTS.

FOREIGN.—The marriage of the Duke of Edinburg and the daughter of the Emperor of Russia, took place in St. Petersburg on the 23d inst., with imposing ceremonies. The city was illuminated in the evening.

A London dispatch of the 24th says: Parliament is dissolved by royal decree. Premier Gladstone had issued an address to his constituents at Greenwich, asking for re-election, and announcing that the Queen had been pleased to accept advice of her Ministers to dissolve the present Parliament immediately, and summon a new one to meet on the 5th of March, 1874.

In his address Gladstone gives as the reason for this measure that since the defeat of the government upon the Irish higher education question by the efforts of the leader of the opposition and the Catholic prelatry in Ireland, the government has not been possessed of sufficient authority to carry out great legislative measures. Its experience during the recess of Parliament has not indicated that any improvement in disposition was probable, the chief of the opposition having refused to accept office on the defeat of the government; and the Cabinet feeling that they have not supports which every Ministry ought to have, an appeal to the people is the proper remedy for such a state of things. The advantage of a dissolution at the present moment is that the estimates are so far advanced that the government is able to promise a surplus of five millions sterling, with which it intends to abolish the income tax and to relieve local taxation. Among the matters likely to come before Parliament are the readjustment of the educational act, improvement of local government, and of the land, game and liquor laws.

The address promises large measures of relief from

duties on articles entering into general consumption, and expresses a hope for the speedy assimilation of county with borough franchise.

A large cotton factory in Glasgow was burned on the 23d inst., and 4000 operatives thrown out of employment.

A deputation of working men, headed by Joseph Arch, waited upon A. Gladstone and urged the propriety of extending the elective franchise to agricultural laborers. Gladstone expressed himself in favor of their object, but advised them to be patient, pointing out to them the magnitude and weightiness of the measure, and the brief duration of Parliament.

Private letters from the Gold Coast report that great sickness prevails among the troops of Sir Garnet Woolesey, proving fatal, in many cases, a few hours after the attack.

About seventy thousand tons of grain have been stored by the government in Bengal, in order to avert the threatened famine. Even though the famine be checked, there will be distress in many districts of India on account of the high prices of food. The Bank of England rate of discount has been reduced to 3½ per cent.

The English Mining Record Office has just issued its annual statement of the mineral produce of the United Kingdom for the year 1872, showing a total of 123,497,316 tons of coal, 6,741,929 tons of iron, 5,703 tons of copper, 9,560 of tin, 60,455 of lead, 5,191 tons of zinc, 628,920 ounces of silver, and 1,309,497 tons of salt, together with considerable quantities of arsenic, manganese, barytes, &c. The total value of coal and minerals amounting to £70,193,000.

The entire amount of capital invested in British railways, at the close of 1872, was £569,000,000, and the dividends on the shares varied from 12½ per cent. down to one per cent. and less, no dividends being paid on £33,000,000. The average of the dividends was 4.51 per cent. The number of miles of road 15,814.

Writs of election for the new House of Commons were promulgated on the 26th inst., and orders were also sent to Edinburgh for the election of sixteen peers representing Scotland in the upper House.

A German geographer, Dr. Guzzfeldt, under the patronage of the German Emperor, has begun the work of exploring almost the only portion of the African coast region unpenetrated by modern explorers, the portion extending southward from the Cameroons to Cape Colony. It is the region of the Congo river, of which little is known, excepting in the vicinity of its mouth.

Dispatches from Penang report that the Atchinese continue a desperate resistance to the occupation of their country by the Dutch. They recently attacked the principal position held by the invaders, but met with a repulse. The Dutch army has been reinforced.

In the French Assembly the bill conferring on the government the powers of appointing mayors was finally passed by a majority of 43.

The Duke Des Cazes, urging the postponement of an interpellation on foreign affairs, submitted by an Ultramontane, declared that the apprehensions that peace might be disturbed which had recently manifested themselves were unfounded. The government was solicitous for the welfare and spiritual independence of the Pope, but at the same time sincerely desired relations of harmony and friendship with Italy. The government would labor incessantly to prevent misunderstandings with any Power, for peace was necessary for the prosperity of France. The Duke said he made the above statement with the full concurrence of President MacMahon. A motion to postpone the interpellation was carried.

Madrid dispatches say that General Dominguez has opened the campaign against the Carlists in Valencia. Santander is threatened by the Carlists, and reinforcements for the Republican troops are being sent.

A Bayonne dispatch of the 25th says: The Carlists report that Santander and Portugaleti surrendered to their forces on the 22d inst., and that the entire Segovia battalion, with 1600 rifles and two cannon, fell into their hands.

Benjamin Disraeli has issued an address to his constituents in Buckinghamshire, asking for re-election to Parliament. In this address the one issued by Premier Gladstone is severely criticized. He thinks it would have been better for the country if, during the last five years, the foreign policy of the government had been a little more energetic, and its domestic policy a little less so. Disraeli denounces the proposed extension of household suffrage to counties, and says such a measure will involve the disfranchisement of the smaller boroughs. "The impending elections," he says, "are most important for the future of the kingdom. Though there is reason to hope that the Premier is not at pre-

sent opposed to national institutions, yet his adherents include assailants of the monarchy; those opposed to the independence of the House of Lords and the partisans of home rule. Some even urge the disestablishment of the English Church. His most trusted colleagues openly concur in a desire to thrust religion from national education."

Intelligence has been received in London of the death of Dr. Livingstone, in the interior of Africa. It is stated that he died in the 6th mo. last, while travelling from Lake Bembe to Unganembe. He had been travelling over a partially submerged country, and after wading four days through the waters, was seized by the illness of which he died.

At a meeting of the Royal Geographical Society doubts were expressed by some of the members as to the authenticity of the account of Livingstone's death.

UNITED STATES.—In New York, last week, there were 509 deaths. In Philadelphia the interments numbered 319, including 129 children under two years. There were 41 deaths of consumption, 38 inflammation of the lungs, and 18 debility. The foreign import trade of Philadelphia is steadily increasing. In 1871 the direct imports amounted to \$20,820,374, in 1872 to \$26,304,051, and in 1873 to \$29,186,925.

The amount of gold and silver operated upon at the Philadelphia and San Francisco mints and New York Assay Office, during the six months ending 12th mo. 31st, 1873, was \$60,881,667.

The national House of Representatives has passed a resolution requesting the President to extend, in the name of the United States, a respectful and cordial invitation to the governments of other nations to be represented and take part in the International Exposition to be held at Philadelphia under the auspices of the government of the United States, in the year 1876. In the discussion of the subject, it was admitted that Congress would probably be called upon to bear part of the expenses of the Exposition, which are variously estimated from seven to ten or more millions of dollars. The bill passed by a vote of 206 to 42.

The power under the law for the Secretary of the Treasury to issue the forty-four millions of reserve has been discussed in the Committee of Ways and Means, and a resolution has been reported to the House of Representatives for legalizing the issue, and making the amount of circulation four hundred millions instead of three hundred and fifty-six millions.

The Senate, in executive session, has confirmed the nomination of Morrison R. Waite for the Chief Justiceship, without a dissenting voice. The public press throughout the country speak favorably of the selection.

The Siamese twins, Chang and Eng, died on the 18th inst, at their home in Mount Airy, Surry Co., N. C. Chang died first and Eng survived him but two hours. They were about 63 years of age, and had resided in the United States since 1829.

The population of Nebraska, which was 28,000 in 1860, is now estimated at 300,000. The increase has been very rapid in the last three years.

I. G. Wilson and J. H. Millard, government directors of the Union Pacific Railroad, have made a report to the Secretary of the Interior, in which they say that with proper management they do not doubt the gross earnings may in a short time be increased to \$12,000,000 per annum. When that point is reached the road would be competent to protect, to the full extent, the interest which the government has therein. The road is not an expensive one to operate, and in this respect can be kept below the average of the roads of the United States.

*The Markets, &c.*—The following were the quotations on the 26th inst. *New York.*—American gold, 111½. U. S. sixes, 1881, registered 117½; coupons 118½; ditto, 1862, 114 a 114½; ditto, 10-40 5 per cents, 113 a 114. Superfine flour, \$5.75 a \$6.10; State extra, \$6.70 a \$7; finer brands, \$7.50 a \$11. No. 1 Chicago spring wheat, \$1.64; No. 2 do., \$1.59 a \$1.61; red western, \$1.70; amber, \$1.73; white Michigan, \$1.87. Canada barley, \$2; State, \$1.75 a \$1.80. Oats, 57 a 65 cts. New western mixed corn, 81 a 85 cts.; old mixed, 93 a 94 cts.; Jersey yellow, 83 a 85 cts. *Philadelphia.*—Midlings cotton, 10 a 17½ cts. for uplands and New Orleans. Superfine flour, \$5 a \$5.75; extras, \$6 a \$6.50; finer brands, \$7 a \$10.50. Red wheat, \$1.60 a \$1.65; amber, \$1.70 a \$1.80; white, \$1.85 a \$1.90. Yellow corn, 78 a 82 cts. Oats, 57 a 60 cts. Smoked hams, 12 a 14 cts. Lard, 9½ a 9¾ cts. Clover seed, 8½ a 10 cts. The arrivals and sales of beef cattle at the Avenue Drove-yard reached about 3000 head. Extra sold at 7½ a 7¾ cts. per lb. gross; fair to good 6 a 7 cts., and common 4 a 5½ cts. per lb. gross. Sheep sold at 5 a 7½ cts. per lb. gross. Receipts about 12,000 head. Corn fed hogs \$8.50 a \$8.75 per 100 lb. net. Receipts 5,000

head. *Chicago.*—No. 1 spring wheat, \$1.26½; No. 2 do., \$1.25½; No. 3, \$1.19. No. 2 mixed corn, 53½ ct No. 2 oats, 43½ cts. No. 2 rye, 80 a 81 cts. Barley \$1.65 a \$1.70. Lard, 9¾ cts. *St. Louis.*—No. 2 spring wheat, \$1.25½; No. 3 winter red, \$1.46. No. 2 mixed corn, 61 a 64 cts. Oats, 46 cts. Rye, 84 cts. *Cincinnati.*—Wheat, \$1.43 a \$1.55. Corn, 60 a 62 cts. Rye, 9 cts. Barley, \$1.45 a \$1.65. Lard, 9½ a 9¾ cts.

#### WANTED.

Superintendent and Matron for Emlen Institution for benefit of boys of African and Indian descent Farm in Bucks county, Pa.: a good practical farmer and wife, a tidy managing housekeeper, both qualified for the proper training of youth for usefulness on earth and a preparation for heaven. Address,

Israel H. Johnson, No. 16 North Seventh St. Thos. Stewardson, Jr., cor. Mill and Chew St. Germantown, Philadelphia.

1st mo. 27th, 1874.

"The Germantown Employment Society for Women has for sale, at a low price, a large supply of substantial clothing for men, women and children, suitable to send to the Freedmen and Indians. To those purchasing to the amount of \$20 or over, we will make a reduction of 10 per cent. Application may be made to

Sarah Ann Matlack, corner of Shoemakers Lane and Wakefield St.; or,

Martha H. Garrett, corner of Green and Coulters streets.

#### FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa. Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chest Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philad.

#### FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at the residence of her son-in-law, Dr. Thophilus Price, Tuckerton, Burlington Co., N. J., First mo 8th, 1874, HANNAH, widow of the late Timoth Pharo, in the 87th year of her age. She was always member of Little Egg Harbor Monthly Meeting, and for many years a beloved overseer thereof. Being a retiring disposition, and an example of simplicity she appeared as one waiting for the coming of her Lord, desiring to depart and be at rest. Her friends have a consoling belief that her end was peace.

—, at his residence in Frankford, Pennsylvania WILLIAM R. DUTTON, in the forty-fourth year of his age, a member of Frankford Monthly and Particular Meetings. Though for many years he has been at times a great sufferer from attacks of disease yet his removal was, at the last, sudden and in an unexpected manner. He was preserved in much patience through extreme suffering during his last illness, although unable to articulate much, his peaceful frame of mind throughout, gave those who witnessed it the consoling trust that through the unmerited mercy of his Saviour, the work had been silently carried on, and the end an admittance granted him into a mansion of peace and rest. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

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# THE FRIEND.

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John Heald.

For "The Friend."

(Continued from page 187.)

"8th mo. 12th. We had a meeting at Samuel Hathaway's, in which I was favored with a testimony. A sense of too much ease and indifference in the minds of those present attended me, and to arouse to a more diligent and lively concern seemed to be the aim of my labor. Solemnity and tenderness prevailed, after which I was engaged in supplication. After sitting a while, I thought it to be suitable time to conclude the meeting, and after shaking hands with several, I arose, and though I sat as far from the door as any person there, I went to the door and passed out first.

13th. Attended a meeting near Ephraim Butterfield's. I felt an engagement to supplicate for that assistance which is necessary to aid in religious performances, in which I felt encouraged, and engaged in testimony; but it seemed as if the people were fixed and closed, and I could get no entrance. I ended with sorrowful sensations on their account, but on my own that I had endeavored to do the best I could. It seemed to me that the world had the first place in their minds, and religion was only a secondary care."

John Heald mentions in his journal that Joshua Peeley, who acted for a short time as his guide, had formerly lived in his own neighborhood, but that losing his wife, and being left with a family of young children, the youngest a babe, he had returned more than 100 miles and settled again in New England. Under the pressure of many and humbling trials, his mind became concerned in regard to his religious welfare. He married again, and his second wife was religiously disposed, but her inclinations were not towards Friends, and she joined another religious society. After some time she was brought down near unto death, and when in that condition saw that she must use the plain language of thee and thou instead of you to a single person. The doctor was attending on her at the time, and when she knew that he had come, and felt that if she were faithful she must not decline the use of this language to him, she covered her head to hide her face, through fear of the loss on the one hand, and of unfaithfulness on the other. She dreaded reproach, and

dreaded disobedience, lest she should come under condemnation, and break her peace, not knowing but she might soon go off the stage of time with wilful disobedience weighing her down with guilt. Thus she was greatly tried, but, yielding obedience to that which was required of her, she found it not so hard as she expected, and enjoyed the reward of inward peace.

"16th. At Leeds, a full meeting, and only a few Friends. I said that all Christians agree that it is our duty to worship God, but there are many ways of performing what is called worship. I went on to show that some had tried many ways and had not found that which their souls longed for, and deep sorrow had taken hold of their minds, and fervent desires were breathed to the Father of mercies, that He would be pleased to look on their afflictions and afford help. When He saw meet to let them feel His love diffused into and spread over their minds, it satisfied their souls. Here they needed no form of prayer, but asked for what they felt they stood in need of. When gratitude and praises inspired the mind for mercies received, according to the degree felt and known, so the mind was prepared to acknowledge the favor. How needless are lifeless forms to these!

18th. We had a meeting at the house of the widow Estes, near Poland. It was mostly made up of such as were not members of our Society. The silence continued longer than one of them was easy with, who began to speak and continued some time; but it seemed to me the meeting lost by the communication. After a time I stated my expectation, that all professors of Christianity believed the Scriptures to be written by divine inspiration, and to be relied on as such, and that this was my belief. In those writings, we find in the sayings of our Lord, that, 'where two or three are met together in my name, there am I in the midst of them.' There is nothing mentioned of preaching being necessary, in order to be so favored with the Divine presence. Again, 'Of yourselves, without me, ye can do nothing;' and, 'If any man have not the Spirit of Christ, he is none of His.' Yet, a manifestation of the Spirit is given to every man to profit withal. Take heed that ye be not deceived in a matter of such consequence as that of the salvation of the soul. O, how my mind is clothed with mourning and sorrow on account of the professors of Christianity satisfying themselves with a name to live, without knowing that Spirit or Grace of God that brings salvation, and hath appeared to all men! Though they own the scriptures to be written by Divine inspiration, they do not believe any man to have the Spirit of Christ to guide him.

We dined at the place where the meeting was held, and Simon Estes conducted us to Raymond, to Obadiah Gould's. We attended the meeting, the 19th, in which I was silent, till near the close, when I said, this oppor-

tunity may yet be profitable to some, if they consider what the attention of the mind has been to; whether it has been directed to the Master, or whether it has been to the servant. Is not the Supreme Being, the right object of worship, and should the attention of the mind be placed on the creature instead of the Creator? I fear there has been loss sustained by many, both preachers and others; by some, from entertaining a strong desire to hear, and by others, to be heard, and thus indulging the craving of natural inclination. Some may be or have been induced to say, 'Thus saith the Lord,' and the Lord never sent them, but what is delivered is a gratification of sense, and gratifying to nature. Can we, by nature, do the acceptable will of Heaven?

My mind had endured much humiliating exercise in the meeting, and was enabled to wait to know my allotted duty; and way opened for me to clear myself with a short testimony."

The caution which John Heald in this instance extended to those who might not have rightly improved the time of silence, is one of wide application both within the pale of our Society, as well as without. Many thoughtful persons of other religious professions have regretted the absence in their meetings for worship of intervals of solemn silence in which the heart might enter into communion with our great Creator, without the attention being constantly engaged in outward performances. It has become so customary to confound the idea of worship with preaching, praying, &c., that many do not think of the possibility of performing that great duty without these accessories, which are by no means essential. Hence, if the preacher is absent, they think no worship can be performed. It is interesting to note from time to time, evidences of the attention of others being drawn to this subject. In a recent number of *The Christian Union*, there is a communication by a professed minister of another religious society, in which the writer says:—

"I would like to put in a plea for stillness as a spiritual reality having a title to recognition in both public and social religious exercises. 'The Lord is in His holy temple: let all the earth keep silence before him.' Here is an expression for something as profoundly real and as clearly necessary as anything indicated in the other scripture, 'In His temple doth every one speak of His glory.' What speech, indeed, cries out for God like the silence of a deeply reverent soul? We have, then, a silence which is of faith, and which is not sin.

"Our Quaker brethren have seen this very clearly, and have borne a solemn testimony to the truth and import of silent service. All Christians, doubtless, recognize the same truth in their closets, in their private meditations; and to this recognition they owe much of whatever is enlivening in their religious conferences.

"The chief trouble in the case seems to be that the faithful are looking for God to give fellowship and stimulus only in speech. Therefore they rule out, with a kind of impatience, all intervals of stillness from their reckoning of profitable and comfortable communion. Their communion is with the Father and the Son, not in the unity of the same Spirit brooding silently in the hearts of all; but in the unity of the same Spirit speaking by some mind and mouth, by whose means they glorify God.

"Now as all good words are generated silently in the laboratory of the soul, they should be waited for in no unbelieving, barren and impatient way. Stillness, even in the social re-union, should be at once and frankly elevated to the sphere of faith and responsibility. Why does not some one speak—pray—sing? Because all are keeping silence before God—speaking, praying, singing in the spirit. By-and-by the gift of tongues will come, and they will teach and admonish one another."

We resume the extracts from the journal: "20th. At Windham, I warned the people against trusting in any opinions for safety while they know an indulging in wrong doings; nor in imputative righteousness, without they faithfully endeavor to yield obedience to divine requiring. O the delusion there is in the doctrine of all being saved, and having Christ's righteousness imputed to them, though they indulge in that they know to be wrong! Shall not the Lord of all the earth do right? Shall those who indulge in every abominable thing that inclination leads into, be made partakers with the righteous who have been faithful unto death?"

(To be continued.)

*Japanese Tea.*—A blue book, issued under the auspices of the British Government, the compilation of Consul Robertson and Secretary Lawrence, of the British service in Japan, contains some interesting particulars of the cultivation of tea in that country. It appears that the plant has been grown in Japan for at least a century and a half, but previous to the opening of the country to foreign trade, little attention seems to have been given to the plantations. During the last seventeen years, however, the cultivation has been rapidly extended, and Mr. Robertson estimates that, should no unfavorable reaction set in, an increase in the production to the extent of about 15 per cent. per annum may be counted on for the next few years. What the actual yield amounts to there appears to be no means of ascertaining. The best tea, we are told, is produced in Yamashiro, a small province about ninety miles long by five and twenty broad. Other provinces produce a much larger crop, but the smaller yield of Yamashiro is of more value on account of its superior quality. The reason seems chiefly to be that the climate of this province is very mild as well as damp, snow falling but rarely, and seldom or never to a greater depth than an inch. But the quality depends largely also on the nature of the soil. In conversation with Mr. Lawrence, a native grower, he estimated the amount of land in Yamashiro capable of producing tea of the very best quality at no more than twenty-five acres, of which he himself possessed about a tenth part. He also estimated the entire yield of the province as worth about £300,000, two-thirds being of

good quality. But, although the extent of land under tea cultivation is yearly increasing, he did not expect an increase of the first quality tea. There is not soil of the right kind to produce it. Tea is planted from the seeds, which are gathered in the autumn, when the nuts containing them have attained a full dark color. The nuts are well dried until they open, and then stored until March, when the seeds are sown. According to a Japanese work, quoted by Mr. Robertson, the ground should be prepared as for vegetables, well manured, and laid out in ridges. A hole about two feet in diameter should be dug, and the seed placed therein, mixed with guano to keep off the moles. The plant shows up well in about fifty days; at the end of the first year it attains a height of about two inches; at the end of the second year about nine or ten, throwing out two branches. The third year it grows to about a foot and a half, with five branches. It should never be allowed to exceed five feet. In the fourth year the leaves are first gathered. According to the information collected by Mr. Lawrence, "the older the tree the better the crop. The trees which produce the tea worth five dollars the pound in Minobei's plantation are, he told me, from 400 to 500 years old. In these the trunks are from five to six inches in diameter. This plantation has been possessed by Minobei's family for six generations." The picking begins in different districts at different times. In Yamashiro, the first picking occurs in May, and as many as four crops are gathered during the year.

Japanese tea is exported almost exclusively to America. The leaf naturally is rather green than black, and the Japanese, as yet at least, are not adepts, as the Chinese are, in the art of coloring. Indeed, they seem to be very unskilful even in the proper preparation of the leaf. In China, in the preparation of black tea, the leaf is taken when fresh, wetted and put into baskets, where it is allowed to ferment slightly; but the Japanese have not yet adopted this method, and when the teas reach the foreign merchant they are no longer in a fit condition for undergoing the process.

Selected for "The Friend."

*To Friends of the Foremost Rank of the Rising Generation, and those in the Prime of Life.*

The following, from "Memoirs and Letters of Samuel Fothergill," though not particularly addressed to Friends hereaway or of this day, contains matter suggestive and profitable, and well worthy of the serious consideration of us all:—

"Let, I beseech you, the seeming foremost rank amongst you *look closely* to their own steps, and consider carefully whether they have not *by some means* contributed to the general decay of lively zeal and care, through their own declension and lukewarmness. Return therefore, I beseech you, oh ye chiefs amongst the people, to your first love, and do your first works, lest greater desolation ensue, and He, who walketh in the midst of the seven golden candlesticks, come unto you quickly, and remove yours out of its place; for why should the candlestick remain, when the light and lustre of the candle is extinguished? And, dearly beloved Friends of the rising generation, and ye in the prime of life, suffer and receive the word of exhortation from one who tenderly loves you. Remember your Creator and your Judge; let

not the foolish amusements, or vain conversation of this world, prevail to turn you aside from your great and everlasting interest. Remember there is not any thing of this world can lay the foundation of eternal peace; it is an earnest, humble seeking after the sanctifying Hand, and submission to its virtue, which can alone fashion you as vessels of honor, and fit you for the heavenly kingdom; *cherish the secret drawings of Divine love; be not ashamed of its tendering, restraining effects; why should you sell your souls for a thing of nought? for such will be the smiles and frowns of this world in a day that is hastily approaching.* Let not, therefore, the evil example of others, nor the reproach of the scornful, prevail to your hurt, but retain the fear of God, which will keep the heart clean, and be an excellent enduring treasure, when everything else shall vanish as a vapor."

*The Meinam.*—The great river of Siam though of immense value to the country, is of limited advantage for the purposes of navigation. A bar at its mouth obliges all except the smaller vessels to find anchorage in an open roadstead from six to ten miles from the shore. If the bar is once crossed, however, there is deep water and easy navigation, even for ships of the largest class, into the very midst of the city of Bangkok, thirty miles from the mouth of the river. Formerly it was navigable for a much longer distance. The ancient annals of Siam report that in the seventh century, Chinese junks ascended the Meinam as far as Sangkhalok, which is a distance of 360 miles from the sea. At present the river is navigable for only about sixty miles. There are about ten waterfalls within the space of seven or eight leagues, but non impassable, and during six months of the year the great floods cause them to disappear.

These great floods, the regular inundation of the Meinam, constitute the great event of the year in Siam, as does the inundation of the Nile in Egypt. An area of not far from twenty thousand square miles of territory is enriched by this annual overflow, and so enriched as to make it, in fertility and productivity, the very garden of the world. It is safe to say that no equal area on the face of the globe exceeds the valley of the Meinam in possibilities of vegetable wealth. Some of the phenomena of the great inundation have been collected and recorded by Sir John Bowring. He says: "The Meinam has its annual inundation. Charged with the rich soil which it brings from the interior, in the month of June its waters begin to rise, and in August overflow the banks to a height sometimes exceeding six feet above the ordinary level. In the first public audience I had with the king, he called my attention to the inundation of the river as the main source of the fertility of the soil; the rice fields become green and more promising as the waters spread which generally remain till the month of November, the land having the appearance of a lake. Boats traverse it in all directions, temporary canals being formed among the rice fields to facilitate their circulation. Palliox affirms that though the high lands are submerged for several months, the lower regions of the country, at a distance of thirty miles from the sea, are never inundated, which he attributes to the strength of the tide, which in rising, drives back the descending water with an irresistible force, and at the ebb the



make their way by the ordinary stream to the ocean, so that they have no time to spread themselves over the adjacent lands. A failure of the inundation is ruin to a large portion of the rice-crops.

But the country sometimes suffers fearfully from these inundations. That of 1831 nearly destroyed all the sugar plantations, and three or four feet of water continuing to cover the face of the country, almost all the cattle perished. The rice harvest was seriously affected, and the finest fruit trees swept away, so that it was said only one durion tree was left in Siam. But fruit abounded, fruit of singular variety and excellence in 1855, and the mischief of the floods appeared to be wholly repaired.

When the waters of the Meinam are supposed to have reached their highest point, the king deputed one hundred Bonzes (Buddhist priests), who are instructed to command the inundation to proceed no further. These functionaries embark on state barges, issue the royal mandate to the waters, bidding them turn back in their course, and they accompany their intervention with exorcisms which are sometimes ineffectual, and show that the falling of the waters is no more subject to the commands of the sovereign of Siam than were the tides on the British shores controlled by the Danish king."

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 191.)

"1830. Fifth mo. 1st. Deep and painful are the baptisms through which those who are called to be mouth to the people have to pass, even as it were to go down to the bottom of Jordan, having the earth with her bars about them. Yet if mercifully favored to feel that the everlasting arms are underneath, the tribulated mind will be supported in and through all, having the consoling language of our adorable Redeemer verified in its experience. In the world ye shall have tribulation, but in me peace. These, though they may be brought to the state David was in when he said, My flesh trembleth for fear of Thee; and I am afraid of Thy judgments; they may feel constrained, though in weakness and fear and trembling, to tell unto Jacob his transgression, and to Israel his sin; yet these, amid all their secret conflicts are at times comforted with the assurance that the Saviour's grace is sufficient for them; and made to feel that through the strengthening power of the Lord Jesus, they can do all things He requires. Oh! may the Lord Almighty, in the riches of his love and mercy, abilitate his poor servant, who feels herself less than the least of all saints, to fulfil His glorious will, and serve Him faithfully in the work of the gospel, that so the ministry received may be fulfilled; and in the awful day of chastening judgment, my soul being clear of the blood of all men, may be admitted into that glorious holy city, which needeth not the light of the sun nor of the moon, but the glory of God doth lighten it, and the Lamb is the light thereof."

While it is most true, as S. H. represents, that those "called to be mouth to the people"—one channel of communication between Christ the Head, and the church—have to experience "deep and painful" and self-abasing baptisms, wherein no flesh can glory, like to going "down to the bottom of Jordan"

truly, yet at the same time, as she also sets forth, there are none who in seasons of their Lord's condescension can more rejoice in Him; more set up Ebenezers of gratitude and praise to Him; neither are more permitted and strengthened to bring up stones of precious memorial to His eternally glorified and excellent name. It is those who deeply suffer with the Saviour, whether ministers or not, that shall reign with Him. And the lower the foundation of the spiritual building, through deep digging, is laid upon Christ the Rock, the more will such be enabled to withstand assailing storms and to rejoice in Him even after the experience of David's joy: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praises unto our God." Again it is written, "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." And it was the dying testimony of James Naylor, "There is a spirit which I feel" that "never rejoiceth but through sufferings; for with the world's joy it is murdered." "In God alone it can rejoice, though none else regard it, or can own its life." "I found it alone; being forsaken."

May these truths take fast hold of our minds; remembering that the will of the Lord—whatever it calls for or leads into—and our true interest and happiness are inseparable. Surrounded as we are by the genial attractions of time and sense, there is great danger of our almost insensibly becoming leavened more or less with them and into the spirit of this world, so as not to keep clearly in view what life is for, and whether the great work of preparation is keeping pace with the rapid advance of the great end. The love of ease and self-indulgence, so harmonizing with the propensities of our fallen nature, are strongly antagonistic to this needful and pleaded for suffering and baptism, and faithful maintenance of the cross of Christ which crucifies to the world and the world unto us. Moreover all the art and device of the cruel enemy is brought to bear upon our incipient faith, our weak and struggling resolutions, perhaps again and again formed not to indulge therein, lest we lose our hold on the crown unspeakably precious and immortal. But how should such be helped and encouraged by the interrogatories, Can we love the world and Christ our Master too? Can we be heirs of two kingdoms? Can we avoid the indispensable judgments of the Swift Witness for Truth upon the transgressing nature, and at the same time become the new creatures we are called to in Christ Jesus? Can we expect, if neglectful of Him in the day of His mercy, that we can escape His final justice? Or can a few short years of pleasure so-called, or even of prosperity in this unsatisfying and deceitful world, counterbalance for an eternity lost of peace and bliss and joy forever? These questions seriously and truthfully answered, would almost disarm the man of sin with his fallacious reasonings within us.

Then let us be faithful to the Lamb of God, who taketh away the sin of the world, by submitting to His turning, cleansing, refining, sanctifying, all-powerful hand upon us. Let us patiently endure tribulation after tribulation, baptism upon baptism, chastening added to chastening, if thereby repentance unto life,

and grace to help in time of need, may but be our richly compensating experience. For, be it remembered, the Lord of life and glory first endured the "contradiction of sinners against himself, and though rich, for our sakes became poor; and hath promised still to be with His in the furnace of trial, to comfort and sustain; who though he maketh "the depths of the sea a way for the ransomed to pass over;" hath also said, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

To Ann Jones.\*

Philadelphia, 7th mo. 16th, 1830.

My Beloved Friend,—Thine of the 12th I received this day, very opportunely as I conceive; as faith and hope were well nigh spent, and so great the poverty and desertion my poor mind was in, I was almost ready to sink. It seemed to strengthen my faith a little, and to confirm my hope, that He in whom I have believed, would not wholly forsake or give me over to be tempted beyond what he would preserve through. Ah! potent indeed is that grand adversary who beguiled our first parents, and who does still endeavor to destroy those who are concerned to seek after a better and an enduring substance. These had need to prepare their souls for temptation, by humbly waiting for the arising of the Spirit and power of their Redeemer; which is and ever will prove a standard against him. I feel no disposition to complain, my dear friend, of any or all the provings and trials from within or without which have been mine, or may yet await; though these have been such, at seasons, as have caused deep searching of heart, and I have been ready to query, why am I thus? In the midst of all this so lonely has been my situation, I scarce dare to speak to any of my friends of any of these things. Had thou been in reach, as I said in my heart, I could unbosom these feelings unto my dear mother, and she could perhaps understand me. Sometimes I have been bound to show myself, and at others have had to suffer deeply.

In order to strengthen up this feeble frame if possible by a change of air, I have passed a few days in Jersey. While there, I was at my dear friend E. Collins'; who is much as when we were there. She seemed entirely comfortable; and said she had not a wish for a change. Said, too, that all her bed had been made by Him, who had been her morning light, and the strength of her life; and who, I doubt not, will be her evening song. So that, as I said in my heart, if such may be my evening, surely all that can be done and snuffed, will not be too much to endure. She desired her affectionate love to thee. In attending their Monthly Meeting I was brought into a great strait; for I was obliged to give proof of my love to my divine Lord by bending at His holy footstool. No one near me knew me; but, through adorable mercy and help I returned home sweetly consoled in spirit. At Cropwell and Moorestown had poor, dull seasons. The people are so earnest to gather the riches of this world, that those which neither moth nor rust can corrupt I fear are but little sought. Oh! when I consider these things and my own danger, how do I crave preservation, let the purifying dispensations be as bitter as they may, rather

\* Who was then on a religious visit in the State of New York.

than to settle on my lees in an unconcerned state, while the seed, the pure immortal seed, is oppressed even as a cart with sheaves. Truly so many and so great are the dangers which surround us, that had we not just such a great and merciful High Priest, we must surely perish; while without His daily support how could we be kept alive? We are poor prisoners; without any capacity to think any thing good as of ourselves, yet prisoners of hope; and provided with the stronghold, unto which we are invited to turn; and as we accept the invitation we realize the gracious promises of the gospel, and are enabled, through faith, to participate in the joys reserved in heaven for those, who through many tribulations, and having their robes washed in the blood of the Lamb, are clothed in white, and bear in their hands the victor's palm, ascribing 'salvation and strength to the Lamb.'

Dear E. Pitfield is well, I believe, and so far as I know, doing her Master's bidding. The prospect of seeing thee is pleasant; but it is so closely associated with thy departure home as to cause mingled emotions of joy and grief. Thou wilt live in the hearts of some of us when far separated; and I trust wilt remember us for good before thy Father's throne. Be pleased to continue thy care for thy little friend, who feels less than the least of all the flock and family; and alike unworthy of the many mercies bestowed by a kind Providence, as of the affection thou hast for her.

Affectionately farewell,

S. HILLMAN.

P. S.

'My fears and doubts and cares, are known, O Lord, to thee,  
Give me but strength to do thy will, and that sufficeth me.'

is a couplet I have somewhere seen, which seems to me to be so accordant with my feelings as to induce me to pen it here. My heart often so speaks.

(To be continued.)

*Jaguars.*—A number of Jaguars, forced probably from the woods by the scarcity of game since the destructive hurricane, had been committing great havoc among the goats, pigs, &c., belonging to the inhabitants [of Blewfields, Central America.] In order to put a stop to these depredations, traps were set in the most likely places, but for a long time without success. However, one night, an old lady, one of the last of the original white settlers, hearing a commotion among her live stock, ran out to see what was the matter; her surprise, no doubt, was great when she found herself face to face with a large jaguar. She did not lose her presence of mind, but flourishing an umbrella, the only thing she had in her hand, she suddenly opened it full in the animal's eyes; upon which he was so startled, that possibly desiring to escape, and seeing only one opening, he immediately sprang through the door of the trap, which closed upon him securely, and the next morning he was executed without difficulty.—*Wickham's Journey.*

A good man showeth favor and lendeth; he will guide his affairs with discretion. Surely he shall not be moved forever: the righteous shall be had in everlasting remembrance; he shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord.

#### A REVIEW OF LIFE.

I'm thirty years of age to-day!  
The thought is full of pain—  
How much of life has passed away!  
How little is the gain!  
The gain that *Everlasting Love*  
Would crown with endless bliss;  
The treasures of the world above,  
The crowning joy of this,—  
The few short years of childhood too!  
Of manhood's opening flowers!  
Oh hadst thou naught, my soul, to do  
But sleep the golden hours?

Alas! hadst thou a willing heed,  
In earlier life, have given,  
To mercies which alone can plead  
Before the bar of Heaven;  
An early sacrifice had then  
Been offered up to Him,  
Who loveth more the gift, than when  
The "lamp of life" is dim.

Then thou hadst early learned to know  
The paths of "peace in God"—  
The living fountain streams that flow  
Beneath His chastening rod;  
A drinking deep to thirst no more,  
A living, not by bread alone—  
A laying up a goodly store,—  
The treasures of the world to come.

Then youth had been a joyful spring,  
With all its buds and flowers,  
Whose cruel storms would only bring  
The soul-refreshing showers.  
And thou hadst hoped, in summer heat  
Of manhood's ardent noon,  
To bind the sheaves of golden wheat  
And bear the harvest home.  
But be it thine to work and wait  
And hope still tremblingly,  
That though the offering come so late  
The *Master loveth thee.*

#### IF WE WOULD.

If we would but check the speaker  
When he spoils his neighbor's fame,  
If we would but help the erring  
Ere we utter words of blame;  
If we would, how many might we  
Turn from paths of sin and shame!

Ah, the wrong that might be righted  
If we would but see the way!  
Ah, the pains that might be lightened  
Every hour and every day,  
If we would but hear the pleadings  
Of the hearts that go astray.

Let us step outside the stronghold  
Of our selfishness and pride;  
Let us lift our fainting brothers,  
Let us strengthen ere we chide;  
Let us, ere we blame the fallen,  
Hold a light to cheer and guide.

Ah, how blessed—ah, how blessed  
Earth would be, if we'd but try  
Thus to aid and right the weaker,  
Thus to check each brother's sigh  
Thus to talk of duty's pathway.  
To our better life on high.

In each life, however lowly,  
There are seeds of mighty good;  
Still, we shrink from souls appealing  
With a timid, "if we could";  
But a God who judges all things  
Knows the truth is "if we would."

#### Scientific Notes.

It is said that a stone suitable for houses, and rivalling in quality and texture the best Turkey stone, has been discovered in immense quantity in Newfoundland.

*The Oldest Coin.*—H. N. Humphreys says: "By a very high authority, an Ionian coin of the city of Miletus, now in the British Museum, has been considered to exhibit marks of more ancient fabric than any coin hitherto

Original.

discovered." The type of this coin, which is probably of the 8th century B. C., is a lion's head, frequently associated by the Greeks with their mythological legends, especially in the worship of Cybele. It is a gold coin, and of very rude workmanship.

*Accidents in Wood-working Machinery.*—Owing to the high rates of speed at which circular saws, and the cutters of moulding machines are run, accidents are frequent. Indeed most of those who have long been employed in wood-working mills, carry about them scars, which indicate that they have learned caution by the things they have suffered. The majority of accidents are the result of carelessness. In a recent work by I. Richards, on Wood-working Factories, there are some interesting observations respecting the connection between the mental characteristics of the workman, and the liability to accident. Men who perform their duties in a mechanical way, whose minds are apt to become absorbed in matters foreign to the work they have in hand, are specially unsuited to attend upon a circular saw. I. Richards says, that by attentively observing the dispositions of the workmen, he was enabled to reduce the accidents in a large establishment to a minimum. Whenever he detected a man day-dreaming or engrossed in thought, and found it to be the result of his natural temperament, he gave him some less dangerous employment, and kept those who were always clear-headed and attentive, to work the circular saws.

*Loss of Power in Machinery.*—Professor Jenkin, of Edinburgh University, in a recent address to his students, called their attention to this important subject. In a cotton mill, a portion of the power goes to drive the engine itself, a portion to drive the shafting, a portion to drive the scutching, carding, roving and spinning machinery, and a residuum is employed in actually scutching, carding or spinning the cotton itself. We are so accustomed to consider the work done in driving, say the carding machine, as useful work, that it may be a little difficult to see the distinction, between the work of driving the shafts, drums and levers of the machine, and the work of actually carding the cotton. The only really useful work, is the work of dragging the fibres of cotton into parallel directions. This would require some power, even if our machines were so perfect as to be without friction. The overcoming of this friction, and of resistance in the bearings of the shafting is a waste of power, though inevitable. To ascertain what this waste really amounts to, an experiment was tried in a large cotton factory in Bolton, one-eighth of which was placed at the Professor's disposal. The machinery of this one-eighth was kept running with the rest of the mill, but the 20,000 threads of cotton which it would have spun were broken off, so that it did no work, and the difference in the power employed was carefully noted. The conclusions at which he arrived were, that more than one-third of the whole power of the steam is required to overcome the friction of the engine and shafting alone. More than one-half of the power is spent in driving the machines used in the preparation and spinning of the cotton. Less than one-sixth, perhaps as little as one-tenth of the whole power, does the actual work of preparing and spinning the cotton, the other five-sixths or nine-tenths being wasted.

*Purification of Drinking Water.*—Water may

Selected.

contain a large quantity of peaty organic matter—as much as 4 or 5 grains to the gallon—and be harmless; whilst a very small fraction of this quantity of another kind of organic matter may make it a deadly poison. Soils generally are acid, and the drainage-waters from them are comparatively harmless. But, under conditions which are often found in tropical countries, putrefactive decomposition will commence, and malaria be the result. In the drainage-water from such a tract of country, the germs of fatal diseases are almost certain to be present.

That the poison is in the water, rather than in the air, is well illustrated by a circumstance related by Dr. Woods. Two ships were dispatched simultaneously with troops from Algeria to France, both under similar circumstances, except that the supply of water had been drawn in one case from the low marshy lands where ague was prevalent, whilst the other ship had taken water from a locality situated at a greater elevation, and where the disease was unknown. The passengers on board the first transport were quickly seized with remittent fever, whereas no case of illness occurred on board the second vessel.

To remove the putrefying organic matter from water, a writer in the *Chemical News*, recommends a mixture of permanganate of potash, and sulphate of alumina. He says he has seen the sewage of large cities converted by such means, in the course of a quarter of an hour, from an offensive-looking, vile-smelling liquid, into water bright, clear, inodorous and tasteless, and so free from injurious matter as to allow delicate fish to live and thrive in it.

For "The Friend."

### Degeneracy.

It is cause of mourning and sorrow, to consider the declension from first principles, that is taking place in our once highly favored Society; more especially in England, where were first raised up those worthies who proclaimed the everlasting gospel of our Lord and Saviour Jesus Christ in its purity, after the long night of apostacy and ritualism, in which the professing church had been involved. Though there had been some advances made from Romanism before, it was left for George Fox, and his coadjutors, to proclaim to the world again, that pure spiritual religion and worship, so abundantly testified of by Christ and his apostles in the New Testament. They not only proclaimed it to others, but exemplified by their lives and conduct its efficacy, and showed to the world their sincerity by suffering for their principles, which they considered of more value than their natural lives. Not only our first Friends, but since their day, there has been raised up in that land, down to but a very few years back, those who have stood, not only in words, but in their lives, for the same blessed cause and principles; and some, in a particular manner, warned Friends, over and over again, of what has now come upon them there; who, by the spirit of prophecy beheld the degeneracy that was coming on our Society in that country. Of these, we may name the following devoted ministers of the gospel of latter time, who were concerned thus to warn them:—Daniel Wheeler, Sarah Lynes Grubb, Thomas Shillitoe, George and Ann Jones, and John Barclay, who have no doubt gone to their everlasting rest in heaven; and their predictions, alas! how soon have they come to pass. The pro-

ceedings of the conference of the members of London Yearly Meeting show, that things have got to a low ebb there, as far as the principles of our religious Society are concerned. They seem to have let fall one principle after another, until there is very little left of true Quakerism, or pure spiritual Christianity but the name. Oh, how has the gold become dim—how is the most fine gold changed; they have gone back nearly to what early Friends came out of; and now, instead of waiting on the Minister of the Sanctuary and listening to His teaching, they seem to prefer to listen to the teaching of poor, fallen, finite man; and to the reading of the letter of the Scriptures, and to the explanations that men can put on them; instead of looking to that source of whom it was said formerly, "and He opened their understandings," that they might understand the Scriptures," and not to the intellectual powers of man. The scribes and pharisees read the Scriptures in their synagogues every Sabbath day, and yet neither understood them nor obeyed them. Well might the Lord say of them, as he did by the prophet to his degenerate people formerly: "My people have committed two evils, they have forsaken me, the Fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water;" substituting the teaching of men for the teaching of the Holy Spirit, which cannot err. And it might be said of this people as it was of Israel of old, "I have spoken unto you, rising early and speaking, but ye have not hearkened. And the Lord has sent unto you all his servants, the prophets, rising early and sending them, but ye have not hearkened nor inclined your ear to hear." The world has made sad inroads on our Society, in England as well as in this country; they have ladened themselves as it were with thick clay; which made the prophet cry out formerly, "Oh! earth, earth, earth, bear the word of the Lord," to some in like condition. For I believe, when the Lord shall turn again the captivity of Zion, we will be again redeemed from the earth, as it was with the company that John saw, who "were redeemed from the earth," or earthly nature, and "redeemed from among men;" it was such as these who were permitted to stand with the Lamb upon Mount Zion above, with harps in their hands, and sung the new song before the Throne. Though things look very discouraging at this time in our Society, I still believe there will be a remnant preserved who will not bow the knee to the image of Baal. Though the Lord said of his people formerly, "My people are bent to backsliding from me;" yet He says, "How shall I give thee up, Ephraim! how shall I deliver thee, Israel! how shall I make thee as Admah! how shall I set thee as Zeboim!" which shows the great mercy and compassion of the Lord for his people formerly; for as the prophet said, "It is of the Lord's mercies that we are not consumed, because His compassions fail not;" so we might say now. And as the Lord turned again the captivity of Israel formerly, so, I believe, He will again visit us, and raise up Ezras and Nehemiahs, who will again build the walls of our Zion, and set up the gates thereof. But we must first turn unto Him with all our hearts, and put away the strange gods from amongst us, and serve Him alone. That is, we must put away all of our own inventions in religion and worship—the

contrivances of man—and all will worship, and come back to that pure spiritual worship instituted by Christ himself; which He unfolded to the woman of Samaria when personally upon earth, and which was practiced by Friends in the beginning of our Society, and from then to the present time, by all faithful Friends. I believe, if those few in England who wish to stand for the original doctrine of Friends, would stand firm and have the zeal and courage to face opposition which early Friends had, and not give away their strength in any way, by going in with any of these new things by which some in this day are endeavoring to improve old-fashioned Quakerism, that things would soon be different there. For their and our encouragement, I want us to remember how it was with Richard Davies, who stood alone in Wales for some time, though he seemed to be set upon on every side by opposition of different kinds; but through all, he patiently and faithfully maintained his testimony; and in time there was a large meeting gathered there of faithful men and women, who were willing to suffer with him for the good cause which he had espoused, of truth and righteousness in the earth;—and so it was in the early days of our Society, in a great many other places. Wherever there were faithful Friends that patiently and faithfully bore their testimony before the world, and in the face of all the opposition that could be brought to bear against them, they soon became as a city set upon a hill, that could not be hid, and there was a gathering unto them of many seeking souls, who had been wandering up and down, seeking the living amongst the dead—the dead forms of an empty profession—going from one set of forms to another, yet not satisfied, but burdened and groaning under their sins; and when they found our crucified and risen Lord, and his spiritual religion and worship unencumbered by forms and ceremonies and outward observances, as practiced by Friends, which they had so long sought in vain, they joined with them in upholding it before the world. So now, if the same standard was again set up by Friends,—the same doctrine and testimonies faithfully maintained, and the same everlasting gospel proclaimed under the same authority as it was then—there would, I have no doubt, be a gathering again of those who are weary with empty forms and outward performances, "which can never make the comers thereunto perfect." But it is not worth while for us to endeavor to increase our numbers, or even to retain what we have, by lowering the standard of Quakerism to suit the world and the worldly-minded professors, who want an easier way than that east up for the ransomed and redeemed to walk in; for there is enough already of that kind of religion in the world. But what is needed now is, pure spiritual Christianity revived—that set up by Christ himself, and practiced by the early Christians and by faithful Friends—not the mere will-worship of man, or the forms and ceremonies set up in the apostacy.

J. H.

Ohio, 1st mo., 1874.

*Forests and Rainfall.*—George May Powell, chairman of the Committee on Forestry, read the following report:

Some remarks made at the club two weeks ago, seem to call for the following statements. The Oriental Topographical, in the service of

which I was when I wrote the letter from Mount Lebanon (some points of which were then discussed by the club), has no connection with the general government, nor with the British society, its American branch or any other of the worthy organizations doing so much good in that Eastern field, both for science and for Bible study. This corps is a private, independent corporation. With regard to the acid mulberry, granting that it must be confined to Southern climes, and that it is short-lived—neither of which I think is correct—I would suggest, that as this club is a part of the American Institute, our Southern friends may have some interest in the matter.

The inaccuracy of the statement that the great size of the grapes grown in the vicinity of Hebron is owing entirely to the manner of trimming, will be seen by any one examining the grapes grown in any other part of Asia or Africa. In many portions of these regions the grapevines are trimmed in precisely the same way as there, but nowhere else are the grapes, as far as I have seen, half as large as these.

The statements of Dr. Smith, of the great fertility of the soil of Palestine (specimens of which the Oriental Topographical Corps has, and, if the club please, will exhibit), are, I am sure, borne out by the facts, where culture and water are applied. The portions where culture and water are applied are small in comparison with the whole country, but they are rapidly increasing both in size and number. In relation to trees promoting rainfall, permit me respectfully to submit a few of the bewildering number of "stubborn facts" on this head. Palestine, portions of Europe drained by the Elbe, and of this State drained by the Hudson, and also portions of the Ohio Valley have been deforested. The Jordan is four feet lower than in the time of Josephus. The Elbe is ten feet lower than when its banks were clothed with trees. Dry cultivated lands are in the former beds of perennial trout streams in the Adirondacks, and the length of the season of navigation of the Ohio is not only reduced one-half, but that half is available only for boats of half the size of twenty-five years ago. On the other hand, the French in Algeria, and the Austrians and Egyptians in portions of their countries, have vigorously pursued a tree planting policy, and in each of these lands several rainy days have been added to the year. By the same policy in Utah, Salt Lake has been raised seven feet, and the streams greatly increased in volume. Humboldt significantly calls attention to the same classes of facts noticed in his travels. Turning from facts to philosophy, it would certainly seem probable that trees would promote the good effects of rainfall by their roots loosening the soil, so that, like a sponge, it should absorb the rain, preventing its sudden plunge into the streams, causing freshets, and retaining it to prevent droughts; the roots also clasping the soil and preventing its being carried to the streams to impoverish the hills. The trees in turn, through their leaves, gradually pump back the moisture into the air, and by their cooling influence on the air help to compress the aerial sponge, bringing the moisture down again, and by this double action regulate the rainfall, as the governor regulates the steam-engine. The experiments of Von Pettinkofer and other German and French botanists demonstrate that the leaves thus pump a greater volume of moisture into

the air in a given area, where there are forests, than the rainfall itself, showing that the deep fountains of the streams are thus made to subsolve the distribution of the life-giving water.

The general opinions expressed on this subject coincide, in the main, with those put forth by Mr. Powell. All agreed that trees, whether forest or fruit, tended to promote the fertility of the soil on which they grew. Some, however, said that corn was quite as effective as trees in regulating the rainfall, and they expressed a decided preference for its cultivation.

Selected.

It is a circumstance worthy of observation, that the Discipline of our Society, can never be faithfully administered, where the peculiar testimonies are not strictly maintained. A neglect of any one of these testimonies, whether it be as regards plainness in dress, address, or manner of living; the known scruple of Friends against war, oaths, an hireling ministry; moderation in trade and business, or the due attendance of our meetings for Divine worship, necessarily disqualifies a person for laboring to reclaim those who may have violated the rules of the Society in other particulars. Hence it becomes highly important, that all those who are actively engaged in the affairs of the church, should exercise a watchful care over their own conduct, and that of their families—that, as far as lies in their power, no occasion of reproach may be brought upon the high profession we make of being the self-denying followers of Jesus Christ. And as we believe the Discipline to have been instituted in the wisdom and under the guidance of the Holy Spirit, and founded upon the restoring love of the Gospel, so nothing short of this influence of a degree of the same Divine Spirit, can qualify for duly administering it.

### Birds and their Food.

#### THE VORACITY OF INSECT LIFE.

Some interesting information relating to the ravages of insects, was given says the *London Times*, by C. O. Groom Napier, to the House of Commons Committee of last session on the protection of wild birds. In 1782 the caterpillars of the brown-tail moth were so numerous as to defoliate the trees of a very large part of the south of England. The alarm was so great that public prayers were offered in the churches that the calamity might be stayed. The poor were paid one shilling per bushel for collecting caterpillar's webs, to be burnt under the inspection of the overseers of the parish; and fourscore bushels were collected daily in some parishes. The brown-tail moth is a beautiful little white insect, about an inch in expanse of wings. C. Napier noticed that in 1853 it defoliated about 20 feet of a hedge near Parkstone, Poole; and in 1855 the caterpillars riddled and deprived of their leaves two plum trees in his garden at Lewes, one of which died. The caterpillar of the gamma moth is one of the most injurious to garden plants; it principally feeds at night, and, concealing itself by day, is unperceived. The gamma moth overran France about a century ago, and devoured a very large proportion of the crops, but fortunately, the corn was not attacked. The antler moth is sometimes extremely destructive to grass crops. Mr. Napier once saw millions of these on the Wrekin, and in the following summer

the grass of that mountain was in a miserable state. The lackey moth is very destructive to filbert plantations, cherry orchards, at other tree plantations. The buff tip, the cabbage moth, and the small ermines are very destructive to the leaves of fruit trees at garden shrubs.

But, on the other hand, the benefits derive from the labor of some insects should not be overlooked; some species feed only on noxious weeds, and others prey on still more noxious insects. One of the greatest friends of the agriculturist is the family of ichneumon flies which lay their eggs in living caterpillars, in which they are hatched, thus destroying them; although the caterpillar, after being "ichneumon," has still a voracious appetite. The caterpillars which feed on the cabbage eat twice their weight in a day; the larvae of some of the fleck flies eat a much larger proportion than this. The productive powers of insects vary very much. Some lay only two eggs; others, such as the white ant, 40,000,000, laying them at the rate of 60 a minute. The queen of the hive bee is capable of laying 50,000 in a season; the female wasp 30,000. The majority of insects, however, lay but about 100; in general, the larger the insect, the fewer eggs it lays. Most insects have two generations in the year; some have 20; others take seven years from the time the egg is laid until their natural death in perfect state. But probably not above five per cent. of the eggs laid become perfect insects.

Of his kind the daddy-long-legs is one of the most destructive, especially in France; it feeds on the roots of grass, and C. Napier in 1859 noticed meadows in La Manche devastated by it. The starling is a bird most useful in destroying these larvae, and those of the horse and cattle flies. The orthopteron insects, of which the locust, grasshopper and cockchafer are examples, are very destructive. The numerous species of grasshoppers lessen the amount of our grass crops. Locusts are seldom found in England now in sufficient numbers to do any damage, but they have done considerable damage here in former generations. Their greatest enemies are the starling and the rose-colored pastor, which follow them in flocks and decapitate them by hundreds. The beetles are immensely numerous, as regards species. In 1574 the cockchafers gathered in such numbers on the banks of the Severn as to prevent the working of the watermills. On another occasion in Galway, they formed a black cloud that darkened the sky for the distance of a league and destroyed the vegetation so completely that summer seemed turned into winter. They made a noise resembling the sawing of wood. The people, threatened with famine were obliged to devour them. In 1804 they were alarmingly numerous in Switzerland. The female lays about 30 eggs; in six weeks they are hatched. They live from three to four years in the larva state. The first year they do not do a great amount of damage; but in the second year they attack the roots of all plants within their reach. They often ruin the crops of corn, lucerne, strawberries, and various plants on which man depends for food. Our insectivorous birds are diligent in destroying the larvae of insects, but they will not do all that is required; hand labor is also needed. C. Napier is of opinion that the extensive diffusion of information on the

bits and means of destroying our more vicious insects would be the means of saving millions of pounds' worth of valuable food every year. He says that in the United States the importance of this subject is felt, and almost every State has a government entomologist, whose business it is to make inspections and reports of the ravages of insects, and show the remedy. In France, government returns were published, from which it appeared that the damage done in Normandy by the cockchafer alone amounted to 25,000,000 francs. A law was passed in France a few years since for the protection of birds. It, however, that all birds are to be welcomed; the sparrow does more harm than good, by feeding so much on green crops, and the wood-pigeon does much mischief. But, the whole, C. Napier is certain birds do a great deal more good than harm.—*Late paper.*

Selected.

A sister of the family of Penn, in Buckinghamshire, a young woman delighting in the joys and pleasures of the world, was seized with a violent illness which proved mortal to her. In the time of her sickness she fell into a state of distress of soul, bitterly bewailing the want of that inward peace which makes a man's bed easy to the righteous. After several days languishing, a little consolation appeared in this manner. She was some hours in a state of trance; in which she apprehended she was brought into a place where Christ was; and whom if she could deliver her petition, she would be relieved. But her endeavors increased her pain; for as she pressed to deliver, he turned his back upon her; and would do so much as look toward her. What added to her sorrow, was, "that she beheld others admitted." However, she gave not over imitating Him; and when almost ready to die, and her hope to sink, "He turned one side of his face towards her, and reached forth his hand, and received her request: at which her troubled soul found immediate consolation." Turning to those about her, she related what had befallen her; adding, "Bring me my new clothes; take off the lace and jewelry;" and charged her relations, "Not to dress and adorn themselves after the manner of the world; for that the Lord Jesus, whom she had seen, appeared to her in the likeness of a plain country man, without any trimming or ornament whatever; and that his servants ought to be like Him."—*No Cross No Crown.*

#### Underground Railway in London.

The Metropolitan Underground Railway in London is situated on the north side of the River Thames, and consists of a main line with several branches. What may be termed the main line, and which will be sufficient to give an idea of the whole system, will, when completed, form an irregular oval, commencing at the Tower, following up the river beneath the new "Thames Embankment," as it is called, the Houses of Parliament, thence inland to Kensington, curving north through Kennington by Pembroke square to Paddington, thence along the north side of the city, through Marylebone road by King's Cross and St. Pancras, back through the city proper to the place of beginning, being in the neighborhood of fourteen miles long, and touching the principal railway depots in the city. It does not follow the streets, cuts through blocks in every direction, and generally

passes beneath the gas and water pipes and sewers. The great Fleet-ditch, one of the largest sewers in London, is carried across in a wrought-iron duct resembling a tubular bridge, at one of the open cuttings near King's Cross.

As to construction, the road is for the most part in a tunnel, the open cuttings averaging less than one-third of the distance. The excavations are described as being mostly in clay, with occasional veins of sand and gravel.

The tunnel is solidly built of brick in the shape of "a horseshoe," with an average width of twenty-eight feet, and is nowhere less than 15½ feet high. The foundations are laid in concrete, and the haunches of arch carried up with same material to nearly the level of the crown, the whole top of the tunnel and haunches being covered with a layer of asphalt one and a half inches thick, to render the arch water-proof, and any water that may collect thereon is carried by an earthen pipe 4 inches in diameter to the drain beneath the road-bed. The open cuttings average twenty-five feet in width, and are generally about fifteen feet below the surface, the sides of which are kept in place by "retaining walls," built up on a batter of about one inch to the foot to the surface, upon which are erected parapet walls nine feet in height. In some places these open cuts are covered, as in passing under a street or building, in which case the side projections are carried up to receive cast-iron girders, on which arches of brick are built from one to another, and filled in with brickwork or concrete, over which lays the material and pavement of streets. When passing close under buildings, wrought-iron girders are used.

Double tracks are laid throughout, and trains run both ways every five minutes. The locomotives are small and compact, emitting neither smoke nor steam, and burn coke.

The carriages are lighted with gas, and are built with compartments in the usual European style, with doors at the sides, allowing the rapid exit and entrance of passengers, which, notwithstanding their other faults, is a great consideration in their favor for rapid city transit. The ventilation of the tunnel is stated as being "very far from perfect" and "often oppressive," but it does not appear to affect the passengers or employes, although two persons died on this road in 1867, but in neither case did the coroner's inquest refer the cause directly to want of ventilation.

The gross cost of construction and right of way amounts to about \$2,900,000 per mile, in currency, and has proved a financial failure, although at one time supposed otherwise.—*Late Paper.*

#### Walking in the Spirit.

Whosoever will be a follower of Christ must first learn to deny himself. We must turn from whatsoever the eternal light in our own hearts shows us to be selfish, though it may seem never so much to our disadvantage; and by denying ourselves we shall abundantly deny the author of all evil motions.

Pride, pleasure and unrighteous gain, are baits that have caught many; all which, with many other things, we must deny and turn from if we will be followers of Christ in a righteous life; and by such denials we shall find the root of iniquity wither, and grace grow; sinful motions will diminish, and heavenly desires increase; the small seed will be-

come the tallest herb, and the lump come to be one in nature with the leaven.

But this denial must be whilst the cockatrice is yet in the shell; whilst sin is in the motion, before it comes to action; for sinful motions may be turned from, but sinful actions are past recall. And what can show us the rising of evil motions? Preachers cannot; books cannot; nothing that is without can effectually show us what is within; it must be an inward light; it must be the candle of the Lord, the eternal Spirit that was in the beginning given unto man for an instructor.

There were in the creation good men, faithful men, self-denying men, when there were no preachers, nor books, that we read of: and who was their teacher but the eternal Spirit? What guide had they but the light of righteousness in their own hearts? And did our present preachers make it their concern to turn people's minds to eye this inward guide, and to become faithful followers thereof, we should have more good men, faithful men, and self-denying men, than can now be found.

Men or angels could not give better advice to a people that was turned to this inward light than Paul gave to the Galatians, when he exhorted them to "Walk in the Spirit;" for if we are not guided by a right spirit we can never lead a righteous life.—*Hugh Turford.*

## THE FRIEND.

SECOND MONTH 7, 1874.

When setting out on the voyage of life, we are prone to think that we can command, all the order and discipline necessary for encountering the storms that may arise, or for bearing up against the adverse gales that may cross our course. Ignorant of the serious nature of the responsibilities resting upon us, and that all our capacious powers include no one that can, of itself, guide us to the knowledge of ourselves, or of Him whom to know is eternal life, what would become of us were it not that He "whose way is in the sea, and whose footsteps are not known," cares for us with a father's love, and offers to be our guardian and guide, so that by obeying his directions, our false notions may be corrected, the fallen spirit transformed, and the newly created man staid in perfect peace upon Him.

This wondrous work, this miraculous change, if witnessed, must be carried on between the soul that has sinned, and Him who not only made it, but who has provided the means whereby it may escape from the guilt and power of sin, and, being born again, know what it is to grow from a babe to a strong man in Christ Jesus.

All are called to perfect holiness in the fear of the Lord. The command to all is "Be ye holy in all manner of conversation." When the true Light shineth in the heart, as in a dark place, how quickly are we made sensible, that, highly gifted in natural talents as we may be, they give us not the capacity to fathom the corruption of the unregenerate heart, nor to detect all the temptations congenial to our evil propensities, nor to foresee the consequences that will follow yielding to them. Experience also soon teaches us we have not the innate power to extricate ourselves from the force of temptation assailing our frail nature; much less to perfect holiness in the

fear of the Lord. But the religion of Christ is adapted to meet all the needs of humanity, and all the exigencies of life. While it provides for the forgiveness of the past sins of the repentant sinner, and reconciliation of the contrite soul to its justly offended Creator, it includes its purification by the washing of regeneration and the renewing of the Holy Ghost; which as it is submitted to, renders it susceptible to the enjoyment of that peace which passeth understanding, while at the same time, it "receives new faculties; or learns at least more worthily to employ the powers it owned before," so as to appropriate with a keener zest the beauties of the outward creation.

The outpouring of the Holy Spirit upon all flesh [all mankind], and thus placing the divine law in the hearts of all; foretold by the prophet Joel as characterizing these last days, or the gospel dispensation, is therefore an "unspeakable gift." For it is by obedience to this law of the Spirit of Life in Christ Jesus, that any are set free from the law of sin and death, which, through transgression, reigns in the natural man. Nothing then can be trivial or unimportant that contravenes this divine law.

If we are sincere in the prayer, "Thy will be done on earth, as it is done in heaven," that will must be done by us in all things. To have ready access to a knowledge of that will, we must seek to Him to communicate it by his Spirit to the soul, in its specific requirements; to point out how it is to be done, and to furnish the ability to perform it. The apostle, addressing the Elders of Ephesus, says: "I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." This is the gospel preached in every soul, and is the power of God unto salvation to every one that believes, whereby "the righteousness of God is revealed from faith to faith." It is by obedience to this word of Divine Grace, that the law in our members that opposes this law of the Spirit of Life, in order to keep the soul or to bring it into the captivity of sin, is overcome, and we introduced into the glorious liberty of the children of God.

How truly does the apostle, in describing the struggle for supremacy between these two laws, express the almost despairing feeling of the newly enlisted disciple, still feeling the strength of the law in his members, but learning to take up the daily cross and follow his crucified Lord as He is manifested within: "O wretched man that I am, who shall deliver me from the body of this death!" But if obedience is yielded as knowledge is received, the victory is sure, and the soul enabled, through living experience, to return thanks therefor through Jesus Christ, who proves himself a perfect Saviour both by his work without us and his work within.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The elections for members of Parliament are progressing in England amid much excitement. In 56 elections held last week, the Conservatives returned 31 members and the Liberals 25. Gladstone, Bright and others, are addressing large meetings. Both Liberals and Conservatives seem confident of success.

The weekly return of metropolitan pauperism shows that the total number of paupers in London at the end of the first week in 1874, was 105,795, of whom 36,226 were in workhouses, and 69,569 were in the receipt of out-door relief. Compared with the corresponding

weeks in the years 1873, 1872 and 1871, these figures show a decrease of 4056, 16,852 and 44,581 respectively.

The receipts of tea in Great Britain have steadily fallen off during the last three years, although the consumption has increased. The decrease has been in the trade in tea with the continent of Europe, whose buyers are now making direct shipments from China. The consumption in the United Kingdom in 1871 amounted to 123,500,000 pounds; in 1872 it increased to 127,750,000 pounds, and in 1873 reached 132,000,000 pounds.

While the express passenger train from Edinburgh for Glasgow was running at great speed, it came into collision with another train. Several of the cars were demolished, sixteen persons instantly killed, and many others received severe injuries.

London, 2d mo. 2d.—The rate of interest at the Stock Exchange on government securities is 3 per cent.

Liverpool.—The markets for cotton and breadstuffs quiet and unchanged.

In Alsace the French candidates for the Reichstag have been elected by large majorities. A profound sensation has been caused at Versailles by articles in the North German Gazette, urging restrictions on the freedom of the Church and Ultramontane press in France and Belgium.

A special dispatch from Berlin to the Post says, the Shah has made an explanation to the foreign Powers regarding the annulment of the concessions to Baron Reuter. He says responses to inquiries made while he was in Europe led him to believe that the undertaking would not receive the necessary financial support, and therefore the six months' grace which was urgently requested before the commencement of the work was refused.

Information has been received from the Gold Coast that the British forces had penetrated about thirteen miles beyond the river Prah. A large number of the troops who were disabled by sickness, have been sent back to England.

The cholera has broken out in Acheen. It is rumored that the Sultan has died of it and that the war is virtually over.

The reported successes of the Carlists in the north of Spain are denied at Madrid.

The diplomatic representatives of Spain have been provisionally recalled from Berlin, Vienna and other European capitals.

A Constantinople dispatch of the 2nd says, a fire in this city last night destroyed over a hundred houses, including the residence of the Grand Vizier.

Herr Brenan, the German explorer of Africa, in a letter to Dr. Peterman, of Gotha, dated at Zanzibar, says Dr. Livingstone died on August 15th. This date differs from that of the previous report; but all doubt has been set at rest by an official dispatch received by the government to-day from Zanzibar.

The dispatch says, circumstantially, that Livingstone died in Lobesa after crossing the marshes, with the water at one time for three days consecutively above his waist. The sufferings of his whole party were terrible, and ten of them died in consequence. The members of the Cameron expedition were suffering from fever and ophthalmia, but would await the arrival of the Doctor's remains and bring them to Ujiji. From the latter place they would be taken to Zanzibar, where they will arrive probably next month.

**UNITED STATES.**—The Public Debt amounted on the first inst., less cash in the Treasury, to \$2,157,470,114, which is \$1,845,211 less than it was a month previous.

There were 518 deaths in New York city last week. The interments in Philadelphia from the 24th to the 31st ult., were 276 in number, including 83 children under two years of age. There were 43 deaths of consumption and 19 inflammation of the lungs.

The mean temperature of the First month, by the Pennsylvania Hospital record, was 37.03 deg., the highest during the month 65.50, and the lowest 11 deg. The rainfall 4.21 inches. The average of the mean temperature of the First month, for the past 85 years, is stated to be 31.40 deg., the highest mean in that entire period occurred in 1790, and was 44 deg., the lowest was in 1857, 22.37 deg.

The weather was intensely cold last week in Canada and portions of the north-eastern States, the temperature at times ranging from zero to 48 deg. below, in some situations.

On the 29th ult. a large edifice, on Market street between 12th and 13th streets, Philadelphia, known as the Olympic Theatre, was destroyed by fire, together with some of the adjoining property. Total loss about \$200,000.

The sugar crop of Louisiana is estimated for this season at 100,000 hogsheads, last years crop having yielded 108,520 hogsheads.

The Board of Indian Commissions, in their fifth annual report to the President, express satisfaction with the encouraging results of the peace policy of the government in its management of Indian affairs. With partial and unimportant exceptions, the policy has been followed by peace since 1868. The temper of the Indians has, they believe, so improved under this treatment that they will soon be submissive to all reasonable requirements. Several of the wild tribes are soliciting schools and appliances of civilization, and others ask for reservations.

**The Markets, &c.**—The following were the quotations on the 2nd inst. **New York.**—American gold, 111 U. S. sixes, 1881, 117 $\frac{3}{4}$  a 118 $\frac{3}{4}$ ; ditto, 1867, 117 $\frac{3}{4}$ ; ditto, 10-40 5 per cents, 110 $\frac{1}{4}$ . Superfine flour, \$5.90 a \$6.2 State extra, \$6.55 a \$6.85; finer brands, \$7 a \$11. No. 1 Chicago spring wheat, \$1.60; No. 2 do., \$1.54 a \$1.5 red western, \$1.65; amber do., \$1.70; white Michigan \$1.94. Oats, 60 a 64 cts. Western mixed corn, 82 85 cts.; yellow, 86 a 87 cts. **Philadelphia.**—Upland and New Orleans cotton, 16 a 17 cts. Superfine flour \$5 a \$5.50; extras, \$6 a \$6.65; finer brands, \$7 a \$10.5 Red wheat, \$1.60 a \$1.65; amber, \$1.68 a \$1.70 white, \$1.80 a \$1.85. Rye, 96 cts. New yellow corn 78 a 81 cts.; white, 85 cts. Oats, 55 a 64 cts. Lar 9 $\frac{1}{2}$  a 10 cts. Clover seed, 8 $\frac{1}{2}$  a 9 cts. Beef cattle were in demand and higher. Sales of 2000 head at 7 $\frac{1}{2}$  a 7 cts. per lb. gross for extra; 6 a 7 cts., for fair to good and 4 a 5 $\frac{1}{2}$  cts. for common. Sheep sold at 5 a 7 $\frac{1}{2}$  c per lb. gross and hogs at \$9.25 a \$9.50 per 100 lb. **Baltimore.**—Yellow corn, 76 cts.; white, 80 a 83 c Oats, 50 and 56 cts. Wheat, \$1.75 a \$1.78. **Chicago.**—No. 1 spring wheat, \$1.24; No. 2 do., \$1.20; No. do., \$1.15. No. 2 mixed corn, 58 $\frac{1}{2}$  cts. Oats, 43 c Rye, 80 a 82 cts. Spring barley, \$2 a \$2.05. **St. Louis.**—No. 2 winter red wheat, \$1.67 a \$1.70; No. 2 spring, \$1.25. Corn, 61 a 61 $\frac{1}{2}$  cts. Oats, 46 $\frac{1}{2}$  cts. Spring barley, \$1.75. Rye, 85 cts. Lard, 8 $\frac{3}{4}$  cts. **Cincinnati.**—Wheat, \$1.45 a \$1.48. Corn, 58 a 61 cts. Oats, a 54 cts. Lard, 9 a 9 $\frac{1}{2}$  cts.

#### WANTED.

Superintendent and Matron for Emlen Institution for benefit of boys of African and Indian descent, Farm in Bucks county, Pa.: a good practical farmer, and wife, a tidy managing housekeeper, both qualified for the proper training of youth for usefulness on earth and a preparation for heaven. Address, Israel H. Johnson, No. 16 North Seventh St. Thos. Stewardson, Jr., cor. Mill and Chew Sts. Germantown, Philadelphia. 1st mo. 27th, 1874.

"The Germantown Employment Society for Women has for sale, at a low price, a large supply of substantial clothing for men, women and children, suitable to send to the Freedmen and Indians. To those purchasing to the amount of \$20 or over, we will make a reduction of 10 per cent. Application may be made to Sarah Ann Matlack, corner of Shoemakers Lane and Wakefield St.; or, Martha H. Garrett, corner of Green and Court streets.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee, Nathaniel N. Stokes, Cinnaminson Post-office, Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence, near Trenton, New Jersey, 11th mo. 11th, 1873, SAMUEL ELLIS DECOU, a member of Chesterfield Monthly Meeting, in the 62d year of his age.

WILLIAM H. PILE, PRINTER.  
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For "The Friend."

## Account of Recent Adventures and Suffering in the Arctic Regions.

An account entitled "Two Tragedies in the Arctic Regions," has lately appeared in the French journal, *La Nature*, which, besides its intrinsic interest, contains so instructive a moral, that it has been thought well to translate it for the readers of "The Friend." It is right to state that some passages have been slightly altered, and some, describing details of a very dreadful character, altogether suppressed; the account is substantially as follows:—

The Historical Society of Paris owes to the French Consul at Christiania, and to the Minister of Foreign Affairs, a detailed recital of two tragedies, one of which has been briefly produced in *The Official Journal*, taken from Norwegian papers, the other is almost unknown in France. The two catastrophes demonstrate once more how vain have been the hopes of the geographers, who thought to find, through the Arctic ice, ready communication between the two continents, and the two great oceans of our globe; and also how insufficient of themselves are the well appointed houses of refuge which have been established in the far north for the shelter of explorers obliged to winter there.

The Norwegian vessel, "The Freya," was, in 1872, one of those strong fishing vessels which Norway sends every year in pursuit of seals and walrus among the icebergs of the pole. Her commander, Captain Tobiesen, had made a good voyage, and was preparing to return to Norway, when, at the end of the sixth month, contrary to expectation, he found himself entangled in ice on the north coast of Nova Zembla. After vain attempts to break the ice or discover a passage through it, Captain Tobiesen informed his crew that they must resign themselves to go into winter quarters: this proposition was the more alarming, as it involved a residence of nearly nine months in a country without resources, in the midst of the solitude and darkness of the polar night, with the apprehension that the day, already excessive in the middle of autumn, could not fail to become fearful in the winter. One truly alarming feature of the situation was the absence of the food necessary for such

a sojourn, for they were only provisioned for the voyage of 1872, and it was unheard of that the sea should be closed before the last days of the Tenth month. They took an account of their stock and found on close calculation that it was insufficient for the crew, which was composed of eleven men, there being only food enough for four or five persons even were the rations distributed with the most parsimonious economy. To attempt to keep all together was to devote the crew to certain death, seven sailors, therefore, decided to quit the ship, taking with them a sailboat, some boxes of matches, two guns, a small supply of powder and lead, a compass, a spyglass, fourteen biscuits, some tea and molasses, enough bears' meat for one meal, one sauce pan, one pot, and a hatchet. With this meagre provision they undertook their journey, leaving on board Captain Tobiesen, his son, the first mate and the cook.

The seven sailors at first dragged their boat on the ice for several leagues and set it afloat in an open passage, turning the head towards the south in the hope of either meeting a ship or of reaching the Waigatz Islands, where they were almost certain of finding at least an encampment of the Samoïades. Their eatables were soon exhausted, a bear and some seals which they succeeded in killing, furnished them with insufficient nourishment during their voyage; the sea became more and more rough, the wind more violent, and the cold greater. They proceeded thus for about three weeks, when they descried land and two small houses thereon, these they eagerly entered hoping to find there some provisions, but their hope was disappointed; the houses were deserted and completely empty: they had belonged to two Russians who had lately abandoned them. The Norwegians soon recognized that they were on Goose Island. Meanwhile the journey which they had just made under such trying circumstances had reduced them to such a state of disease and fatigue that they resolved to stay in this poor shelter, if it was only long enough to reestablish their strength; all had swollen feet, and some frozen extremities.

The two most healthy took their guns and went out to hunt, while their comrades proceeded to make some preparation for their accommodation, they were so happy as to kill a seal, two blue foxes, and four reindeer, but the game soon became alarmed and could no longer be found, it was therefore impossible to prolong their stay in this inhospitable spot. The Russians had left a little sledge, which was more useful than the boat, because they could proceed along the shore towards the south on the sea, which was frozen to a considerable distance from the coast.

After three weeks of comparative repose, they placed all their utensils in the sledge, to which they harnessed the men who did not carry guns, and thus followed the line of the coast, always hoping to reach the Waigatz

Islands. This second journey on foot was as suffering as the voyage in the boat, the cold was extreme, and blinding snowstorms caused them to lose their way. In one of these storms the two hunters disappeared, and with them the hope of the little provision which so far they had been able to obtain. They reflected upon their situation with alarm. What should they do? Should they pursue their journey with almost the certainty of perishing with hunger? Or, should they return to the abandoned houses, there to encounter prolonged sufferings? In their distress they resolved to cast lots: the lot decided that they should continue their journey. They had still some food which they economized as much as possible, and proceeded on their way slowly and painfully. At night they dug holes in the snow in which to sleep, one of their number always mounting guard at the mouth of the hole, both to keep off the bears and to prevent the snow so accumulating as to break in the roof of the cavern, and so smother the poor fellows to whom it offered so miserable a shelter, and also to arouse the sleepers who would otherwise have died in their stupor.

On the sixth night one of them died,—the others, exhausted, scarcely able to resist the tendency to sleep, famished and sick, abandoned their sledge and almost all their utensils, to drag on a little further. In this way they made fourteen miles in two days; all seemed over, when they discovered a pile of wood and tracks of a sledge, which the snow had not yet effaced. Were there men then in the vicinity? Hope electrified the unhappy travellers, who were reduced almost to the condition of corpses, and they dragged themselves with renewed energy along the track, which extended four or five leagues, and finally reached a cabin inhabited by Samoïades, on the southern extremity of Goose Island, at a spot called Gausenonos. The inhabitants of the cabin received them with every evidence of the liveliest commiseration; they were seven in number, three men, three women, and a young boy. This little group administered to the needs of the unhappy Norwegians with so much tenderness as to restore them to their feet.

The camp of the Samoïades was well supplied with provisions of all sorts, and particularly with reindeer flesh, flour, tea and sugar. They possessed two old flint-lock guns, which they used very skilfully, and they used in hunting not only the sledges whose tracks had been the means of saving the nearly dying sailors, but also small light boats which were very useful in the pursuit of seals. Here the Norwegians passed the rest of the winter, hunting with their hosts, when the weather permitted, and amusing themselves with games in the cabin when they could not go out. This healthful regimen completely re-established the strength of all with the exception of one man, who having been badly frost bitten remained in bed the whole winter.

In the Third month, their firewood being exhausted, they deserted their cabin and used the materials for fuel, substituting for it a tent of reindeer skin. The Samoiades, never passed a day without taking exercise in the open air, they were also in the practice of drinking the warm blood of the animals they killed, and by these habits they were preserved from scurvy. In many particulars their character was that of savages, their intellects dull, and their temper suspicious. They had been under the care of Russian priests, whose language they spoke, but their views on religious subjects seemed very different from the principles of Christianity; if they failed in killing important game, they fired a shot at the sun to make the Deity more favorable to them on another occasion. They frequently quarrelled, but never forgot the courtesy which they owed to their guests; they neglected no effort to find the body of the man who had died on the way, that they might bury it, but their efforts were unsuccessful.

(To be continued.)

John Heald.

(Continued from page 194.)

"8th mo. 23d. At Limington, a large meeting collected, mostly not of our Society. We were preciously favored, though in the forepart it felt to me that the strength of desire in the minds of the people was to hear words, and my mouth was shut for a time. Way opened to show that it was our duty individually to worship God, that we could not do this one for another. Could we call an attention to preaching, worship? Was it reasonable to suppose that the hearing of words is performing acceptable worship, when we consider that the Lord seeth not as man seeth; man looketh at the outward appearance, but the Lord looketh at the heart?

The communication was impressive and had place with them, and I felt thankful for the favor."

At Parsonsfield, on the 24th, John Heald was again exercised on the same subject, and pressed upon his hearers the need there was for each one to labor for himself in religious meetings. That worship could not be performed through the medium of the ear; and that one cannot worship for another.

"30th, First-day. We went in the afternoon to South Sandwich, where was a great collection of people of various descriptions. A weight of exercise lay on my mind, which I sat under for some time. Men of note and distinction were present, and way opening I went on to show that my concern was to do my duty and no more, so that I might have a conscience void of offence toward God. It was suitable and necessary that we should know what was required, and attend to doing it, but our own will should be brought into subjection to the Divine will. We might learn a form of words which we might use in prayer, but our hearts might not feel them. We may have learned that excellent prayer taught by our Lord to His disciples, so as to repeat it very correctly, and say: 'Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done'—when this act may be done in the creaturely will. Here is asking for His will to be done in doing our own will, and our will done and not His! Yet the soul that is humbled and feels what it

stands in need of, finds words that are understood by Him, to whom intercession is rightly made, and who delights to be called on in sincerity; and is graciously pleased to hear and grant the humble, breathing intercession made according to His will.

9th mo. 2d. My confidence is low and my mind humble. O how can I stand before the people, while I feel so poor and weak! Think on me, O my God. The meeting [at Gilming-ton] was attended by a considerable number of people of different appearances. The public exercise was very trying, because that which I delivered seemed to have little or no entrance in their minds. I expressed sympathy with a discouraged state, which discouragement I apprehended was increased by the unfaithfulness of some who made a high profession.

4th. At Concord, New Hampshire, I felt very great weakness, seeming as if I could scarcely hold up my head, but before the close of the meeting I felt a little strength revived, and I dropped a few expressions in regard to the profitableness of humility. At our lodging a very precious opportunity took place with a considerable number of young people. In it, I felt a renewal of strength and confidence. Thankfulness filled my heart for the favor.

6th. At Weare, I set forth the privilege of free Gospel ministry; that as I did not look to man for pay or applause, I was not bound on that ground to deviate to please or displease, as I only expected, if I obtained any good reward, to receive it from the Dispenser of good. On this ground, I thought myself under no temptation to gratify any with words.

13th. At Richmond, being First-day, many came in and filled the house. I said, most thoughtful, religiously-concerned people, I suppose, when they assemble in this capacity, desired to find some profit, or gain some instruction by it. If this desire tends to quicken the attention so as to avoid that which is offensive to the great Giver of the desired favor, then it will be profitable. Evil will be avoided, and the desire will be extended to doing acceptable service. Here, ceasing to do evil, and learning to do well, will be experienced; and this desire will be known to be a living desire, living and abiding in the heart. As it is thus attended to, and that which is known to be wrong avoided, there will be a portion of peace of mind enjoyed; but if, at any time, such should indulge in what they know to be wrong, then condemnation ensues. This accords with what an apostle testified, If our heart condemn us, God is greater and knows all things, but if our heart condemn us not, then have we hope toward God.

14th. Israel Laben conducted us to Pelhans, about forty miles. In this place we were told that David Buffum had a plantation worth \$2500 sold for priests' wages, the demand \$8. This is the last meeting in New England Yearly Meeting, and I have attended one or more meetings at each meeting-place of Friends in this Yearly Meeting. While I note this, I think it as humbling a prospect as at the first—the meeting time now coming on. How much satisfaction may be missed of, if I should be so unguarded as to advance counsel not called for by the Head of the church, or withheld through human weakness. May I be preserved, and be faithful, and the reward is sure.

15th. I passed the meeting in silence, only a few words by way of remark.

19th. We passed on into the State of New York, to a meeting called White Creek. A I rode on the way to-day, I felt a particular satisfaction on a review of my past labors, no discovering that I had omitted anything required, and that I had been careful not to exceed my bounds. I now hope that if I get through the remainder of my prospect, I am favored to return home, it will be in peace.

20th. We attended the aforesaid meeting. My labor was on the subject of worship, holding it to be a Christian duty. If it be dispensed with, what is Christianity without it? Can there be anything profitable in profession without knowing a performance of it?

22d. We went to Mount Holly Meeting which lays easterly, and crossed the Green Mountains on the way. We rode over rock and stones, through woods and mud. The Author of my existence knows my painful steps, and my desire to serve Him in sincerity. To Him I look for preservation, and on Him do I depend for support, and I look to none else for reward for what I pass through. He has hitherto been my helper in the time of need, and bountifully rewarded me. O my mercies and favors be continued, and may I be faithful to Him, that I may bless and praise His holy name, who is now and ever lastingly worthy thereof. Amen.

27th. Attended Ferrisburg Meeting. I felt a weight of concern on my mind. The testimony went to arouse the careless, the profigate, and such as were desirous to stifle conviction and live to the delights of sense; and also to encourage the well-disposed to continue in a humble, watchful state of mind. watchfulness is neglected, a state of ease and formality is likely to follow.

30th, At a meeting on Grand Isle, Lake Champlain, I endeavored to impress on the children the necessity of obeying the command, 'Children, obey your parents in the Lord, for this is right.' When this was done I said, 'Parents, bring up your children to the nurture and admonition of the Lord, and do not provoke them to wrath.' When parents do not walk in the paths of piety, how can they train up their children in those paths? Will it do to say to them: 'This is the way that leads to happiness. I would have you walk in it; I entertain strong desires for your welfare, but I am not ready to set you an example, that I want you to follow; I want you to leave practices that I am practicing?' How can a parent instruct a child to walk in the way he should go, and not go in it himself?

The meeting became a solemn, instructive one, because of the overshadowing of Heavenly regard—praised be the Giver of the blessing."

10th mo. 1st. At a meeting at Peru, among other matters, J. Heald spoke of the anxious attention which was given in settling temporal accounts, to have everything in readiness at the time of trial, so that the persons might get his just rights, though the matters at issue were comparatively unimportant and contrasted it with the carelessness evincing in regard to the day of final decision, which some seemed scarcely to remember.

"4th. At Montpelier. The meeting was quiet, thronged, mostly of other people, Friends being few. My exercise became weighty, and I found it my place to bear testimony among them, to encourage them to a religio-



course of living; in the first place, 'Forsake ye the assembling of yourselves together as ye have done in the manner of some is.' I endeavored to show that it is our reasonable service to offer ourselves living sacrifices, wholly acceptable to God. Towards the close, I said, People had various motives for going to meetings. Some went with desires of doing their duty. I apprehend some went to watch and look out for faults, and having found what they suppose to be one, they treasure it up, they converse about it, so that it gains a great part of their attention, and the mind comes to live on it, and it is *very poor living*, there is scarce poorer; whereas if there was a looking out for something useful and wholesome, it would be better found."

The pithy remark of J. Heald, as to *poor living*, brings to mind the case of a Friend, who lived in Eastern Ohio. He had taken so much offence at something that had taken place among his friends, that for some time he declined to attend religious meetings with them. Whilst in this condition, a meeting was appointed near his home by a travelling Friend, which he attended. The minister rose with this remark, "He that lives on the faults of others is in danger of starving to death," and so unfolded to him his situation, that he was enabled to cast out of his heart the hard feelings that had estranged him, and again to show the love of the brethren to prevail. Ever afterwards, he was peculiarly solicitous to avoid every thing which would destroy or injure the unity of the meeting.

(To be continued.)

*Crocodiles in Siam.*—Crocodiles are more numerous in the river at Paknam-Ven than in any other at Chantaboun. I continually saw them row themselves from the banks into the water; and it has frequently happened that careless fishers, or persons who have imprudently fallen asleep on the shore, have become their prey, or have afterwards died of the wounds inflicted by them. The latter has happened twice during my stay here. It is amusing, however—for one is interested in observing the habits of animals all over the world—to see the manner in which these creatures catch the apes, which sometimes take a fancy to play with them. Close to the bank lies the crocodile, his body in the water, and only his capacious mouth above the surface, ready to seize any thing that may come within reach. A troop of apes catch sight of him, seem to consult together, approach little by little, and commence their frolics, by turns actors and spectators. One of the most active of the most impudent jumps from branch to branch, till within a respectful distance of the crocodile, when, hanging by one claw, and with the dexterity peculiar to these animals, he advances and retires, now giving the crocodile a blow with his paw, at another time only pretending to do so. The other apes, enjoying the fun, evidently wish to take a part in it; but the other branches being too high, they form a sort of chain by laying hold of each others paws, and thus, swing backwards and forwards, while any one of them who comes within reach of the crocodile torments him to the best of his ability. Sometimes the terrible jaws suddenly close, but not upon the audacious ape, who just escapes; then there is a cry of exultation from the tormentors, who gambol about joyfully. Occasionally, however, the paw is entrapped, and the victim

dragged with the rapidity of lightning beneath the water, when the whole troop disperse, groaning and shrieking. The misadventure does not, however, prevent their recommencing the game a few days afterwards. —*Moukot's Travels.*

#### The State of the Primitive Churches.

Most men will acknowledge that the primitive churches, to whom Paul wrote his epistles, exceeded in many respects the professors of christianity in our present age; and good grounds they have so to believe; for the said apostle, in his epistles, told the Corinthians "That their bodies were the temples of the Holy Ghost;" he told the Ephesians "That they were fellow-citizens with the saints, and of the household of God;" he told the Philippians "That their conversation was in heaven;" he told the Colossians "That they were delivered from the power of darkness, and translated into the kingdom of the dear Son of God;" he told the Hebrews "That they were come to the city of the living God, the heavenly Jerusalem." And Peter, in his general epistle to the churches, told them "That they were a chosen generation; a royal priesthood; a holy nation, a peculiar people."

But is this our state? Can we say, from a sensible feeling, that the Holy Spirit of God dwells in us? That our bodies are the temples, in which we may behold his presence, feel his power, fear, worship, and serve him? Can we say that our conversations are in heaven? That we are translated into the kingdom of the dear Son of God, and live under the sceptre of his government? That we are come to the heavenly Jerusalem, where the great God is worshipped in spirit and in truth? Or are we not strangers to all these things, and yet persuade ourselves that we are the people of God, and good christians?

The primitive churches had the honorable name of saints; we can give ourselves no better name than miserable sinners; and what is the reason? Most of the forementioned churches, before their conversion, were but heathens; they were not born of christian parents, nor trained up in the christian faith, as we think we are; and after conversion they had but little preaching, in comparison to what we have; neither were they furnished with books so plentifully as we are.

We cannot conclude that the kingdom of Christ, that then appeared in power, did, (as the sun in the firmament sometimes doth) show itself in the morning and be no more seen all day; for the kingdom of Christ is an everlasting kingdom, and the new covenant that was made with the house of Jacob an everlasting covenant. Neither may we conclude that God hath withdrawn himself from the children of men; for he never forsakes us, unless we first forsake him.

The apostle foresaw that there would be a falling away from the grace in which many primitive christians were established; which soon after his decease came to pass. But our preachers say, "That the dark night of apostasy is over, and that we live in gospel days again;" but if so, where are the fruits? We may, I confess, hear gospel words; but where is the gospel power, by which believers come to be the sons of God, and to bear his image in righteousness? Why are not we, who are called christians, grown to the stature of them that were born heathen, and brought up in blindness and ignorance? Why are not we

sanctified and made a holy people, as well as they? Why are not our bodies cleansed and made a habitation for the eternal Spirit, as theirs were? Why are not our conversations in heaven, or at least more heavenly than they be? The reason, to me, is this: we have not built upon the same foundation that they built upon; for this we are to understand, that the heathen had not the Scriptures, as we have, and so could not frame a form of godliness therefrom, as many since have done, made up with good words, calling that godliness, and resting in an outward performance thereof, without any true conversion, or sense of that inward life and power that the primitive christians came to feel; and found in themselves, through faith, and the operation of the eternal quickening Spirit of Jesus.

The heathens, as well as others, were of God's creation, (all nations being made of one blood,) and so had in themselves, as every man hath, a good spirit, as well as a bad; light, as well as darkness; something that reproveth them for sin, as well as something that tempted them to sin. And being, by the apostle, turned from the darkness that was in them to the light; from that which tempted them to sin, to that which convicted and reproveth them for sin; they cleaved thereunto, confided therein, and became followers thereof; and by cleaving to the good, they were delivered from evil; by following the light they came to be translated out of the kingdom of darkness, and to have their conversations in heaven whilst they were upon earth.

These built on a sure rock, a living foundation, on Christ, as he in all ages was, and still is, in his spiritual appearance, the light of the world, and life of righteousness; and, taking his eternal Spirit in themselves for their guide, turned from whatsoever they were thereby convicted of, and reproveth for; by which Esau, or the first nature, came to be supplanted, and He, whose right it is to reign, came to have the rule in them, and the government over them.

And as the darkness that eclipsed the brightness of the sun of righteousness in them came to be removed, they came to have a clear discerning what was of God, and what was selfish, and to be denied; and turning from every motion that was not of God, the body of sin became mortified, their insides became cleansed, the lump became leavened; such as were carnal became spiritual; and this made them a peculiar people.

And did we walk in their foot-steps we might rise to their attainment; but if we build on words, and outward services without spirit and life, we can never rise; for, as Paul said in another case, "If I speak with the tongue of men and angels, and have not charity, I am become as sounding brass;" so say I in this case, if we hear men and angels, if we could live continually under the sound of good words, if we have no regard to that inward light which discovers the rising of evil motions, and power from God to turn from them, we can never mortify sin, cleanse our souls, and become a holy people. The work of sanctification is inward, and to be effected by inward means; nothing but inward light can expel inward darkness; nothing less than eternal life can deliver our souls from the power of death.

Since men came to be persuaded that though they sow tares they shall reap wheat; though they go down into the grave sinners, they

shall rise saints, and attain in another world what the primitive Christians attained to in this world, their conversations have not been in heaven, but in the earth; they have walked in darkness and not in the light; the god of this world hath been served, and not the God of heaven. And what future happiness this can produce, let the wise in heart judge.—*Hugh Turford.*

#### Scientific Notes.

*Waste Substances.*—A recent work on this subject shows that considerable progress has been made in rendering useful many substances that formerly were thrown away as refuse; though there is still great room for improvement in that direction. Among the most important matters that claim further care are the sewage of towns; the offal from cattle killed for their hides, horns and tallow—as is done in large quantities in South America; and the refuse of cod and other fisheries. Most of these are capable of being converted into concentrated manures, which have become an indispensable adjunct in the improved systems of farming.

Cotton-seed was formerly used as manure. The weight of the seed is twice that of the fibre, so that immense quantities of it are annually produced. Now oil is largely pressed from it, and the cake which remains is used for feeding cattle.

In the neighborhood of the large saw-mills of Norway, vast heaps of saw-dust formerly remained unutilized, but now they are made to yield spirit, pyroligneous acid, charcoal, potash, &c.

In France, and other parts of Europe, the fur and skin of rats are sold at remunerative prices, as well as their flesh.

*Nebule.*—An article on this subject, by Prof. Young, in the *Boston Journal of Chemistry*, gives the total number at present known as not quite 8000. Of these about a dozen are visible to the naked eye, the brightest of which is in Andromeda, and the second in brilliance in Orion. Some of them are clusters of stars, which are so exhibited by telescopes of high power, and others will probably present a similar appearance, as more improved forms of optical instruments are brought into use; but the majority show no such structure, but even under the highest telescopic power remain mere blotches of hazy light. In form they are most commonly oval, and somewhat brighter in the middle. In many instances they are nearly circular and of uniform brightness throughout. There are also a few annular nebulae which seem to be rings of the shining mist; and there are double nebulae, which, like the double stars, probably revolve around each other in elliptical orbits; and spiral nebulae, whose filaments are so arranged as to suggest almost irresistibly the idea of a whirlpool-like movement of the whole mass. Besides these there are a multitude, in which the nebulous matter is distributed in streaks and patches of most fantastic and unaccountable formation. To this class belongs the great nebula of Orion.

The spectroscopic study of these interesting masses confirms the conclusion arrived at by the elder Herschel, that many of them are masses of cloud-like substance, mainly gaseous. They are in various stages of condensation; some granulating into star-dust, and some apparently collecting themselves around a single centre to form a single sun.

*The Corrosive Action of Salt-water on Iron and Copper.*—A recent paper on this subject calls fresh attention to the well-known chemical action, and corrosion which takes place when these metals are brought into contact and immersed in salt-water. The rapid increase in the number of iron vessels gives especial importance to the use of all precaution which may ensure their safety or prolong their existence. The writer shows that, for example, if a copper tube connected with a ship's pump be lowered into the bilge water in the hold of an iron ship, though it does not come into contact with the iron plating, yet through the handle of the pump on the deck, a metallic communication may be made with the outside iron, which will form a galvanic circuit, and lead to the corrosion of the plating.

*Drainage and Health.*—Berlin has long been in an unsatisfactory state as regards drainage, &c. An article on the cleaning and draining of that city states, that the rate of mortality has increased from 25.1 per 1000 in 1861, to 38.9 in 1871. The mortality is greatest in summer. Its phases correspond to the rising and sinking of the underground water. This sinks in hot weather, and allows the free decomposition of impurities. The causes of death are largely infectious diseases, like diphtheria, dysentery, &c., which may in general be traced to the decomposition of organic substances.

*Carrier Pigeons.*—With regard to the dispatch of pigeons from balloons, it was observed by Birt and Gay Lussac many years ago, that they did not return to their cots, unless the balloon had been allowed to descend near the ground before they were liberated; otherwise the air was too rare to fly in, and the animals fell with accelerated velocity. In France some of the journals have a pigeon service. The *National*, e. g. employs for its later dispatches from Versailles, ten carrier pigeons, the service costing about 30 francs daily. The time of flight lasts from 15 to 20 minutes, according to the state of the atmosphere and direction of the wind. In storms the birds are often delayed.

*Sounds we cannot hear.*—To many persons the voice of the field-mouse is inaudible. Some cannot hear the voice of the cricket, and a few are deaf to the voice of the sparrow, while but very few can hear the voice of the bat. Some people will not hear the bat however close they may be to it, while others can hear it flying about in the open air, and indeed consider it to be a noisy animal. The voice of the bat is probably the shrillest sound audible to human ears, consequently all animals having voices still more acute, are inaudible to us. An ant-hill, for instance, may be as noisy to the inhabitants as a rookery is to us, and they might be totally unable to hear any sound whatever from human voices, in consequence of the different range of hearing.

A medusa was lately received at the Paris Aquarium, and immediately placed in a tank. It was soon observed that all the other marine creatures around it perished. The water had been turned into vinegar. This showed that this was one of those rare specimens which secrete an acetic acid liquid.

Principles can only be strong by the strength of understanding, or the cogency of religion.—*Dr. Johnson.*

#### A MOTTO FOR BOYS.

A boy who does a stroke and stops,  
Will ne'er a great man be;  
'Tis the aggregate of single drops  
That makes the sea the sea.

The mountain was not at its birth  
A mountain, so to speak;  
The little atoms of sand and earth  
Have made its peak a peak.

Not all at once the morning streaks  
The gold above the gray;  
'Tis thousand little yellow gleams  
That make the day, the day.

Not from the snow-drift May awakes  
In purples, reds and greens;  
Spring's whole bright retinue it takes  
To make her queen of queens.

Upon the orchard rain must fall,  
And soak from branch to root,  
And blossoms bloom and fade withal,  
Before the fruit is fruit.

The farmer needs must sow and till,  
And wait the wheaten bread,  
Then cradle, thresh, and go to mill,  
Before the bread is bread.

Swift heels may get the early shunt,  
And spite of all the din,  
It is the patient holding out,  
That makes the winner win.

Make this your motto then at start,  
'Twill help to smooth the way,  
And steady up both hand and heart—  
"Rome wasn't built in a day!"

*Alice Cary.*

#### THE WORLD'S COMPLAINT.

Selected.

Through all the changes of unnumber'd years  
I've rolled around the life-bestowing sun;  
Yet still each season fresh and bright appears  
As when my onward course was first begun!  
Spring with its new-born beauty does not shun,  
Awakening as of old the sleeping earth;  
And Summer in its brightness loseth none  
Of all its early loveliness and worth,  
Still blooms the flower, and glows the ripen'd fruit,  
And through the ground the tender rootlets shoot.

And yet, alas! I long have been misnamed  
A desert wilderness,—a worthless clod;  
And man, vain man, is not a whit ashamed  
Thus to abuse the bounty of his God,  
And say that, till he rests beneath the sod,  
There's nothing worthy of his noble thought,  
But, day by day, he still must toil and plod,  
And seek but never find the object sought;  
And me he calls a waste, a fleeting show,—  
A dismal charnel-house for man below.

*Charlotte Young.*

*Coati.*—The little animal called "quash" by the creoles, and "coati" by the Spaniards, is sometimes seen in captivity in the Indian lodges; it is somewhat like the raccoon. The nostrils are arranged at the end of its long snout in such a manner as effectually to prevent earth and sand from getting up the nose while it is grubbing for worms, roots, &c. this snout is exceedingly muscular, pliant and sensitive: the creature has a curious way of protecting it from a blow or threatened injury by putting down its head, and covering the snout carefully with its fore-paws. The arms and legs are stout and strong, and the feet are armed with claws like those of miniature bear. The habits of the tam "quash" in my possession, which now run about the house like a cat, are very dull and interesting; it has formed a strong attachment to the little spider monkey, and they never seem tired of playing and frolicking together, their principal point of disagreement being

at Quash is generally sleepy during the day, and Jacko takes a mean advantage of it, and pulls him most unmercifully about his long brushy tail, only to be disturbed his turn as he nods and dozes in front of the fire after tea, by which time Quash has come very sprightly, and bustles about the room with an air of busy importance, carrying his bushy tail straight behind him, with gracefully undulating movement.

While at the Blewfield's Mission-House, Quash was a source of great amusement and me trouble; he was very friendly with all the dogs, and, unless securely shut up, on Monday he would invariably follow Mr. and Mrs. Lündberg to the service; and on one occasion, when unable to do so, he got into the leony opposite the church, and having perched himself on the extreme ledge, made such a disturbance with his peculiar cry that no one had to be despatched to take him back.—*Wickham's Journey in Central America.*

For "The Friend."

The pages of "The Friend" seem to offer a suitable medium for drawing the attention of Friends to the following subject:—

The apostle Paul used this language in reference to the gift of ministry: "We have this treasure in earthen vessels that the excellency of the Power (by which alone it can be rightly exercised) may be (seen to be) of God, and not of us;" and again he says: "Not that we are sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God; who so hath made us able ministers of the New Testament, (or New Covenant), not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." And, indeed, the life of all true ministry is by the Spirit; and Paul saith again, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen." And writing of the dispensation of the gospel which was committed to him, he says: "Whereof I am made a minister according to the gift of the grace of God, given unto me by the effectual working of His power."

The writer concludes that there is not an individual in the position of a minister in our society who is not sensible of mistakes, and of his liability to err, and of the consequent need of constant watchfulness unto prayer, that he may be kept upon the right ground in his ministry; that is, made sensible from time to time, of a fresh baptism and renewed exercise on that account; for is not the language of our Holy Redeemer applicable here, "For every one shall be salted with fire, and every sacrifice salted with salt."

Isaac Penington says: "The ministry of the New Testament is a ministry of the Spirit, and it cannot be without the Spirit. He that will be a true minister must receive both his gift, his ministry, and the exercise of both from the Lord."

In drawing this high character for a true ministry, it is far from my aim to place the smallest impediment in the way of the least child of the Heavenly Father's family, upon whom He hath laid his hand to bring them forth in this weighty service—I entertain no

doubt whatever that what is of him, He will own. Wherever a true concern is given, there will be a way made for it, and in due time an evidence will be granted of the unity of the true church with such.

These may be always distinguished by the absence of self-sufficiency or self-confidence, and are always willing rather to bear than to burden others, until the Lord shall be pleased to make way for them. They are kept in the child's state, which is willing to receive help and instruction.

Where there is a right capacity for judgment, we shall not have to observe one dear Friend seeing one way upon the subject, and another another way. The judgment will not turn upon natural partiality, or that the truths uttered are delivered agreeably, or that what is generally understood by the term gospel truth, has been brought forward in due proportions.

There is a great difference in persons—the natural temperament, the association, the education, the self-possession, natural or acquired, the easy choice of language and flow of it almost without effort—each of these furnish cause for additional caution on the part of the individual concerned, and not less so on the part of those upon whom devolves the duty of exercising a true judgment.

In the present condition of our Society I know of no question of equal importance to its welfare—except the primary one of individual vital religion—than this question of the ministry.

There is still another class for whom I am deeply concerned, both for their own sakes and on behalf of the Truth. To those persons esteemed more or less highly as ministers in the various religious bodies now existing in the world, this concern has no reference; but to those, whether standing in the position of recorded ministers or not, who claim to be Friends.

The confusion that must follow the granting of an equal claim to Divine authority and sanction, for discordant views on the most vital doctrines of the gospel, is so apparent that it cannot be admitted. I therefore conclude that where an individual in our society persistently maintains and promulgates views of religious belief, at variance with the acknowledged doctrines of the gospel, as ever held by the society of Friends, he must be under a mistake as to his being called to the work of the ministry of the gospel within the pale of the society, when such principles, if adopted, would change the foundation upon which it can alone stand, and defeat its testimony to the world. This point is brought forward under a deep sense of its importance to individuals, and also to draw the attention of those who are in influential positions in the society, to the duties and responsibilities of their stations. Truth should be dearer to us than everything else, and to be a faithful watchman upon the walls is a weighty thing. Well may the poor instrument cry out, "Who is sufficient for these things?"

While I have thus written, it has been under the thankful belief, that we have at the present time many evidences that the Lord is at work himself, and that He is seeking to set up His own Kingdom in many hearts; drawing away from the many voices that are abroad in the world to himself; which is undoubtedly as much the design of Him who is the Lord of life and glory, to day, as it hath

been in any age of the world, and equally important for all to experience for their own establishment on the everlasting Rock and foundation.

We must never fail to remember that we do not go to meeting to hear words, but to wait upon and to worship Him who is a spirit, and that unless we attain to a sense of this in some degree, we do not realize the full benefit of such a duty; and where there is an itching ear, an undue desire for words, the spring of true ministry is often obstructed.

May it not be said of a truth, that it is a day when the call is going forth for a deeper inward travail of spirit in our meetings, for the arising of that which is the true life of the church; when the language should be more feelingly known and read in the lines of our own experience, "Deep calleth unto deep at the noise of thy water spouts, all thy waves and thy billows are gone over me." Then in the Lord's own time He will arise, cause his dependent, trusting, waiting children to sit down at His table; He will gird himself and come forth and serve them. We should enter into His courts with thanksgiving, and into His gates with praise.

*Adventures with Canada Wolves.*—Along the line of the Grand Trunk railroad, between the Island Pond Station and the French village of Canticook, in Canada, a distance of eighteen miles, the country is almost an unbroken forest, and wild animals are frequently seen beside the road staring in wonder at the passing trains, while deer, foxes, lynxes and wolves often bound across the rails in front of the locomotive. Some years since the latter animals were remarkably plenty, sometimes appearing in droves of a dozen or twenty.

One evening, late in the autumn, a young man had occasion to pass along this lonesome way on foot, and had not accomplished more than half the distance when he heard a crackling in the bushes at the side of the track, denoting the presence of some wild animal. Thinking to frighten the creature he threw a stone toward the place where it appeared to be.

This was answered by a howl from the wolf, for such it was; and what added to the discomfort of the situation, various other howls were echoed and re-echoed by wolves from all sides, and they soon began to close in around the now thoroughly frightened man, who started on a run, but was soon obliged to slacken his pace from sheer exhaustion. Although the pack of wolves now numbered about twenty, they still, for some reason, failed to attack him, but surrounded him at the distance of a few paces, each moment growing bolder and bolder. In his desperation he picked up stones and threw toward them, at which they would scatter for a brief period, and he would make another effort to escape them, which, however, would prove useless, for as soon as he turned to run they would again surround him, and the only method by which he could keep them at bay was to keep up the shower of missiles, shouting at the top of his voice.

But even this resource was fast failing him, as he was well nigh exhausted and ready to drop with fatigue and fright, when suddenly unexpected assistance arrived. He heard afar off a low rumble and knew that a train was approaching. Could he only hold his fierce enemies at bay until its arrival he felt that

he would be safe. He redoubled his efforts, and soon the rumble of the train grew louder, and the headlight of the locomotive appeared around a curve. The hunted man now gave up the unequal contest with the savage brutes, and, facing the approaching train, threw up his arms and concentrated all his energies in a loud call for help, which was heard above the rattle of the cars. The engineer whistled "down brakes," the train came to a stand still, and the poor fellow, more dead than alive, climbed into the cab of the engine and fainted, and it was only after the arrival at the next station that he was able to relate his terrible experience.

For "The Friend."

#### Inconsistencies; or a Departure from Simplicity in our Dwellings and Families.

When I look at the costly modern residences of some of our members, with the rich surroundings outwardly, and the style, the decorations, the fulness, the excess within, I can hardly suppress the exclamation or enquiry, Are these the dwellings of self-denying Quakers, who claim for themselves a higher standard, and one calling for greater plainness and simplicity than other religious professors? Surely, then, may such professors query, wherein lies the difference between us? If you, say they, are a cross-bearing, world-renouncing people, following a meek and lowly and crucified Saviour, who, though Lord of all, had not where on earth to lay his head; if you as strangers and pilgrims here below, are walking in the straight and narrow way to his kingdom above, then away with self-denial and the restraints of the cross; since, in the expressive language of conduct, things discordant can be so reconciled as to admit, notwithstanding the Saviour's negative, of serving two masters—God and the world; and also while taking our fill of earthly enjoyments, to allow the keeping of the heavenly inheritance in reversion, after all of this life shall have ceased to please and to captivate the affections and the heart.

Is it not to be feared that the accumulated wealth of Friends, with all the flesh-loving appliances it can purchase, has had the effect to dim the spiritual vision, to infatuate the heart, and to cause the affections to be more set upon the things of earth, with which we are so intimately surrounded and associated, than on the things of heaven—the recompense of the reward of a well spent life beyond? Thus causing us to lose, in measure, our spirituality and meekness, our simplicity and humility, and to become more conformed to the world, and thence reconciled to the fashion and luxury and ways of the carnal mind, which is enmity against God; and verifying the Saviour's words: "Where your treasure is, there will your hearts be also." O, then, let us search our houses, and above all our hearts! After the exhortation of the prophet, "Let us search and try our ways, and turn again to the Lord." That is, let us see if there is any thing in or about us, over which we have influence, that His controversy is with! What a precious entreaty was that of the Psalmist, and its record a rich legacy to us:—"Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Whereupon, may the language of each of our hearts be, Let not Thine eye

spare, neither have Thou pity, till thou hast brought forth judgment unto victory.

I remember hearing that on an occasion of Dr. Johnson going to see David Garrick, who then had just had his house repaired, expanded, and richly furnished, the former said to him, "David, David, these are what make death beds terrible; these are what make death beds terrible." This suggests the thought, that we should, while making provision for the poor body a little while here, keep pre-eminently in view the enduring inheritance in heaven for the dedicated and faithful; as well as how we shall look upon the fleeting things of time when the solemn message comes, to bid a final farewell and leave them; remembering the preceptive line,

"They build too low, who build beneath the skies."

The effect of these things is perhaps noticeable most upon, and prejudicial to the susceptible minds of children. The desire of appearances and outward greatness in them, being without the ballast of religious weight and depth, is likely to elate the heart and lead into a disregard of our Christian principles and testimonies; and thus if not the parents, at least their precious offspring, for whom they must give an account, are likely to be carried away by the overflowing flood of show and worldliness thus setting in upon them. Thus their tender minds, may be, through the unfaithfulness of those set over them, become gradually corrupted from the simplicity that is in Christ. So that instead of helping this interesting class against that which would dim the beauty of their minds, parents may unadvisedly put stumbling blocks in their way; and, it is sometimes to be feared, offend the Divine witness and meek and lowly appearance of the Saviour in their bosoms. Moreover these earthly attractions so coinciding with the natural, fallen propensities of the human heart, to which "the lust of the flesh, the lust of the eye, and the pride of life," are so congenial, and having the example and therefore sanction of the parents superadded, they anon take deep root in human nature's fruitful soil, and thence, unless Divine grace powerfully interposes, become confirmed with years, and bring forth fruit after their kind; and inducing a state of mind in which there is but little entrance for the suggestive truth:

"Man needs but little here below,  
Nor needs that little long."

The subjoined are extracts relative to this subject from the pen of several writers.

"Picture to thyself," says John Barclay, "any set of people raised up to a deep sense of religion, and carrying out their watchfulness and self-denial to *all branches of their conduct*, and endeavoring to follow that exhortation, 'Be ye holy in all manner of conversation,' and whatsoever ye 'do in word or deed, do all to the glory of God,' &c. Would they not soon come to be distinguished from other people, who follow the course of this world, or who secretly yearn after their own heart's lusts, and comfort themselves with trying to think there is nothing in this and the other little thing, and that religion does not consist in these things? Would they not soon find themselves to be 'a peculiar people,' a singular people, a very simple people;—their outward appearance, their manners, their very gestures, restrained and regulated after a mode totally contrary to the generality of

those around them? According to that striking passage in one of the Apocryphal writings setting forth the language of the ungodly respecting the righteous, so will it be respecting such a people or person as I have described. 'He is not for our turn, he is clean contrary to our doings; he was made to reprove our thoughts; he is grievous unto us even to behold; for his life is not like other men's, his ways are of another fashion.'

(To be concluded.)

*The Greatest Crop of the World.*—A question widely discussed involves the relative value of the wheat, cotton, tea and hay crop of the world. Which of these products employs the greatest amount of the world's capital? It is said that hay leads the rest, and the items that enter into the account stated are somewhat startling. Cotton and tea are local crops, while hay is produced everywhere the world over, and thus the hay crop greatly outweighs either of the other two. The aggregate reported value of a farm products for 1870 was \$2,447,538,658 but as this includes additions to stocks, "berments," &c., it is probably too high. No the hay crop for that year—that is the grass dried and cured for use or sold—is reported over 27,000,000 tons. This, at half the selling price in the large cities, would amount to \$405,000,000, and is far greater than the aggregate home value of the cotton crop or any other crop. But the cured "hay" is but a portion of the grass crop. The other portion is used on the ground, and it requires considerable calculation to get at the value so used, even in the roughest way.

In the first place live stock, including horned cattle, horses, sheep, swine, &c., to the value of \$1,525,000,000, were fed from it that year. Averaging the lives of these at five years we have one-fifth of that sum as representing the grass fed to them in 1870, namely: \$305,000,000; next we find the value of the animals slaughtered for food in that year to be \$309,000,000, and as this is an animal product, the whole of it will for the present be credited to the grass crop; next we find that the butter crop of 1870 was 514,000,000 pounds, which at the low average of 25 cents, amounts to \$128,000,000, and this goes to the credit of grass; next we have 235,000,000 gallons of milk, which, averaged at the low estimate of 10 cents per gallon, adds \$23,500,000 more to the credit of the grass crop; then we have 100,000,000 pounds of wool at 25 cents per pound, adding \$25,000,000 more; and, finally 53,000,000 pounds of cheese, at 10 cents, adding \$5,300,000 to the total of these credits to the grass crop of 1870, which aggregate \$887,000,000.

Now let us add the value of the "hay" crop as given above—viz: \$405,000,000—and we have a grand total for "hay" and the products of grass consumed on the ground amounting to \$1,292,000,000. This is, of course, subject to the deduction, as the meat, butter, milk, cheese, and wool-producing animals consume other food beside grass and hay. To make ample allowance for this, we deduct the entire value of the corn and oat crops of 1870 estimated at \$270,000,000 and this leaves a remainder of \$1,022,000,000 to be credited to the hay and grass crop of that year, which the reported aggregate of all the farm products was \$2,448,538,658. If our estimate make even the roughest approach to accuracy

e value of that crop was two-fifths of the aggregate value of all farm products, and hence we may infer that two-fifths of the capital then invested in agricultural pursuits was devoted to the grass crop, and this in the United States equals (in round numbers) \$575,000,000. From these figures the deduction is palpable that King Cotton is unshaken and dethroned, and we may be forced to admit that all "flesh" and all else is hay fit for "grass."—*Memphis Appeal.*

Selected for "The Friend."

"Woe to that man by whom the offence cometh."—(Mt. xviii. 7.)

The following is a part of an epistle to the Corinthian church in that day, written by the apostle Clement; whom, says William Paley, ancient writers, without any doubt or scruple, assert to have been the Clement whom the apostle Paul thus mentions, (Phil. iv. 3.) With Clement also, and other of my fellow-laborers, whose names are in the book of Revelation. W. P. goes on to introduce it by saying, "The meekness of the Christian character shines throughout the whole of that excellent epistle. The occasion called for it. It was to compose the dissensions of the church of Corinth, and the venerable hearer of the apostle does not fall short, in the display of this principle, of the finest passages of their writings. He calls to the remembrance of the Corinthian church its former character, in which 'ye were all of you,' he tells them, 'umble-minded, not boasting of anything, desiring rather to be subject than to govern, to give than to receive, being content with the portion God had dispensed to you, and seeking diligently to his words; ye were enlarged in your bowels, having his sufferings as ways before your eyes. Ye contended day and night for the whole brotherhood, that with compassion and a good conscience the number of his elect might be saved. Ye were sincere, and without offence, towards each other. Ye bewailed every one his neighbor's sins, esteeming their defects your own.' His prayer for them was the 'return of peace, long-suffering, and patience,' and his advice to those, who might have been the occasion of dissension in the society, is conceived in the same spirit, and with a perfect knowledge of the Christian character: 'Who is there among you that is generous? Who that is compassionate? Who that has any charity? Let me say: If this sedition, this contention, and these schisms be upon my account, I am ready to depart, to go away whithersoever ye please, and do whatsoever ye shall command me, only the flock of Christ be in peace with the elders who are set over it. He that shall do this, shall it to himself a very great honor in the Lord; and there is no place but what will be ready to receive him: for the earth is the Lord's, and the fullness thereof. These things they, who have their conversation towards God, ought to be repented of, both have done, and will always be ready to do.'"

"1850, 3d mo. 11th. There is need of more religious depth and feeling in many, to qualify them for service in the church. \* \* \* The present state of the Society, calls for a more arduous travail, on the part of those who are sensible of it, and a more united application to the Great Head of the church, for wisdom and strength to labor for reformation among us.—*Journal of William Evans.*

*The Values of Gold and Silver.*—Many people have a desire to know the value of gold and silver in bulk, and to this end we have secured the following from Professor J. F. L. Schirmer, superintendent of the branch mint in this city, and it may be relied upon as correct. The fineness of Colorado gold and the calculation of values on gold and silver are also given. It is a matter of considerable value, and should be cut out and preserved.

One ton (2,000 pounds avoirdupois) of gold or silver contains 29,163 troy ounces, and, therefore the value of a ton of pure gold is \$602,799.21, and of a ton of silver is, \$37,704.84.

A cubic foot of pure gold weighs 1,218.75 pounds avoirdupois; a cubic foot of pure silver weighs 656.25 pounds avoirdupois.

One million dollars gold coin weighs 3,685.8 pounds avoirdupois; one million dollars silver coin weighs 58,929.9 pounds avoirdupois.

If there is one per cent. of gold or silver in one ton of ore, it contains 291.63 ounces, troy, of either of these metals.

The average fineness of the Colorado gold is 781 in 1,000, and the natural alloy: gold, 781; silver, 209; copper, 10; total 1,000.

The calculations at the mint are made on the basis that 43 ounces of standard gold, or 900 fine (coin), is worth \$800, and 11 ounces of silver, 900 fine (coin), is worth \$12.80.—*Denver News.*

Corrupting food! for any to feed upon the faults of others. These things stagnate the circulation of life in meetings, and may be compared to the foxes which spoil the precious vines.

## THE FRIEND.

SECOND MONTH 14, 1874.

The matter of first moment for the welfare of our religious Society, is that its members should be brought individually under the government of the Spirit of Truth; in order that they may be begotten into the one Divine life, and grow up in true brotherly love and fellowship. Were this happily the case, though there might be less need for the frequent exercise of the gift of gospel ministry, as each one would be better prepared to receive strength, encouragement and instruction immediately from the fullness of Christ, it would be still an invaluable blessing to the church, and the danger would be greatly lessened of a spurious ministry springing up or being tolerated, or its evil effects widely spreading.

But in the present state of the Society, with some crying Lo! here is Christ, and others Lo! He is there, it is of the utmost importance that all who desire to stand firmly for the doctrines and testimonies of the gospel, which the Head of the church requires Friends to maintain and illustrate before the world, should not allow themselves to be moved from the ground on which Friends have always rested their claim to possess a true, gospel ministry—a ministry prepared and authorized by Him who is Head over all things to his church. We are therefore glad that this subject has been discreetly treated by a valued correspondent, whose views will be found in our columns to day.

We think no one whose spiritual faculties

are not benumbed, can fail to know, that while we are yet blessed with a living gospel ministry, there is also a ministry of words, or of the letter, acquired by imitation or study and practice: often accompanied with fluency of speech and fervency of manner, but lacking the baptizing power of the Holy Ghost. The latter may tickle the ears and arrest the attention of those who prefer to be amused by fluent doctrinal teaching, to striving to have their minds turned to the gift of grace within, and waiting, in the silence of all flesh, to attain to that worship which is in spirit and in truth; but it begets its own likeness, and though the words may be sound, and be received in the understanding, they cannot build any one up on the most holy faith of the gospel: "The kingdom of God is not in word, but in power."

Daniel Wheeler said in one of our meetings, "There is a ministry in this land which, if not checked, will eat out every green thing." Have not its ravages been fearfully extensive in some parts of the heritage? It is one of the natural consequences of an unauthorized and spurious ministry, to enlist others in the same superficial work, and to make restraint, and the judgment of those who may not unite with their services, irksome and intolerable. Hence the efforts made to break down the good order and discipline relating to the acknowledgment of ministers, the appointment and duty of elders, and the regulating of their select meetings. These have no little self-confidence, and charge intolerance and lordship over the heritage, upon those who, in some measure of the discerning spirit that clothed the apostle, strive to know "not the speech of them which are puffed up, but the power."

The anointed minister of the gospel may rightly magnify his office; while the sense of its inseparable responsibilities, and his own many frailties, and entire dependence on his Master for his gift, and power to exercise it aright, will keep him humble and teachable. The divinely gifted elder will always be in close sympathy with the truly baptized minister; travailing with him or her for the arising of divine life, rejoicing with him when it springs up, and united to him in the fellowship of suffering, when it is under oppression. Both need to bear constantly in mind that the subtlety of evil in the human heart, if admitted or tampered with, acts upon them as upon others; and that from the positions they occupy, there may be increased danger of their attention being diverted from close self-examination, and watchfulness over their own spiritual life. There is such a thing as a temptation to assume a sort of official piety, which may be supposed to adhere to the stations; and that the one being engaged in promulgating the truths of the gospel, and the other in watching over, counselling and upholding the ministry, each is in itself a sufficient assurance of experiencing the application and efficacy of those truths for the salvation of the soul.

There is another danger to which ministers who may have been rightly called to and qualified for service, are exposed; especially those who are in the way of travelling about a great deal, and whose services may be longed for by almost every audience; which is, falling into a formal habit of preaching, as though it was a stated duty connected with their relation to the church, and as though

their position and standing could, of themselves, give sanction or life to what they utter. It is possible in this way to lose the gift, without hardly being aware of it.

In every case, with both minister and elder, preservation is to be experienced by keeping near to the feet of their compassionate, omniscient Lord and Master; who sees all the snares set for their feet; who remembers that they are but dust, and gives grace to overcome in proportion to the subtlety and power of the temptation; and who is ever ready to keep them clothed with the armor of light, that so no weapon formed against them shall prosper, and every tongue that shall rise in judgment they shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The elections for members of Parliament have been attended with great excitement, and in many instances with rioting and violence. The result has been unfavorable to the Liberal party. The returns announced up to the 9th inst. showed that 91 Conservatives had been elected to seats formerly filled by Liberals, and that 27 Liberals had been chosen in place of Conservatives. It was no longer doubted that the latter would have control of the government.

Gladstone will await the conclusion of the elections before deciding as to what course he and his colleagues will take. Some of the London papers, however, think it quite certain that the Gladstone ministry will resign before the new Parliament assembles.

The success of the Conservatives is attributed to the division of the Liberal party in regard to female suffrage, the education act and other measures, and the violent language sometimes used by the supporters of the workingmen's candidates.

On the 5th inst. a dispatch was received in London from Sir Garnet Wolseley, in which he says: "All the white prisoners held by the Ashantees have been delivered to me. The king accepts my terms for the cessation of hostilities, which he asked, and has agreed to pay an indemnity of £200,000. We halt for a few days thirty miles from Coomassie."

A London dispatch of the 9th says: So far in the Parliamentary election, 509 members have been chosen. Of this number 267 are Conservatives, and 242 Liberals and Home-rulers.

London, 2d mo. 9th.—Consols 92. U. S. sixes, 1865, 108 $\frac{3}{4}$ ; new fives, 102 $\frac{3}{4}$ .

Liverpool.—Uplands cotton 7 $\frac{7}{8}$ d.; Orleans, 8 $\frac{1}{4}$  a 8 $\frac{3}{8}$ d. Average California white wheat, 13s. 4d. a 13s. 8d. per 100 lb. Red winter wheat, 12s. 3d. a 12s. 6d.; spring, 11s. 10d. a 12s. 5d.

The latest advices from Sumatra show that the Achehese chiefs still hold out, and are building forts in the interior.

A great anti-Catholic meeting was held in Berlin on the 7th inst., and was attended by many persons of distinction. A resolution was adopted thanking the people of England for their recent manifestation of sympathy for Germany in its contest with the papacy.

The following particulars are given of the component elements of the newly elected German Parliament: Out of 392 members, there are 225 Ministerial Liberals and 10 doubtful Liberals, or about 235 on whom the Government may rely for support. The opposition number 157, consisting of 100 Ultramontanes, 10 Particularists, 15 Poles and Danes, 10 Alsations, 10 Conservatives and 12 Socialists.

Archbishop Ledochowski has been arrested and sent to Ostrow, in the province of Posen, where he will be imprisoned in accordance with the sentence of the court. The emperor has declined to intervene in the case, notwithstanding the great influences brought to bear in the archbishop's favor.

Thirty thousand unemployed workmen in Vienna have petitioned the government for relief.

Buffet has been re-elected President of the French Assembly.

Nine hundred Communists remain in prison awaiting trial.

The Budget Committee have voted to recommend an appropriation of \$300,000 for repairing the damage done during the last days of the Commune to the public buildings of Paris, including the Tuilleries and Palais Royal.

Intelligence has been received in Madrid of a severe

engagement near Lerida, between the Republicans and Carlists, in which the latter were defeated. The Carlists were about opening the bombardment of Bilbao. The city is provisioned for two months, and the government will take measures for its relief.

Gen. Sickles, U. S. Minister, has taken final leave of the Spanish government, and placed his Secretary in charge of the Legation.

The cholera has appeared in Buenos Ayres. The insurrection in Entro Rio was not entirely ended. Some bands hold out in the interior.

A special dispatch to the Daily News from St. Petersburg, says Russia has refused to send goods to the Exhibition to be held in Philadelphia in 1876, alleging that it is a private undertaking.

Mexican advices state that the revolution in Yucatan is gaining strength. The Indians have plundered and burned the town of Canatchel, in that State. Complaints are made that the merchants of Balize sell arms and ammunition to the Yucatan insurgents.

The press complains of injury to Mexican interests caused by the introduction into foreign commerce of the new United States trade dollar.

Judge Ramirez, of the Supreme Court, says Mexico is a Republic only in name, being in reality governed by a military despotism.

A new company has been organized to lay a light cable from the coast of Great Britain to Halifax, by way of the Azores. The capital is £380,000, and the prospectus says it is the intention of the company to convey messages at the rate of one shilling per word.

The insurgent refugees from Cartagena who have not been convicted of crime, have been released by the French authorities at Oran. Two of the leaders, Contreras and Ferrey, refused to accept their discharge. Contreras is writing an account of the siege of Cartagena.

Venezuela journals of the 22d ult., contain a proclamation of the President of the republic, inviting immigration, and offering facilities and assistance to immigrants.

**UNITED STATES.**—There were 479 interments in New York city last week.

The interments in Philadelphia numbered 306, including 106 children under two years of age. There were 80 deaths of consumption, 14 typhoid fever, 10 scarlet fever, and 38 inflammation of the lungs.

The War Department has prepared a statement in response to a resolution of the House of Representatives, showing that from April 12th, 1861, to August 20th, 1865, during the late war, the disbursements by army paymasters were \$1,091,500,000. The whole number of paymasters employed was 541.

The industry of the State of Maine is reported to be prosperous and growing in importance. The total number of cotton factories in the State is 27, and the amount of production for the year 1873 \$12,427,670. Five new companies are about to go into operation. There are 112 manufactories of boots and shoes, with a capital of \$1,863,964. In the fisheries 861 vessels are employed, the total value of the product exceeding \$800,000. The value of the leather tanned and carried was \$3,187,300. There are 329 saw-mills which produce lumber to the value of \$5,184,445, the whole number of saw-mills is 1109, and the total production about \$10,000,000. Ship building has revived, and last year 276 vessels were built, with a tonnage of 89,817, valued at \$5,399,000.

The last report of the American Iron and Steel Association represents that branch of industry in a depressed condition. The recent commercial panic affected the iron interest in a greater degree than almost any other. At a recent date one-third of the blast mills and two-thirds of the rail mills of the country were idle, the blast furnaces having 12,522 hands unemployed, and the rail mills 11,400 hands idle, and 10,150 working on half time. The rate of wages paid has also been greatly reduced. The building of railroads was for the present almost entirely ceased.

The national House of Representatives has passed a resolution, by a vote of 170 to 64, declaring it to be within the constitutional power of Congress by law so to regulate commerce among the States, as to protect that portion of our internal commerce which is among the several States from unjust or oppressive tolls, taxes, obstructions or other burdens, whether imposed by railroad companies or by combinations thereof, or by other common carriers, and that the present condition and magnitude of the commerce among the States demand the prompt and wise exercise of those powers and duties.

**The Markets, &c.**—The following were the quotations on the 9th inst. *New York.*—American gold, 112. U. S. sixes, 1881, 119 $\frac{1}{2}$ ; ditto, 5-20, 1868, 119 $\frac{1}{4}$ ; ditto,

10-40 5 per cents, 115 $\frac{1}{4}$ . Superfine flour, \$6 a \$6.3 State extra, \$6.60 a \$7; finer brands, \$7.50 a \$11. N 1 Chicago spring wheat, \$1.60; No. 2 do., \$1.55 a \$1.5 red western, \$1.62 a \$1.64; white Michigan, \$1.9 Jersey oats, 54 a 57 $\frac{1}{2}$  cts.; western, 60 a 63 cts. Ne western mixed corn, 81 a 84 cts.; do. white, 85 cts Jersey yellow, 80 a 82 cts. *Philadelphia.*—Midlin cotton, 16 a 17 cts. Superfine flour, \$5 a \$5.50; extra \$6 a \$6.50; finer brands, 7 a \$10.50. Red wheat, \$1. a \$1.65; amber, \$1.68 a \$1.70; white, \$1.85 a \$1.90 No. 1 spring, \$1.60 a \$1.72. Yellow corn, 76 a 78 c Rye, 96 cts. Oats, 58 a 64 cts. Clover seed, 8 $\frac{1}{2}$  a 9 cts. Lard, 9 $\frac{1}{2}$  a 10 cts. Sales of about 3000 beef catt at 7 $\frac{1}{2}$  a 8 cts. per lb. gross for extra; 6 a 7 cts., for fat to good, and 4 a 5 $\frac{1}{2}$  cts. for common. Sheep sold at a 7 $\frac{1}{4}$  cts. per lb. gross and hogs at \$9.25 a \$9.50 per 10 lb. net for corn fed. Receipts 5000 head. *Chicago.*—No. 1 spring wheat, \$1.24; No. 2 do., \$1.19; No. do., \$1.16. Corn, 57 $\frac{1}{2}$  cts. Oats, 42 $\frac{1}{2}$  cts. Spring harle \$1.70 a \$1.75. Lard, 9 cts. *St. Louis.*—No. 2 sprir wheat, \$1.22 cts.; No. 3 fall, \$1.44. No. 2 mixed corn 59 cts. No. 2 oats, 47 cts. *Cincinnati.*—Wheat, \$1.4 a \$1.50. Corn, 59 a 63 cts. Oats, 46 a 54 cts. Ry 97 a 99 cts. *Baltimore.*—Red wheat, \$1.50 a \$1.6 Western oats, 58 a 62 cts.

#### WANTED.

Superintendent and Matron for Emlen Institiutic for benefit of boys of African and Indian descent Farm in Bucks county, Pa.: a good practical farmer and wife, a tidy managing housekeeper, both qualified for the proper training of youth for usefulness on earth and a preparation for heaven. Address,

Israel H. Johnson, No. 16 North Seventh St.  
Thos. Stewardson, Jr., cor. Mill and Chew S  
Germantown, Philadelphia.

1st mo. 27th, 1874.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held on Seventh-day, the 21st instant, at 10 A. M. in the Committee-room, Arch St. Meeting-house.

CHARLES J. ALLEN,  
Philada. 2d mo. 11th, 1874. *Clerk.*

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of th Institution are expected to be vacated at the close of th Winter Session, in the 4th month next, Friends w may feel drawn to undertake the duties attached them, are requested to communicate thereon with eith of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-offi  
Burlington Co., N. J.  
Charles Evans, No. 702 Race St., Philadelphia.  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Philad

#### FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to as an assistant matron.

Application may be made to  
Ebenezer Worth, Marshallton, Chester Co., Pa  
Joseph Scattergood, 413 Spruce St., Philada.  
Aaron Sharpless, Street Road P. O., Chest  
Co., Pa.  
Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia  
Physician and Superintendent—JOSHUA H. WORT

INGTON, M. D.  
Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at Wilmington, Del., 1st mo. 19th, 1874, the 27th year of her age, ELIZABETH T., wife of Jol R. Bringham, and daughter of Joseph and Sarah I Tatnall, a member of Wilmington Monthly Meetin Her relatives and friends are comforted in the beli that her end was peace.

First month 26th, 1873, SARAH M., wife John M. Saunders, in the 53d year of her age, a member of Woodbury Monthly and Particular Meetin New Jersey.

WILLIAM H. PILE, PRINTER.  
No. 422 Walnut Street.

# THE FRIEND.

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JOHN S. STOKES,

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PHILADELPHIA.

Single copy, when paid quarterly in advance, five cents.

For "The Friend."

Account of Recent Adventures and Suffering in the Arctic Regions.

(Continued from page 292.)

At the end of the Fourth month, suddenly appeared among them, the two hunters who had been lost in one of the snowstorms, on their journey, as before related: their names were Ole Olsen and Henrik Nielsen. How had they passed almost six months, enveloped in polar darkness, and how had they survived a fatigue which seemed beyond human ability to bear? They gave the following account themselves to their companions: When they found themselves separated from their fellow-travellers their distress was great, the snow which fell in squalls had entirely effaced the track of the sledge, and they thought that their comrades, deprived of their aid, would not be able to pursue their journey but would return to the Russian houses. They returned to care for themselves, not without difficulty, for the weather was so unfavorable that four days were occupied in accomplishing the journey, and they had at the time of the separation only about a pound of flesh in their possession. Finally, when near the cabin, Nielsen looking back perceived that he had lost his companion; too weak to go in search of him, he dragged himself as well as he could to one of the little houses, struck a fire, roasted some bits of fox flesh, ate a few mouthfuls and fell to a deep sleep or stupor near the fire. Olsen had fallen on the snow without strength and voiceless, and lay there for some time in swoon; when he came to himself hunger tormented him cruelly, he gnawed with his teeth some bits of fresh reindeer skin which served him as a garment, and dragged himself a few steps more towards the houses, which he had perceived, but his strength failed him again, and seeing the abandoned boat he crept into it. Rest restored his strength in some degree, and making a last effort he succeeded in reaching the little house, there he gnawed at the bones which his companion had broken, and fell by the side of Nielsen. In the morning the two unhappy men arranged matters as well as they could, despairing of the lives of their comrades, whom they believed to be engulfed in the snow, and assigned themselves to winter quarters which

they would have to occupy for more than five months. During the first fifteen days they took no game; they continued to gnaw the bits of bone which they had thrown away during their previous stay in the cabin, but which they now carefully collected, this, however, would not have been sufficient of itself for forty-eight hours, if they had not found buried under the snow, in the neighborhood of the little houses, some bits of frozen flesh of seals and bears which their predecessors, the Russians, had killed. Near the end of the Twelfth month they succeeded in killing a reindeer, but found to their dismay on returning from the chase, that their fire had gone out, and that they had no more matches; but happily they succeeded in setting on fire, by the aid of their guns, some shreds of hemp which they had extracted from a bit of cord age. Thus they were again supplied with fire, but as wood was failing, they had to destroy one of the two little houses for fuel. Again they had to exert all their ingenuity, for we may remember that they had none of the few tools which had been supplied from the ship to the little company, these having been carried on in the sledge, at the time of their separation from their comrades; they detached from the abandoned boat, a bar of iron which they flattened by beating with a stone until they shaped it into a sort of knife. Nails from the boat, treated in a similar manner, were afterwards transformed into coarse needles, by the aid of which they could make for themselves garments of reindeer skin. They made thread of slender strips cut from the skins, or of small twine fabricated from hair, or fibres taken from the sails of the boat. During their stay they succeeded in killing eleven reindeer and one bear, thus they survived until near the end of the Fourth month. At this period there remained to them only three charges of powder, and impelled by the prospect of famine, they abandoned their refuge and directed their course towards the south, thus unconsciously moving directly towards the cabin of the Samoïades, where the meeting with their companions seemed scarcely less miraculous to one party than to the other.

The now united company of Norwegians remained at Gansenonos for three weeks; meanwhile the provisions collected by the Samoïades being exhausted more rapidly than ever, they perceived that there was danger of involving these poor savages in a common catastrophe if they continued longer with them. After so many adventures, five of these heroic sailors attempted another,—the sixth, Johan Anderson, could not make up his mind to quit his good friends, the Samoïades, and remained with them,—the others departed for the Russian house to seek the abandoned boat, which they found without difficulty. They were obliged to drag it over the ice for two days, but as it was so heavy, and as a large portion of the stern was demolished,

they cut it in two and returned to Gansenonos with the forward end. After spending three days here, aided by the Samoïades, they replaced the stern of the boat by a large seal-skin, and it was in this strange vessel that our five navigators embarked upon the open sea. By dint of rowing they managed in six days to land on the Waïga'z Islands, where they found another encampment of Samoïades who proved themselves as kindly disposed as the first, but it was difficult to communicate with them, for they spoke neither Russian nor Finnish. After resting eight days they were transported by their hosts on a sledge towards the south of the island, there they hailed a vessel which conveyed them to their country without further adventures worthy of note: they were but four in number, the fifth, Lars Larsen, remained with the last company of Samoïades, induced by the pleasures of their hospitality.

So in the Eighth month, 1873, four men only of the crew of The Freya were restored to their homes after a wonderful succession of hardships, one had died buried in the snow, where no doubt the bears had devoured his body, and two others remained with the Samoïades; as to Captain Tobiesen, his son, the cook and the first mate, no news has been received of them.

In striking contrast with the foregoing account of difficulties overcome by the sailors of "The Freya," is the history of the catastrophe of Mitterhuk.

A severe frost which occurred in the polar regions in the Ninth month, 1872, had shut up in the ice, to the north of Spitzbergen, a number of Norwegian fishing vessels; this unusual circumstance, sad as it was, did not excite extreme alarm in Norway for the safety of the sailors, for it was known that the government had taken the precaution to erect at Mitterhuk, one of the points of Cape Thorsden, a solid wooden house, furnished with abundance of provisions of every kind. The captains of the vessels frequenting those desolate shores, knew of the existence of this asylum, and it was hoped that the greater part of those belonging to the vessels so caught, would take up their winter quarters there. In point of fact this was the case with a number whose crews, after having vainly awaited in their vessels a return of fine weather, comprehended early in the Tenth month that they must decide to winter there.

About the middle of the Tenth month two boats crossed the arm of the sea which separates Graahuk from Mitterhuk, the thermometer at that time indicating a temperature of from 14 degrees above to 4 degrees below zero, Fahrenheit. This extreme reduction of the temperature in the midst of autumn, afforded a singular contrast to the condition of the sea which was still navigable. This phenomenon was attributable to the effect of certain streams of warm water brought by one of the branches of the Gulf Stream.

The house of refuge at Mitterbuk was large and warm; it contained not only abundant provisions in food, in clothing, in combustible material, and other things, but also implements suited to encourage activity in those who might become its occupants, for it is only by brisk exertion of the muscular forces that one is able to combat the two most terrible maladies of those countries, namely, lethargy and scurvy. The seamen who arrived there, as before mentioned, were seventeen in number, one had died during the journey. They belonged chiefly to the crew of "The Mattilas," which, like "The Freya," had left part of her men to try to pass the winter on board. It is probable that among the refugees there was no intelligent and energetic head, but that each man abandoned himself to his own inclination.

(To be concluded.)

For "The Friend."

### Inconsistencies; or a Departure from Simplicity in our Dwellings and Families.

(Concluded from page 206.)

"I may truly say, that nearly as long as I have been privileged by an acquaintance with the homes and families of Friends (which though I was born a member, is not long), I have at times almost mourned at the great relaxation from gospel strictness, and simplicity of living, so evident amongst us. Surely, I have thought, if we were to cast out the crowd of opinions, which have got the first place in our minds,—opinions founded or cherished by custom, example and education in the good, and by vanity or something worse, in the bad; and if we were coolly and calmly to listen to the silent dictates of best wisdom, we should clearly see, that the holy principle which we profess (to use the words of John Woolman), inevitably 'leads those who faithfully follow it, to apply all the gifts of Divine Providence to the purposes to which they are intended.' I venture to say, we should then find a greater necessity laid upon us, to exercise self-denial in what we are apt to think little matters, than is now often thought of; we should have such a testimony to bear against superfluity, extravagance, ostentation, inconsistency, and the unreasonable use of those things which perish with the using, as we now profess to have, against the more flagrantly foolish customs and fashions of the world."

John Woolman, "On the right use of the Lord's outward gifts," writes. "As our understandings are opened by the pure light, we experience that through an inward approaching to God, the mind is strengthened in obedience; and that by gratifying these desires which are not of his begetting, these approaches to him are obstructed, and the deceivable spirit gains strength.

"These truths being as it were engraven on our hearts, and our everlasting interest in Christ evidently concerned therein, we become fervently engaged, that *nothing may be nourished* that tends to feed pride or self-love in us. Thus in pure obedience, we are not only instructed in our duty to God, but also in the affairs which necessarily relate to this life, and the Spirit of Truth which guides into all truth, leavens the mind with a pious concern, that 'whatsoever we do in word or deed, may be done in His name.'

"Hence such buildings, furniture, food and raiment, as *best answer our necessities*, and are

least likely to feed that selfish spirit which is our enemy, are the most acceptable to us.

"As my meditations have been on these things, compassion hath filled my heart toward my fellow creatures, involved in customs, *which have grown up in the wisdom of this world*, which is foolishness with God." O that the youth may be so thoroughly experienced in an humble walking before the Lord, that they may be his children, and know him to be their refuge, their safe unfailing refuge, through the various dangers attending this uncertain state of being."

Thomas Shillitoe, in closing an address to Friends, thus writes: "I must now conclude, with expressing the earnest solicitude I feel, that we may each of us be found willing to unite with that all-sufficient help, which, I believe, yet waits our acceptance; and suffer it so to operate in and upon us, that we may become a people *wholly separated* in heart and mind, love and affection, *from everything* that has a tendency to dim our brightness, to prevent us from being as lights in the world; and be clothed with those beautiful garments, which so adorned our worthy ancestors—humility, self denial, and an entire dedication of heart to the work and service of our God; a disposition truly characteristic of the disciples of him, who declared, 'My kingdom is not of this world:' and thus may the enemy no longer be permitted to rob and spoil us, but the language go forth respecting us, 'Happy art thou, O Israel, who is like unto thee, O people; saved by the Lord.'"

From the "Memoirs of William Lewis," the following testimony is extracted: "Can there be stronger delusions in judgment than to suppose the seeking riches and honor and the enjoyment of sensual pleasure in this present world, compatible with the example of our Lord and Saviour Jesus Christ? Does it not seem as if the first great deceiver and foe of man had so spread his delusive influence in the human mind, as to pervade all its powers? seeing the bulk of professors conclude they have taken him, the Messiah, for their Law-giver and pattern, whilst they are not only *allowing* but *seeking* softness and elegance in their dwellings; fulness of bread, and in some instances 'abundance of idleness' in their daily course; and in most, less attentions and solitudes God-ward, than contrivances and expense to have the fruits of the earth before the sun can put them forth! \* \* \*

We may, though having eyes, be yet so blind as not to see the open, glaring contrariety exhibited in the allowed practice of the day, to the plain doctrines and uniform example of a world-renouncing Lord; such blindness may (through our conformity to its manners) come upon us who are professors; but this, I think, we may be assured of, that the enemies of the Lord Jesus, deists and infidels of every class, are, and will continue to be more quick-sighted; the broad sneer of derision will be on their countenances; sarcastic strictures will be freely allowed and remain unrepelled. 'These pilgrims and strangers, say they, seem to get a little reconciled to this foreign clime, though so far from their native country and their father's house; this howling wilderness, as they call it, appears, some how or other, to have received a manure that hath so enriched the soil as to render it capable of producing very pleasant fruits, even to their refined taste; and like us who know of no better portion than our good things in this life, they

seem to sit down, each under his own vine ar under his own fig tree; so that, though seems we are to be forever separated at the end of the journey—they raised up to everlasting glory for having followed, as they phrase it, a crucified Lord, and *we* consigned to shame and everlasting contempt for having denied him, yet we really appear to be travelling in the same direction; at least we go in great harmony together, and walk through this vale of tears as friends."

He continues, "Oh how long! how long shall the enemies of the cross of Christ have cause thus to triumph?" &c.

For "The Friend."

### Maryville Report.

A visit to the schools, from Okolona, Miss., up to this place, and other very urgent claims on my time, have delayed the issuing of "The Monitor." A double sheet is being prepared with an account of the action of the Committee, the occupation of the new building, the progress of Normal Class, &c. It was thought not best to print till it could be done with full information; and especially not until suitable acknowledgments could be made to the kindness of Friends in England and elsewhere. This last consideration is the cause of the present writing.

Y. WARNER.

Maryville, 2d mo. 4th, 1874.

*Wild Animals in Siam.*—Moukot, in the course of his explorations in the more thinly peopled portions of the country, had frequent opportunities of witnessing the dangers and losses occasioned the natives by elephants, tigers, leopards and other unwelcome neighbors. In one place he observes: "In this part of the country the Siamese declare they cannot cultivate bananas on account of the elephants, which at times come down from the mountains and devour the leaves, of which they are very fond. The royal and other tigers abound here; every night they prowl about in the vicinity of the houses, and in the mornings we can see the print of their large claws in the sand and in the clay near streams. By day they retire to the mountain, where they lurk in close and inaccessible thickets. Now and then you may get near enough to one to have a shot at him, but generally, unless suffering from hunger, they fly at the approach of man. A few days ago I saw a young Chinese who had nineteen wounds in his body, made by one of these animals; he was looking out from a tree about nine feet high, when the cries of a kid, tied to another tree at a short distance, attracted a large tiger. The young man fired at it, but, though mortally wounded, the creature, collecting his strength for a final spring, leaped on his enemy, seized him and pulled him down, tearing his flesh frightfully with teeth and claws, as they rolled on the ground. Happy for the poor man, it was a dying effort, and in a few moments more the tiger relaxed his hold and breathed its last."

While still sojourning in this neighborhood he says: "I had come to the conclusion that there was little danger in traversing the woods here, and in our search for butterflies and other insects, we often took no other arms than a hatchet and hunting knife, while Nih had become so confident as to go by night with Phrai to lie in wait for stags. Our sense of security was, however, rudely shaken when one evening a panther rushed upon one of the



ogs close to my door. The poor animal uttered a heart-rending cry, which brought us all out, as well as our neighbors, each torch in hand. Finding themselves face to face with a panther, they in turn raised their voices in loud screams; but it was too late for me to get my gun, for in a moment the beast was out of reach."

For "The Friend."

John Heald.

(Continued from page 203.)

"10th mo. 5th. We went on to Danville. There was no meeting there, but a few Friends, who had become members at their own request, and lived 30 miles from the nearest meeting. With these and their neighbors we had a meeting, in which as way opened, I was favored to treat of several things to satisfaction. Some of them, I understood, said they thought there was something suitable for each to take present, and many were tendered. We travelled thirty miles there and thirty back, and lodged at Joseph Austin's. In the course of the evening, we were favored with a precious opportunity, in which a young woman was remarkably tendered.

6th. We returned to Montpelier, called a short time at J. Austin's, and had a sweet parting season. I felt the renewal of the foregoing opportunity; in sweet feeling of love I bid a final farewell to these dear, old friends, and also the precious young woman. It appears most likely that I may never see her again, and oh, how I desire she may be faithful.

8th. We attended the meeting at Starksborough, at which was accomplished the marriage of Thomas Taber and Miriam Worth. The meeting was long before it gathered. I had trying exercise in it in silence, and more so while engaged in testimony. There is that which withholdeth more than is meet, and it endeth to poverty. This I first stated, and bowed that neglecting our duty tendeth to poverty, and doing more than is required endeth to poverty also, and indulging in that we know to be wrong, impoverishes and keeps us poor. Such as abide in a watchful state, and carefully attend to duty, and do not exceed, will come to know that though there is scattering abroad, an increase will be known. Several bore testimony afterwards, for there are many who are public [ministers] here, both old and young, men and women.

After having some refreshments, Elisha Hoag took us in his carriage to Lincoln, where we had notice sent on of two meetings, one at 10, the other at 3 o'clock.

9th. At the morning meeting, my mind was easy, and no prospect for a while of saying anything, but a small concern presented, and attending to that, way opened for more. Near the close of my testimony, I came on the subject of forgiving those who injure us and trespass against us, so that we may pray to be forgiven as we forgive. This lesson is hard to be learned, but necessary.

The afternoon meeting was favored. The feelings of many were touched with tenderness, and supplication for a continuation of favor was made by Elisha Hoag. The meeting concluded with thankfulness.

The next day we went to Joseph Hoag's, where we were received and entertained in a plain but comfortable manner. On the 12th Joseph accompanied us to Shoram, where there were a few Friends living, who had become

concerned to meet together, even before they became members, and had continued to meet since. We had a meeting on the 13th, with them and some of their neighbors. I was concerned to bear testimony to the usefulness of silent waiting, and that our final close was a suitable subject for silent meditation, that though it was profitable, yet it was a concern much neglected by many. When I was clear, our conductor followed. It was a good meeting, I think, and it was a comfort to my mind to have a sense that the Master still owned us.

14th. At Granville, in the early part of the meeting, Amy Dillingham appeared in a short but pertinent supplication for ability, whereby we might acceptably worship God." John Heald says, that this concern so lived in his mind, that he came forth in a testimony on that great duty, showing that it was a Christian practice to meet together to wait upon and worship God; that our Saviour practised it when upon earth, and his disciples continued it, and one of his apostles left us the injunction, "Forsake not the assembling of yourselves together, as the manner of some is." But he thought there was reason to fear that the practice was continued by some in a merely formal way. In speaking to the assembly, he was sensible of the difficulty of so dividing the word that each should take what was suitable for him—for the humble ones might reject the word of encouragement, from a sense of their own unworthiness, and take to themselves the warnings designed for the formalists, who on the other hand would neglect the word of reproof, and appropriate that which was pleasant, and which belonged to others. He closes his account as follows: "The labor in this meeting was uncommonly hard and close, but I endeavored to do it honestly."

"16th. Came in the evening to Greenfield, to Elisha Anthony's, and were kindly entertained. We were soon invited into a sitting-room, where we had none of the company of any of the family, only the man himself, though he had a large family. I like it better not to be separated from them while in the family.

17th. We had a full meeting of Friends and others, and my mind was under no small exercise. I became prepared to enter into vocal labor, and said, that I thought it to be my duty to set out from my habitation, and to leave my near and dear connections, and most of what men count dear, and to go where I believed I should be nearest in my duty to go; and when there, I have informed some of my friends that I wanted an interview with Friends thereaway, and such of their neighbors as would choose to attend. Not seeing any thing further to be done, we come together; and if that is all I find to do, I then do no more; and some seem to be satisfied with being thus notified, and others appear to be not quite so well satisfied; but I do not consider myself warranted to attempt to deliver testimony to please others, merely because they might suppose they would be gratified with it. When I feel as I apprehend a necessity to communicate, I attend to it, but not otherwise. As I do not expect a reward from man, if I am found worthy to have a reward I depend for obtaining it from the Author of my existence. Now I want you to consider how careful you are to yield obedience to the Divine requiring. I urged the

example of the householder that went out early to hire laborers into his vineyard, and agreed with them for a penny a day, and again he went at other times of the day, and they were employed to labor under the direction of the master; with much more. It was a meeting I believe to profit.

19th. At Galway. After I had waited under trying concern until I believed the time had come, I said: To fear God and work righteousness is the way to be accepted of Him. Here it may be observed that we have no testimony that I know of that assures us that those who do wrong, and continue knowingly so to do, shall be accepted. Therefore it becomes people to consider timely what they are about. It was the Apostle Peter's testimony: I perceive God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted of Him. Now consider, can we expect acceptance without working righteousness? and what do these righteous acts consist of? Do they consist in outward performances, and going closely into formality and formal service, and into worldly pursuits, pleasures, profits, amusements and gratifications? Is the attention given to these, fearing God and working righteousness? If we are laying up treasure on earth, and the heart and mind are set on these enjoyments, and pursuing them and delighting in them, how does this accord with working righteousness? When I had brought many ideas to view, and set them as close home as I could, I stopped, and addressed some feeling sentiments to a tried, humble state, deeply proved. The meeting closed in a solid manner with tender-heartedness.

20th. Attended Providence Meeting. In the silent exercise, I was ready to think no way would open to speak, but at length it did, and I labored to prevail with them to refrain from evil, from indulging in that which they knew to be offensive to God; but it felt to me to have but little entrance. I went on to show, that doing evil, and feeling conviction for it, and still continuing to do so, is the way to become darkened and hardened. I instanced our Saviour's weeping over Jerusalem, that He would have gathered them, but they would not, and that now the things belonging to their peace were hidden from their eyes; and then urged the Christian duty of meeting often together to worship God. A neglect of duty opens and prepares the way to hardness of heart. I also mentioned the description of the last judgment; and the pleading of those set on the left hand, 'Thou hast taught in our streets,' 'When saw we thee hungry, or athirst,' &c.; and I instanced the servants that had received the talents, each according to their several ability, that those who obeyed the command received the reward, 'Well done, good and faithful servant,' but the disobedient were ordered to be bound hand and foot, and cast into outer darkness. Near the conclusion, I recommended them to the word of grace in the heart. The latter part of the meeting felt to me to be increasingly tender and solemn, and I hope the honest-hearted felt encouraged to a faithful, humble obedience, and the careless were faithfully warned and counselled to yield obedience to duty."

(To be continued.)

The truest characters of ignorance  
Are vanity, and pride, and arrogance;  
As blind men use to bear their noses higher  
Than those who have their eyes and sight entire.

Selected.

## THE FIRE BY THE SEA.

There were seven fishers, with nets in their hands,  
And they walked and talked, by the sea-side sands,  
Yet sweet as the sweet dew-fall  
The words they spoke, though they spoke so low,  
Across the long dim centuries flow,  
And we know them one and all—  
Aye! know them and love them all.

Seven sad men in the days of old,  
And one was gentle, and one was bold,  
And they walked with downward eyes;  
The bold was Peter, the gentle was John,  
And they all were sad, for the Lord was gone,  
And they knew not if He would rise—  
Knew not if the dead would rise.

The livelong night, 'till the moon went out  
In the drowning waters, they beat about;  
Beat slow through the fog their way;  
And the sails drooped down with wringing wet,  
And no man drew but an empty net,  
And now 'twas the break of day—  
The great, glad break of day.

"Cast in your nets on the other side!"  
('Twas Jesus speaking across the tide,)  
And they cast and were dragging hard;  
But that disciple whom Jesus loved  
Cried straightway out, for his heart was moved:  
"It is our risen Lord—  
Our Master, and our Lord!"

Then Simon, girding his fishers coat,  
Went over the nets and out of the boat—  
Aye! first of them all was he;  
Repenting sore the denial past,  
He feared no longer his heart to cast  
Like an anchor into the sea—  
Down deep in the hungry sea.

And the others, through the mists so dim,  
In a little ship came after him,  
Dragging their net through the tide;  
And when they had gotten close to the land  
They saw a fire of coals on the sand,  
And, with arms of love so wide,  
Jesus, the crucified!

'Tis long, and long, and long ago  
Since the rosy lights began to flow  
O'er the hills of Galilee;  
And with eager eyes and lifted hands  
The seven fishers saw on the sands  
The fire of coals by the sea—  
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls  
Is kindled just by that fire of coals  
That streamed o'er the mists of the sea;  
Where Peter, girding his fisher's coat,  
Went over the nets and out of the boat,  
To answer "Lov'st thou me?"  
Thrice over, "Lov'st thou me?"

Alice Cary.

## REASON.

Selected.

Dim as the borrowed beams of moon and stars  
To lonely, weary, wandering travellers,  
Is reason to the soul; and as on high  
Those rolling fires discover but the sky,—  
Not light us here,—so reason's glimmering ray  
Was lent, not to assure our doubtful way,  
But guide us upward to a better day,  
And as those nightly tapers disappear  
When day's bright lord ascends the hemisphere,  
So pale grows reason at religion's light,—  
So dies, and so dissolves in supernatural light.

—Dryden.

## Scientific Notes.

*Sugar-mite*.—Dr. Cameron, public analyst for Dublin, states that in one sample of raw sugar, he found in 10 grains weight, no fewer than 500 of these insects. In a sample of the same sugar, Dr. Hassall found at the rate of 42,000 per pound of sugar, and Dr. Barker at the rate of 268,000 to the pound. It is extremely rare to find a sample of raw sugar in which they are not present. Of the insect

itself, Dr. Cameron says, "it is a formidably organized, exceedingly lively, and decidedly ugly little animal. From its oval shaped body stretches forth a proboscis terminating in a kind of scissors with which it seizes upon its food. Its organs of locomotion consist of eight legs, each jointed and furnished at its extremity with a hook. In the sugar its movements from one place to another are extremely slow, but when placed on a perfectly clean and dry surface, it moves along with great rapidity." To examine this little creature, dissolve a small quantity of raw sugar in a wine-glass with cold water. The mites will soon come to the top, and may be skimmed off and examined under the microscope.

*The Potato-disease*.—A report has recently been presented to the Royal Agricultural Society of England, by a committee appointed to examine essays competing for a prize of £100, offered for the best essay on the potato-disease and its prevention. They had examined 94 essays. Among the more prominent causes assigned for the potato-rot, were, 1st, Degeneration of the tuber; 2nd, Fungus on the tuber; 3rd, Wet weather; 4th, Potato-fungus (*Peronospora infestans*) attacking the foliage; 5th, Electricity; and 6th, Succulent or diseased condition of the plant caused by specific manures. They did not think any one of the essays filled the conditions which were attached to the prize. They say the natural history of the potato fungus is well known from the time it attacks the foliage until the potatoes are harvested, and they recommend that a sum of money, (say £100), be granted for the purpose of inducing a competent person to investigate the life-history of this fungus in the interval between the injury to the potato plant, and its reappearance in the following year; also that valuable prizes be offered for the best disease-proof early potato, and the best disease-proof late potato.

It is reported that Professor Owen has recently discovered in the London clay, a fossil bird with teeth; no evidence of true teeth has been previously known in a bird. Prof. Owen describes it as web-footed and a fish-eater.

Dr. Voelcker says that the brown-colored sulphate of ammonia obtained from the products of gas-works, frequently causes injury when applied as a top-dressing, owing to the presence of highly poisonous cyanogen compounds.

According to the *Montpelier Medical*, seven persons were taken seriously ill after partaking of snails at dinner. Snails, it should be remembered, feed at times on poisonous plants, and should, therefore, undergo a few days' fasting before they are handed to the cook.

Charcoal with 33 per cent. of coal-tar, may be made into a light and porous powder, admirably adapted for dressing wounds. The charcoal is said to be of great assistance to the carbolic acid of the tar.

A curious case of skin-grafting is reported in the *Medical Times*, in which pieces of skin from a white man were transplanted to the cheek of a negro. At the end of the third month, the white skin had become black, the change in color commencing with a net-work of dark-colored lines, which gradually increased in size, until the whole piece of transplanted skin was completely covered.

In some experiments recently tried, with reference to the burning of human bodies as a substitute for interment, it was found that in a suitably arranged furnace about 150 lbs.

of wood were sufficient to reduce the soft part to ashes and calcine the bones. On collecting the cinders and bones that remained, Professor Brunetti reports that a corpse weighing 11 lbs. was reduced to about 4½ lbs.; and another weighing 90 lbs. to less than 2½ lbs.

*Creating an Inland Sea*.—There exists south of the Atlas Mountains in French Algeria, a chain of salt lakes called "Chotts," that grow from east to west, following a general depression which lies at an average depth of from 80 to 90 feet below the Mediterranean. There was probably a sea there formerly, of which these salt lakes are mere remnants. It would be easy to restore this inland gulf by opening a short canal from the Gulf of Gabes, according to the description recently given to the Société de Géographie by Captain Roudaire. He states that the chotts south of Biskra are a series of shallows, generally dry in summer and forming a chain about 225 miles long. Their surface is as smooth as the floor of a barn, and sprinkled with salts of magnesia. An insignificant chain of sandhills separate the Gulf of Gabes from the nearest of these. If this project were carried out, the effect upon the climate of Algeria would be considerable. The hot and dry air of the desert would become cooler and moister by passing over the surface of a body of water perhaps 20 miles long and 50 or 100 broad. The length of such a canal is estimated to be 30 miles or less.

For "The Friend."

## Memoirs and Letters of Sarah Hillman.

(Continued from page 196.)

The accompanying letter did not come to hand until too late to insert in the order of date. It is therefore given here.

To Elizabeth Collins.

"Philadelphia, 8th mo. 6th, 1825.

—, Does my beloved friend consider the very trying situation in which we are placed; and hast thou not felt a little disposed since we parted to help lift up the hands which are ready to hang down? Ah! this is a day of treading down and perplexity; and methinks such feeble folk as thy S., have need to pray fervently that their faith fail not. Well, I can truly say that my desire is to be found more willing to suffer for the cause of my dear Lord and Master, and more devoted to serve him. But alas! I feel myself scarcely entered upon the journey; and after having been endeavoring a number of years to walk before Him whom my soul loveth, find very little progress; and feel far, very far short of that standing to which we are called. Pray for thy poor friend; that haply she may be hid until the indignation be overpast. My heart often bends towards thy habitation, and much do I desire that as thou hast in days that are past entered into feeling with me, thou mayest be made instrumental to bear up and support one who feels herself very weak and unable (without Divine aid) to do any thing to advance the Redeemer's kingdom. Great is the work of our day; and few are there who seem loyal to our King. Oh how have I craved that He would purely purge away all my dross and tin; that I might be qualified to stand for His cause! Yea, and that His eye would not pity, nor His hand spare, until the church was purged from the many defiling things that now are found in her, causing her ministers to go round her walls mourning.

For "The Friend."

## Women's Indian Aid Association.

*Extracts from Letters—The Modocs.*

One hundred and thirty-two of these destitute Indians have been removed from Oregon and placed under care of Friends in the Quapaw Indian Agency. "The children of the Modocs, twenty-seven in number, have been placed in school, and are under the care of N. B. Yearly Meeting, which liberally provides for them; but the adults and those too small for school, are very destitute, and have not been assigned to any Yearly Meeting, and all the aid of any consequence that has been received, has been from Philadelphia. We are very much in need of shoes and stockings, for Modocs, both for men and women; we still hope government will come to our aid with an appropriation soon, which will relieve us of so much embarrassment; if they could only see how much cheaper it is to feed and clothe Indians than to fight them! to say nothing of the Christian view of the subject."

HIRAM W. JONES, *Agent.*

1st mo. 29th, 1874.

The box was taken to our quarters and opened, and our heartfelt gratitude and thanks offered to our compassionate Father for the very acceptable donation, both for the goods for the mission under our charge, and the poor destitute Modocs. The garden-seeds are in time and almost invaluable, so many of the Indians are without means. \* \* This evening our dining room, 13 x 24 feet, is full of the dear Indian children, engaged with a variety of objects for amusement as well as instruction; thus has an hour been whiled away by near three score of us. \* \* \* The children have been called to order and the old familiar story told them, how the good Father cares for the poor and needy, through the instrumentality of His loving children; how they, in common with the other missions, were objects of the sympathy and tender compassion of the Lord's dear children as well as of Himself, and I was thanking the dear friends for all their kind remembrance of us in this far off land, for making us so happy, and how the making the body comfortable was cause of gratitude to God, &c. We had the company of a newly converted Indian from Canada; he was arrested, from hearing, in 8th mo. last, some remarks upon that Scripture, "It is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." After listening to our little discourse to the children, of how the Lord made a promise to His people, that "He would be mouth and wisdom, tongue and utterance," he stood and bore an honest testimony to the same, telling us that before he was converted, his mouth was not opened to talk to the people, but now he was learning all the time from what he saw, what he heard, and what he read; he tenderly entreated the children to be very careful to mind their instructors, telling them the Bible says, "Children obey your parents in the Lord, for this is right," adding, "if you please them you please the Lord." Our happy meeting was closed with our ever sweet little prayer, "Now I lay me down to sleep."

I must tell thee of a recent visit we had from a Modoc chief and wife, who came to see to the interests of their children; it is a matter of humble admiration to us, that so soon the Spirit has infused into them the feeling

Time will not permit my saying more than to add my unfeigned wish, that thou and my beloved husband may realize Him, who has been the guide of your youth, to be your comfort and support now in the evening of life unto its great end.

Farewell, in endeared affection,

SARAH."

Clouds, portent with trial and with sorrow, were now fast gathering in dread array around our beloved Society. The prayers of the faithful were earnest to Him, who bath his way in the sea, and who ruleth over all, for preservation. These talked together of the things that were happening, and were sad. But it is interesting to see, from the preceding letter, that our dear friend, with no doubt many others also, her fellow-laborers in the precious cause, were, as prisoners of hope, driven to their stronghold—the Arm Almighty—for refuge and deliverance. The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him. He was never foiled in battle. He never said to the wrestling seed of Jacob, seek ye me in vain. His power is above every power. Whose promise was not yet is to his dependent, faithful children. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me."

Confirming and strengthening also, is the foregoing record, that S. H. after endeavoring for a number of years to walk before Him whom her soul loved, could not presume that she had attained to much, or that she had been justified through faith in the blood, without submission and obedience to the grace and talking in the light of Him, who was given for our salvation through repentance unto life. Not on the contrary, as is evident, she felt herself poor and needy and childlike; and that without the daily bestowal of Heavenly blessings and mercies, she could do nothing toward the peace and welfare of her own soul, nor for the promotion and glory of the Redeemer's kingdom among men. She felt the need to pray fervently that her faith fail not; and desired to be found more devoted to the cause, and more willing to suffer with her dear Lord and Master, that she might in His own good time, rejoice and reign with Him. Precious indeed are her words: and may they in this day also of tribulation and backsliding, have their due place with all: "Oh! how I crave that He, our Heavenly King, would purely urge away all my dross and tin, that so I might be qualified to stand for His cause! yea, so, that His eye would not pity, nor His hand spare, until the church is purged from all many defiling things that now are found in her; causing her ministers to go around her walls mourning."

*To her Mother.*

Evesham, Seventh-day morn, 1830.

My dear Mother,—It may seem to thee as though I had forsaken home and its concerns; but there is a bond stronger than the ties of earth, and which I believe thou knowest thy poor daughter feels; though far, very far behind in the work of regeneration. While it may not be thought to be of any consequence for me to remain with these dear friends,\* I do feel as if my Heavenly Father designed it, and that He offers a little strength to me in this way. Ah! deeply do I feel the necessity for more watchful, persevering faithfulness in

the way and work of the Lord; and strong are my desires that this may be a season of renewal of covenant, of arising from the dust, of increase of strength in Him in whom are all our fresh springs; who has in adorable mercy plucked my feet out of much mire and clay, and in matchless loving kindness planted them in some little measure upon a Rock; and given me to believe that He designs to make use of me in the glorious work of reconciliation. So that I am ready at times, to say with the apostle, 'Unto me who am less than the least of all saints, is this grace given, that I may preach among the Gentiles the unsearchable riches of Christ.' You know how tenderly my heart throbs on this subject, but yet He who knows the end from the beginning, knows how to make use of poor, contemptible instruments, and to fit them for his service; and it does feel to me as though my life has not been spared for myself only, neither for my dear mother and sisters; but for His name and Truth's sake. May His will be done.

\* \* \* Oh! what a precious state of mind true christian resignation is. It is a jewel of inestimable value, which I desire to be in possession of myself, and that you all may be sharers with me. Separation is said sometimes to strengthen the ties of natural affection. Ours, I think, needed not this to unite us more together. The family reading never felt to me of more value than since absent from it this time. We feel in its omission almost as if we had not finished breakfast. But as we ride along the road, one of us usually reads a chapter; so that makes up.\*

The trials among us at home (no doubt alluding to those of the church) are not forgotten by me; and here is not a place to rejoice. There is a disposition to say, 'We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.' Ah! what will be the end of these things! The enemy is busy everywhere in doing all he can to scatter, tear, and slay; yet I believe he never will be able to scatter the true sheep; for they know the Shepherd's voice, and Him they follow. May we keep very close unto the Lord Jesus Christ, that so in the shakings, the turnings, and overturnings which are yet to come, we may be preserved under the shadow of the Almighty. Such can and will be able with David to 'say of the Lord, He is my refuge, and my fortress: my God; in him will I trust.' Ah! some of us know Him through adorable mercy. Oh! let us be willing to become more and more conformable unto His death. So long as our trust is in Him, although every thing round about us speaks trouble, we shall not be confounded; but in humble confidence make our appeal unto Him, and acknowledge that our record is in heaven, and our refuge on high."

\* The wholesome practice to which allusion is here made of daily reading a portion of that which is "given by inspiration of God," and is profitable "for correction and instruction in righteousness," and thus seeking to turn the mind to its best interests, is justly commended by our friend S. H. Is it not to be feared that in families, where perhaps it is mostly done when such are alone, it is sometimes neglected when company is on hand, either from too great diffidence or deference, or from the apprehension that it may not be grateful to them; or as though that which is good for the one was not for the other. But what will be the probable tendency of such a course? and how must the susceptible minds of dear children, if such there are, resolve such expediency?

(To be continued.)

\* George and Ann Jones.

of love and forgiveness, and how they can testify to the kind interposition of the Lord in their behalf. The chief was Steamboat Frank, he joined in our evening exercises, and solemnly admonished the children to do all in their power to put away all that was bad, and be willing to be taught in the good way, imposing the responsibility upon "Little Jim," our chief and interpreter for the band of boys and girls of the MODOCS; he seems thoughtful, and while he knows but little of God and his religion, yet, said he, putting his hand upon his breast, "I feel a good deal about it in here."

ASA C. TUTTLE.

For "The British Friend."

#### How Others See Us.

Dear Friend,—It is well to get light from all quarters, and often instructive to see ourselves as others see us in a corporate, as well as individual capacity. As a religious body, differing materially in doctrine and practice from other professors of the Christian name, Friends could not expect to escape criticism in various ways from the leaders and expositors of public opinion, and the late Conference in London, on the state of the Society, has brought us again rather conspicuously to the front. That we are diminishing in numbers is generally admitted, and if this diminution continue, we are told, we shall soon, as a religious body, become extinct. My object in this letter is not to dilate upon cause and effect, but to quote, from various sources, a few paragraphs to show the views entertained by intelligent and thoughtful men on the past and present condition of our religious Society, some of whom estimate our principles more highly, and comprehend them more clearly than others who profess to be members of the Society of Friends.

*The Athenæum Remarks* :—"The sect is certainly decreasing in numbers, and in time it will probably disappear as a separate organization in our religious life. But when the day of its final disappearance comes, it will be found to disappear, not because it has been a failure in the world of thought, but on account of its great success. It will disappear because its mission in the world of English life will have been fulfilled."

With a satiric touch, characteristic of its pages, the *Saturday Review* observes :—"Since the backsliding tendencies of the rising generation of Friends, wrung from the sorely grieved elders the virtual abandonment of the broad brim and drab, our eye affords little or no index to the extent of Quaker profession. The chignon may, for all we know, cover a pietism as orthodox and staid as the prim and straitly fitting bonnet, while as demure and unruffled a heart may beat under silks gay with the hues of the rainbow as under the sober stuffs and panniers of stricter days. But the spirit of the age has, we fear, been too much for the spirit of Fox and Penn. The license of intermarriage with Gentiles has laid open the Quaker dove-cote to hawks of every feather, and the scandal of commercial misadventure has made free with many an honored name. The end can hardly be far off. Let it never be forgotten, however, that the Society had, in its day, a work to do, and did it well. As a protest against vice, frivolity, and unmanliness in dress and manners, it has been met half way by the Gentile

world itself. If it is to be absorbed henceforth in the general system, the Quaker blood will remain an element of force in the veins of the natural life."

One more London journal concludes the extracts from this class of publication. *The City Press* writes :—"We are Conservative enough to wish that certain institutions and societies—and among them the Society of Friends—should victoriously resist the touch of time. We would not, for any consideration, have the old meeting houses in Bishopgate and elsewhere modernized. In days when no bonnets are worn, and when fashion inflicts, as its penalty, unlimited ear-ache and neuralgia, we view the Quaker bonnet as a sermon to the time. In days when apparently it is a matter of so much difficulty for people to say plainly what they mean, what should we do without certain amongst us who are honest enough simply to say 'Yea, yea; nay, nay.'"

Most readers of "Sarter Resartus," by Thomas Carlyle, have probably seen his tribute to the character of George Fox, "as one of those to whom, under ruder or purer form, the divine idea of the universe is pleased to manifest itself, and across all the hills of ignorance and earthly degradation, shine through in unspeakable awfulness, unspeakable beauty, on their souls; who, therefore, are rightly accounted prophets, God-possessed, or even gods, as in some period it has chanced."

And this from *Charles Kingsley* :—"In England, too, arose the great religious movements of the seventeenth and eighteenth centuries, and especially that of a body which I can never mention without most deep respect—the Society of Friends. At a time when the greater part of the Continent was sunk in spiritual sleep, these men were reasserting doctrines concerning man and his relation to his Creator, which, whether or not all believe them (as I believe them) to be founded in eternal fact, all must confess to have been of incalculable benefit to the cause of humanity and civilization."

From an article in one of the religious journals, taking a general survey of our position as a religious body, I quote the following as most to my purpose, not wishing to extend this communication beyond due limits :—"How far any attempts to impregnate Quakerism with a new vitality are likely to prove ultimately successful, may be considered doubtful in the highest degree. Great, indeed, would be the gain, at once to English manliness and to the free development of the motive power of English religion, could a large infusion of the original Quaker spirit be poured afresh into the veins of the existing Quaker body. But the present attitude of that venerable body reminds us of nothing so forcibly as of the grotesque endeavor of some elderly dame, who, at the taunt of inactivity, should don a new apron over her black silk, and patter about her old tasks, in vain forgetfulness of the fact that she is no longer the rosy stirring lass she was, when, as a gawky girl, she wore short frocks and a Holland pinafore."

In the golden age of its youth and vigorous prime, the Society of Friends presented the spectacle of a genuine and powerful awakening of the spiritual life, now and then overflowing, as might be expected, into the extravagances which are inseparable from all real enthusiasm at its height, but preserving for the most part a simplicity of demeanor, a self control, and directness of moral purpose,

which were the visible evidence of sincerity and strength.

The inference that may be drawn from these varied utterances of the outer world, fragmentary as they are, will, I think, show that the writers generally appreciate and acknowledge as true Quakerism no other than a counterpart of that which was exhibited to the world as such in the seventeenth and eighteenth centuries; that whatever reputation we have gained, or moral influence we have exercised in the world, is mainly to be attributed to the self-denying labors and exemplary lives of our forefathers in the truth. The chairman of the Baptist Union, in addressing his audience at their autumnal meeting, said in reference to Ritualism, "With the exception of the Society of Friends the hands of other denominations are not clean, nor their testimony clear in this matter." How long we shall retain this honorable distinction remains to be seen when we are told, "that even the stern simplicity of Quaker worship is shown to afford no guarantee for exemption from the fatal taint." How then can we regain our original position, or hope to witness a revival worthy of the name, but by a return to first principles, to that from whence we are fallen, for it cannot be gainsaid, that "it is not to arrangements, however perfect, but to individual faithfulness to Christ, in daily dependence upon the help of the Holy Spirit that we can look for a growth in the truth and vitality in the Church." Were this our end and aim we should realize as a Church the condition thus indicated in the Yearly Meeting Epistle for 1852, and become strong in the Lord and in the power of His might.

In conclusion, dear Friends, it is our concern that we may become a watchful, lowly minded, retiring people; that we may live more distinct from the spirit of the world, that our affections may be thoroughly fixed upon heavenly things, not in anywise seeking our own glory or desiring to occupy conspicuous positions in the world, but rather that we may individually serve God in our generation according to His will.—Thy sincere Friend,

X.

1st mo., 1874.

From "The British Friend."

#### The Conference and the 1836 Epistle.

Dear Friend,—In looking over the proceedings of the recent Conference, as reported in *The British Friend*, it is impossible not to notice the fact, that the causes which have been silently at work, producing the declining condition of the Society, are so seldom referred to. Of these causes, no one of them has operated so insidiously, nor yet so disastrously as the introduction and tacit acceptance by the Society of unsound doctrines—of doctrines proved to be inconsistent with, and in some respects antagonistic to those set forth by the early Friends. Certainly, the knowledge of the seat of a disease is half its cure. Those present at the Conference, however, with one noteworthy exception, to be afterwards referred to, and a very few instances besides have carefully avoided all allusion to this primary cause of declension.

It was not likely, in the nature of things, that a Society, which had stood its ground in the face of so much obloquy for over two centuries, should have become dissatisfied with its practice in the performance of one of its highest duties—duties in connection with the

## THE FRIEND.

SECOND MONTH 21, 1874.

public worship of an all-wise and beneficent creator, if the seeds of contrary doctrine had not been sown, taken root and fructified, may be in a congenial soil. We may say, with one of Job's friends, that "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Undoubtedly, in this case, the declension that has overtaken the Society, which is conspicuous by its expressed desire to change its mode of conducting meetings for worship has not risen out of nothing, but contrariwise is the logical and natural outcome of *other principles* which have been, times without number, shown to be out of harmony with the true and original principles of Friends. A large and influential Yearly Meeting, on the American Continent, so long ago as 1847, containing within its limits many valuable friends of large experience, declared, in reference to these new principles, that "Should this superficial religion prevail, it would introduce the spirit and maxims of the world into the very bosom of the Society." And again, "were the Society to conform to the unscriptural opinions, advocated in the work under notice, it would be carried back to [what are] the beggarly elements." Thus the *very existence* of the Society would be destroyed.

There were causes at work, sufficient in the estimation of that Yearly Meeting, to bring about a decided change in the Society, if not to jeopardise its existence, and as this "superficial religion" has been suffered to grow, spread its roots, and bring forth its legitimate fruit, it has come to pass now, in this day, that "the spirit and the maxims of the world" have been introduced largely into our Society, and, notably, the leading error has attained such a growth, that reading the Scriptures is openly advocated in meetings for worship, as both necessary and desirable. And, indeed, there are many more practices, equally foreign to the views of Friends, which must follow one after another in logical sequence; the reading of the Scriptures in the way proposed being simply the first or initiatory step.

The Report agreed to by the Conference brings out clearly the existence of opposing and contradictory sentiments, and when presented to the Yearly Meeting there will be found, as at the conference, quite as many for the adoption of that permissive legislation, which confers on a Monthly Meeting the power to alter long-standing usages, provided that the change is attended by a decent show of unanimity. Yet it is evident that there is a considerable feeling of dissatisfaction at this continued bringing down of portions of the goodly edifice of Doctrine and practice erected by our worthy predecessors. It is not welcome nor acceptable to not a few who claim to belong to the same body. These must know that the troubles of the Society did not spring out of the ground; they are the growth of one or two generations—of connivance at error—of a sacrifice of principles for the sake of peace; and the sort of fruit that may be looked for, they were plainly enough warned of long ago.

It ought ever to be borne in mind that the Society itself, by its public documents, prepared the way for the advocated change in the mode of holding our Meetings for Worship. The Epistle of 1836 contains much in reference to the Scriptures, which is plainly

contrary to the well-understood views of Friends. In short, it is in my view, fundamentally unsound, yet, it was adduced at the recent Conference, as indisputably containing the sentiments of the Society in relation to the Scriptures! When such were put forth by authority thirty-seven years ago, need we wonder at the present aspect of affairs? The views enunciated in the Yearly Meeting's Epistle of 1836 were objected to by the Yearly Meeting of Philadelphia in 1837, as containing expressions not in accordance with the sentiments of our primitive Friends. But what did it signify? the objectionable matter must stand. It was pretty much from the pen of one who had an unenviable share in destroying the unity of the Society of Friends. And it was reserved for his biographer to revive the unsound and unfriendly passages, and singularly enough, as an appropriate commentary thereon, the Conference all but decided that the Scriptures should be read in one at least of Friends' Meetings for worship on a First-day. Thus objectionable doctrine gives sanction and countenance to objectionable practices, and the seed sown in 1836 promises to bear fruit in 1874, not to the advancement, but to the dishonor of the precious cause of Truth, as professed by Friends.

D.

12th mo. 22d, 1874.

*An Intelligent Cat.*—The following incident is published in the *Virginia (New) Enterprise*. Policeman Hayton of this city, it is stated, has a cat which recently gave evidence of more than ordinary sympathy and intelligence. This cat came to his master, and by scratching at his legs and mewing attracted his attention. Thinking this behavior of the animal was an intimation of hunger, Hayton gave the cat a slice of beef, when he at once ran away with it. In about a minute he reappeared and again began begging. Hayton thought it strange that the cat was so hungry, but cut for him another and larger piece of meat. This the cat took in his mouth and again went off. Hayton followed, and saw him go out upon the sidewalk and drop the meat through a knot-hole. On going to the place and looking through the knot-hole, it was discovered that there were three small kittens under the walk, so young that their eyes were scarcely open. No mother cat was near, nor was there a place any where in the vicinity where a cat could have found a hole through which to have crawled under the walk. It would seem that in his rambles Tom had found the kittens, and understanding from their cries that they were hungry, had set about providing for their wants in the manner related.

I saw that a humble man, with the blessing of the Lord, might live on a little; and that where the heart was set on greatness, success in business did not satisfy the craving; but that commonly with an increase of wealth, the desire of wealth increased. There was a care on my mind, so to pass my time that nothing might hinder me from the most steady attention to the voice of the true Shepherd.—*John Woolman.*

True religion shows its influence in every part of our conduct; it is like the sap of a living tree, which penetrates the most distant boughs.

In the present number will be found two communications made to *The British Friend*, from which we take them, on the present condition of the Society in England. We rejoice whenever we see such written evidences of regard for the principles and practices which Friends must ever maintain; especially when given by those in Great Britain who have not been carried away by the popular current of modern innovation. The seed of the present widespread defection from sound religious principles, was first sown in England, and there the necessary religious labor and exercise to have it eradicated, ought to be undertaken and perfected. It is particularly encouraging when the true cause of departure from Quakerism, or primitive Christianity, is brought into view, viz., the unsound doctrines held by a very large portion of the members; which is done by one of these writers. There can be no effectual recurrence to first principles, and the testimonies of Truth growing out of them, so long as those unsound doctrines promulgated by influential members in London Yearly Meeting are not repudiated as inconsistent with the scriptural religion held and published to the world by Fox, Barclay, Penn, Penington and their coadjutors.

The spiritually minded men who gave dignity and weight to Philadelphia Yearly Meeting, not only, as one of these writers states, detected the leaven of these unsound doctrines in the London epistle of 1836, but they bore a noble and unequivocal testimony against them in 1847. However this testimony may be despised, misrepresented, or denied, by those who favor the doctrines therein disowned, it may safely be left to the revelation of their fruits as time rolls on, to prove the correctness of the exceptions taken to the opinions reviewed, and to vindicate the clear perception, the spiritual foresight, and the unfeigned religious concern of that Yearly Meeting when it made its Appeal for the Ancient Doctrines of Friends.

William Penn speaks of "The Light of Christ within, as God's gift for man's salvation," as the doctrine that particularly distinguished Friends from other orthodox professors, and from this "as the root," he rightly states, grew "the goodly tree" of doctrines and testimonies which Friends were, and are, called to exemplify to the world. As these doctrines and testimonies run counter to the will of the natural man, and are in opposition to the spirit and maxims of the world, nothing but this Light of Christ within, or Divine Grace, could originate them or enable the believer in them faithfully to act up to them. But the modern reformers in our Society, keep this doctrine altogether in the back ground, if they believe in or inculcate it at all; while great stress is laid upon entire dependence on the atoning sacrifice of Christ, and the study of the Scriptures as the means to become acquainted with the "system of truth for our salvation;" so that the *believer*, made so by that faith which "is a faculty of the human mind," "may accept the mercy of God in Christ Jesus, and apply it to his own condition," by which "it follows in reason that the believer is saved."

The "root" being changed, the branches

must be changed to correspond, and the fruit (or testimonies) borne by the "goodly tree" springing from the original root, will not perfect on the modern substitute. Where these modern doctrines have supplanted the original faith of Friends, it is the natural result, as every day reveals, that the testimonies which Friends have so long believed in and supported, will be discarded; and the course of a very large proportion of the members in the Society demonstrates how widely these doctrines have spread.

London Yearly Meeting has so far deserted the ground on which it formerly stood, is so changed in regard to the doctrines and testimonies ever held by Friends, and which it once unhesitatingly advocated, that it can no longer be recognized as the representative of that noble army of convinced and thorough-going Quakers, that came up from the dales of the North, and proclaimed the great truths of the gospel among the restless, turbulent crowds of London, professors and profane; or who gladly filled its noisome prisons, to die there, if need be, rather than compromise the testimonies of Truth; several of which are now disclaimed or disregarded. But neither these doctrines nor testimonies will be allowed, by the great Head of the church, to want witnesses to their truth and value. If the children hold their peace, the stones of the streets will cry out, and the original faith of Friends, as promulgated by Fox, Penn, Barclay, &c., will again be acknowledged in its entirety and purity, in the Lord's own time. Blessed are all they who hasten the day, by their suffering or their service.

#### SUMMARY OF EVENTS.

**FOREIGN.**—A London dispatch of the 14th, says that Taylor's Pantechnicon and furniture repository was burned last evening. The fire broke out at 4 p. m., and raged until midnight. Five houses and several large stables adjacent were partially destroyed. There were a number of accidents, and two firemen were killed. The fire attracted an immense and unruly crowd, and the military were called out to preserve order. The total loss is estimated at \$15,000,000. Taylor's building contained five hundred carriages, and a great number of mirrors and pictures, together with a vast amount of other property. Up to the close of last week, 346 Conservatives and 297 Liberals and Home-rulers had been returned to Parliament. The House of Commons will contain 216 new members.

It is expected that the Emperor of Russia will visit England in the Fourth month.

The correspondent of the Times with the Ashantee expedition, in his dispatch announcing the successful termination of the war, says that General Wolsely has made arrangements for himself and his white troops to leave Africa for England on the first of next month.

A violent gale, accompanied with snow, prevailed off the south-west coast of Ireland on the 12th inst., causing some marine disasters. The German bark Hercules was wrecked, and eleven of her crew perished.

The same gale caused the Baltic sea to overflow the entire coast of Schleswig-Holstein. The dikes protecting the low lands were burst in many places, and large tracts of country were flooded. The damage to property has been very heavy.

The total emigration from Ireland since 1851, is stated to be 2,252,743 persons, or about two-fifths of the present population of the island. In 1873 the emigration consisted of 90,149 persons, viz: 51,930 males, and 38,219 females.

On the 16th the British Ministry resolved to resign immediately. Gladstone will advise the Queen to send for Disraeli, who will probably form a new cabinet.

The *Pull Mall Gazette* publishes a report that the British forces took possession of Coomassie, the capital of Ashantee, on the 20th of last month, and would commence their march back to the coast on the 22d inst.

London, 2d mo. 16th.—Consols 92. U. S. sixes, 1867, 109½; new fives, 103½.

Liverpool.—Middleings cotton, 7½d. a 8¼d. for uplands and Orleans.

A Madrid dispatch says: It is probable that the form of government in Spain will be decided by a *plebiscite*. In such an event Castelar will support Serrano as a candidate for the Presidency of the Republic.

Republican troops were advancing upon Bilbao, and it was expected the Carlists would soon be obliged to raise the siege of that city. The national forces have defeated the Carlists before Tolossa and re-occupied the place.

The Spanish government has agreed to an exchange of prisoners with the Carlists.

Francis Joseph, Emperor of Austria, arrived in St. Petersburg the 13th inst., and was cordially received by the Czar and imperial family.

Cardinal Tarquini, a zealous and able champion of the papacy, died in Rome the 14th inst. He was an earnest advocate of the infallibility dogma when it was propounded to the ecumenical council, and was in thorough accord with the Pope.

A letter from Rouher is published, advocating a *plebiscite* to decide between an Empire and Republic, when President MacMahon's term expires.

The mail steamer from South America reports that the yellow fever continues unabated in Rio Janeiro, and the cholera is raging with great violence in Buenos Ayers and Montevideo, and thousands of the inhabitants had fled from those cities.

Ex-President Santa Anna has arrived in Havana, from Nassau, en route to Mexico. He says he returns under President Lerdo's proclamation of amnesty, and is firmly resolved to take no part in Mexican politics.

The population of Japan, by the official census of 1872, was 33,110,825.

The south-eastern portions of Europe have been visited by heavy gales, which did much damage. On the Black Sea there were many disasters to shipping.

In the German Reichstag on the 16th, General Moltke, in the course of a speech in support of the military, said: "What we acquired in six months, we shall have to protect by force of arms for half a century to come. France, notwithstanding a majority of her people are convinced of the necessity of peace, is imitating our army organization."

A deputy from Alsace moved a plebiscite to be taken in Alsace and Lorraine on the question of nationality.

The exports of grain of all kinds from Russia were in 1873, 86,309,347 bushels, in 1872, 75,871,937 bushels, and in 1871, 105,861,137 bushels.

**UNITED STATES.**—The interments in Philadelphia last week numbered 284. There were 39 deaths of consumption, 19 inflammation of the lungs, 11 inflammation of the brain, and 11 scarlet fever. On the 13th an ice house at Thirty-first and Master streets, near Fairmount, fell, and a number of men who were engaged in filling it with ice were buried in the ruins. Of these about twelve appear to have been killed, and as many more severely injured.

The number of voters registered for the next election is 153,462, exclusive of a part of one of the wards. In 1873 the assessors returned 167,094 voters.

In the Girard College there were at the opening of the present year 547 pupils. The residuary fund for the support of the college, is stated to amount to \$5,219,258, invested mostly in real estate in Philadelphia and Columbia and Schuylkill counties.

In Congress the questions of currency and finance have been discussed at great length, but so far without any practical result.

The U. S. Senate, after long debate, adopted an act which they return to the House as a substitute for the bill passed by that body repealing the bankrupt law. In the proposed new law it is provided that at least one-fourth in number of the creditors, and representing at least one-third of the amount of the debts, must unite in the petition to create an involuntary bankruptcy. Other changes, believed to be improvements, are introduced.

From the *Paper Trade Journal* it appears that during 1872 there were in operation in the United States 912 mills, owned by 705 firms, and representing a value of \$35,000,000. The mills employ 13,420 male and 7700 female hands, besides 922 children—a total of 22,042 laborers, whose wages amount to \$10,000,000. The production of these mills during the year was 317,357 tons, valued at \$66,475,825.

The President has ordered that the court of inquiry in the case of General Howard, who is charged with mismanagement of the Freedmen's Bureau, shall be composed of Generals Sherman, McDowell, Pope, Meigs and Holt. Major Gardiner, Judge Advocate. The court has been ordered in compliance with a resolution of Congress respecting such an investigation.

*The Markets, &c.*—The following were the quotations on the 16th inst. New York.—American gold, 112½

U. S. sixes, 1881, 120½; ditto, 1862, 118; ditto, 10-4 5 per cents, coupon, 115½; registered, 113½. Superfine flour, \$5.75 a \$6.20; State extra, \$6.50 a \$6.80; fine brands, \$7 a \$11. White Michigan wheat, \$1.82; No. 1 Milwaukee spring \$1.58; No. 1 Chicago, \$1.55; No. 2 do., \$1.50 a \$1.51; No. 3 do. \$1.42 a \$1.43. Oats, 5 a 6½ cts. Rye, \$1.03. Western mixed corn, old, 8 cts.; new, 76 a 78 cts.; white, \$1 a \$2 cts. Philadelphia—Cotton, 16½ a 17½ cts. for uplands and New Orleans Superfine flour, \$5 a \$5.50; extras, \$6 a \$6.50; fine brands, \$7 a \$10.25. White wheat, \$1.80 a \$1.85; amber, \$1.68 a \$1.78; red, \$1.58 a \$1.68. Rye, 96 ct Yellow corn, 77 cts. Oats, 58 a 65 cts. Smoked ham, 12 a 14 cts. Lard, 9½ a 9¾ cts. Sales of about 300 beef cattle at 7½ a 7¾ cts. per lb. gross for extra; 6 a 7 cts., for fair to good, and 4 a 5½ cts. for common. Sheep, sold at 5 a 8 cts. per lb. gross and corn fed hogs at \$3.50. \$9 per 100 lb. net. Chicago.—Spring extra flour, \$5.50 \$6. No. 1 spring wheat, \$1.21½; No. 2 do., \$1.17. No. 2 corn, 56½ cts. No. 2 oats, 41½ cts. Rye, 82 cts. No. 2 spring barley, \$0 a 90 cts. Lard, 9 cts. Baltimore.—Penna. red wheat, \$1.73 a \$1.75. Yellow corn, 73 a 75 cts.; white, 75 a 80 cts. Oats, 55 a 59 cts. St. Louis.—No. 2 winter red wheat, \$1.37; No. 2 spring, \$1.20. No. 2 corn, 59 cts. No. 2 oats, 46 cts. Lard, 8½ cts.

#### FRIENDS' FREEDMEN'S ASSOCIATION.

With nineteen schools in N. Carolina and Virginia in successful operation, and 2193 scholars in attendance involving an expense of \$1,000 per month for the next three months, the Association has but a small amount in its treasury. We commend the subject to the serious attention of Friends.

RICHARD CADBURY, Treasurer.

JAMES E. RHOADS, Pres't of Executive Board.

Philadelphia, 2d mo. 13th, 1874.

#### ERRATUM.

The date of the death of Sarah M. Saunders, published last week, should have been First month 26th 1874, instead of 1873.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee on Instruction will be held on Seventh-day, the 21st instant, at 10 A. M. in the Committee-room, Arch St. Meeting-house.

CHARLES J. ALLEN,

Philada. 2d mo. 11th, 1874.

Clerk.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philada.

#### FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

MARRIED, on the 10th of Second month, 1874, Friends' Meeting-house, on Sixth street, Philadelphia RICHARD W. BACON to REBECCA ELKINTON, daughter of George M. Elkinton, all of this city.

On the 12th of Second month, 1874, Friends' Meeting-house, Mansfield, N. Jersey, ELI BRANSON, of Philadelphia, to JANE, daughter of Joel Bishop, of Columbus, Burlington Co., N. J.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.

# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS,  
PHILADELPHIA.

Single stage, when paid quarterly in advance, five cents.

For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 213.)

"1830, 8th mo. 18th. Our beloved friends, George and Ann Jones, returned to us the 10th of last month, after an absence of nearly three months, wherein they had visited many meetings within the Yearly Meeting of New York. Since which it has been my privilege to be much with them at home, as well as at them and Abington Quarterly Meetings. Their services have borne the stamp of the King's seal at all times and in all places where my lot has been with them. And I assuredly believe they leave many seals of their apostleship in this land, who will be as stones in their own of rejoicing in that day when the Lord Jesus shall assemble worlds before his seat.

Dear Ann Jones is, to some few little trembling children, whom it has pleased the blessed head of the church to entrust with a gift of the Gospel, a mother, whose removal we shall deeply feel. Oh! may we be strengthened to look to the same Almighty Helper, through whose Holy aid she was made so eminently useful! That we too may be enabled to fulfil the ministry He has committed; being willing to be accounted fools for his sake. Yea, to spend and be spent if we may in any wise be permitted to receive the answer of well done.

To Ann Jones.

Philadelphia, 9th mo. 17th, 1830.

My dear and valued Friend,—I sit down to address a few lines to thee under feelings of painful sadness, from the apprehension that the little committed to my care will never be occupied in such sort as to produce that kind peaceful enjoyment which results from perfect obedience, and unreserved dedication of heart. Ah! deep indeed are the baptisms which some have to pass through in order to prepare them for the service and work unto which they are called and appointed; and verily I believe except supported by the ever-acting Arm, (though unseen) in seasons of trial and dismay, the poor, conflicted, tribulated, trembling disciple would sink. But through adorable, unutterable mercy, He, who when the poor disciples said to him 'Master, rest thou not that we perish,' arose, and commanded a calm, and the winds and the sea

obeyed, does give us to see in his own time, that He sitteth upon the flood, and that He is King forever. Thus enabling us to persevere in that tribulated way, which leads to His heavenly kingdom. Thou art oft, yea daily remembered with thy dear partner, by very many friends here, whose tender inquiries are 'Have you heard any tidings of our dear friends?' and I cannot but speak out at times, of the blank we feel; but am endeavoring in the simplicity of a little child, to have a single eye to the Shepherd and Bishop, desiring to become weaned from every other dependence. Nevertheless, I do believe there is strength in unity, and that as we are engaged to be found walking in the light, there is a blessed fellowship enjoyed while here on earth with all the living, and in the fresh flowings of love, we can desire others to 'Come and have fellowship with us, for our fellowship is with the Father and with his son Jesus Christ.' And I do also believe that it is allowable, as in the days of captivity formerly, for those who fear the glorious, holy Name, to speak often one to another, and that he not only hearkens and hears, but keeps a book of remembrance, and will remember and spare these, when he makes up his jewels, as a man spareth his only son that serveth him. So that I do very affectionately desire your united remembrance and sympathy, yea prayers too, that the whole burnt offering may be made; that however I may be led, by a way I have not known, and comparatively alone, the path may be plain, darkness may be made light, and crooked paths made straight, that His blessed holy will may be wrought in, and upon, and through me, who is worthy of the very best of all our faculties; that so when this mortal shall put on immortality, the soul disrobed of this mortal of flesh, may be prepared to assimilate with those pure spirits which surround the throne, who having come through great tribulation, and having known their robes washed in the blood of the Lamb, are employed in saying, 'Worthy is the Lamb that was slain to receive riches and honor and glory and blessing; for thou has redeemed us by thy blood.'

Our beloved friend, H. Paul, took E. P. and self, to Haddonfield Quarterly Meeting, yesterday. I thought it a good meeting, though as to myself have only to speak of infirmities. It was like at Woodbury, where also I bore the burden home with me. Oh! shall I ever be able to say, 'It is done as thou hast commanded,' the fears are so many and great that assail my poor mind. 'My backslidings are many,' is oft the language of my heart; but He who knows all things, sees the bent of the mind; the desires are raised by Him for strength to do or to suffer according to his will, and notwithstanding all my fears and cares and tears, in moments when the light of His glorious countenance is a little lifted up, can rejoicingly believe that He will help to the end, and can trust him for all that is to

come. Ah! then pray for me that in and through all, His glorious, holy Name may be exalted, whether it be by life or death. And be enabled to say:—

'Good when he gives, supremely good,  
Nor less when He denies;  
E'en crosses from His bounteous hand,  
Are blessings in disguise.'

My dear mother and sisters desire their affectionate love to you; also dear E. Pitfield and M. Bacon.

With tenderest love to thee and thy valued affectionate husband, am thy attached,  
S. HILLMAN.

No date.—This time last month, went with my dear friends E. P. and K. P., to the Western Monthly Meeting, where my good and great Master required, as I believe, a sacrifice; which through his mercy, was enabled to yield up before his holy footstool! Oh! how does my spirit crave preservation through future steppings; that no shade may be wrought upon the blessed cause through me. Thankfulness was felt for the ability granted to do His holy will, and I returned in peace. Several times since have had to come home in that poverty which results in withholding more than is meet, and though at times so awfully do I feel the responsible state of the watchman, as to be ready to fear my unfaithfulness will in the end close the door against me, that surely an entrance into that glorious, holy city, whose gates are praise, will not be ministered unto me. Yet at others, through the renewed goodness and tender loving kindness of my adorable Redeemer, have been constrained to break forth in a few words, to the consolation of my own poor mind, if no other good may result therefrom; and to bow my knees before the God and Father of our Lord Jesus Christ, imploring a little help. Oh, may my soul bow low as at his blessed feet who died for me, and rose again; who set us an example that we should follow his steps, who said to his immediate followers, 'Ye also ought to wash one another's feet.' And when we have done all say, we are unprofitable servants."

To Hannah Paul.

Philadelphia, 3d mo. 24th, 1831.

Thou, my beloved friend, wast so sweetly with me last night in my sleep, that I am ready to conclude thy sympathetic mind has bended a little this way at times of late. Thy language, after the manner of dreams was, 'I am so concerned about Sarah Hillman that I scarcely know what to do?' Now, my dear friend, hast thou any particular concern on my account? If so withhold it not from me. I trust it will be received in that love which I know thou dost feel for me. In reply I said, my concern is great for myself, and very earnestly do I desire to be preserved amid all the temptations and trials which may be permitted to assail, and to anchor in faith on that immovable foundation which is laid in Zion,

considering Him who endureth the cross, despising the shame, for our sakes, &c. Much in this way passed between us; and on awaking my mind seemed a little strengthened. I do long to be more thoroughly washed, yea to be sanctified in body, soul and spirit, that so all things may be pure. But oh! so far from this state do I find myself, that I am ready to faint many times; and whilst through adorable mercy, sensible at seasons of a renewed call to labor in the ministry of reconciliation, so destitute do I feel of every qualification for this awful service, that the language of my heart is, 'I am a worm, and no man;' 'I cannot speak for I am a child.' But oh! how has the language been, 'say not, I am a child, for thou shalt go,' &c. 'Be not dismayed at their faces, lest I confound thee before them.' Ah then, dear friend, pray for me, that I may abide in the very bottom of Jordan all the time appointed; and that holy resignation may be witnessed, to be, do, or suffer, according to His righteous will: that in entire dedication, thy poor feeble friend may prove herself more attached to her Divine Lord, than any earthly joy. 'If ye love me,' says He, 'keep my commandments.'

Affectionately thy S. H."

(To be continued.)

For "The Friend."

#### Account of Recent Adventures and Suffering in the Arctic Regions.

(Concluded from page 210.)

From the time of their arrival until the beginning of the polar night, whose deep shadows continued for three months and were only dissipated at intervals by displays of aurora borealis, the refugees occupied themselves in hunting, but we must believe that only a small number did so, and with little energy, for their journal mentions as the whole of the game killed, two bears, two blue foxes and a few reindeer. When the night came on they shut themselves up in the house, from which they scarcely ever went out: a few of the men occupied themselves for a time in joiner work which however they soon abandoned, and the greater number appear to have thought that being well warmed, well fed, well clothed, and well lighted, they had only to give themselves up to inaction and the enjoyment of the comforts by which they were surrounded. They crowded together into one room, where they built a great fire; they did not even take the trouble to cook or to give attention to the commonest measures of cleanliness, or to take other precautions for the preservation of their health. They were contented to consume the provisions which required no preparation, and their indolence was so great that the larger part of their stock of Liebig's essence of beef was used without having been even diluted with hot water.

This inertia, this carelessness, and the filth which they created, were not long in producing their natural effects. On the second of Twelfth month, the first man sickened, on the nineteenth another, and by the twenty-fourth nearly all of them were attacked by scurvy. It was now necessary to occupy another chamber; here the sick were laid on good mattresses, and were nursed by the only two of their comrades who remained well. The temperature which had varied during the Twelfth month from 4 degrees to 13 degrees below zero, fell on the seventh of First month

to 20 degrees, and aggravated the sickness in a frightful manner; on the nineteenth, two men died.

At this period, notwithstanding the steadiness of the cold, the journal mentions that the waters of the fiord of Mitterhuk were not yet frozen. The sanitary condition of the refugees experienced no change for several days, but in the latter half of the Second month their illness increased. On the 21st the third death took place, the cold then was 30 degrees below zero, but the first rays of the sun were dawning upon the horizon: meanwhile one of the nurses who had remained well fell sick in his turn, and left the keeping of the journal to one of his companions, who thus writes: "There remains but one well man to take care of all the rest, may the Lord have pity upon us!"

From this time the journal only records thermometric observations and the dates of fresh deaths. On the 28th of Second month, the temperature was 34 below zero, the coldest of the winter. In the first fortnight in the Third month the weather moderated, the temperature varying from 4 to 20 degrees below zero, but by the fourth of Fourth month the cold had increased again, and on the latter date was 30 below zero. After this the record of the temperature ceased. Ten additional deaths had been registered up to that day, an eleventh is noted on the 19th, by a new hand, and the mention of this death is followed by an expression which seems to indicate delirium in the writer. There are no further entries.

Such, in short, according to the indications of the journal, are the principal and mournful incidents of this fearful winter residence at Mitterhuk. It remains to us now to tell in what condition the house was found when Captain Mack's ship arrived there the 18th of last Sixth month. On the 16th, Captain Mack had arrived at Isfjord, but after several vain attempts had been obliged to give up the effort on that day to reach the house of shelter. On the morning of the 17th, he sent a boat commanded by a harpooner; after ten hours absence the man returned, bringing information that there was no one living at Mitterhuk, he had only been able to find corpses, upon one of which was fastened a note of Captain Telessen, of Bergen, commander of the steamer Ellida: this note stated that the captain of the Ellida had landed there the day before, and had collected all the papers which he could find.

Next day the Ellida returning from Advent Bay, met Captain Mack's ship, and the two captains landed together, reaching the building about 3 o'clock in the afternoon. At the end of the house were piled up clothes, bed covers, furs and other articles; this pile was composed no doubt of the garments and bedding of the deceased men, and indicated that the survivors feared, whether rightly or otherwise, that the disease was contagious. At a short distance off their eyes lighted on a square pile of wood, covered with a tarred cloth; they approached, and lifting the cover, the visitors recoiled with affright at the sight of five corpses; this spectacle, nevertheless, was almost nothing in comparison with that which they were about to find in the interior of the building. \* \* \* The refugees had occupied two chambers; in that to the right six corpses were extended, emaciated, decomposed, mouldy and of hideous aspect. In that

to the left three dead bodies were lying in beds, and a fourth was stretched upon a chest \* \* \* This latter was the most carefully clothed, he wore a fur vest and cap; on his hands were white woolen gloves; the exterior side of his face was well preserved, the other side must have been badly wounded, for stream of blood had flowed from it the length of the chest. It was thought that he was the last survivor, and that seeing himself alone in the midst of death, he had been seized with delirium and had wounded himself in the head. \* \* \* \* \*

All the bodies were buried by the crew of the Ellida, this sad duty accomplished, they returned to the building to make an inventory of the provisions. There still remained food of every kind, and fuel in abundance. The hermetically sealed meats were almost entirely untouched; it was so too with the case of preserved vegetables; these unhappy men having supported themselves to the last on salt meat, mostly raw, lard, condensed milk and Liebig's paste.

In reviewing these two narratives, we are much struck with the contrast; on one side we see the sailors of "The Freya" battling with the elements with heroism, their resources were nought, or nearly so, not only as to food, but also as to clothing, implement fuel and ammunition; no one was safe for a hour. It was constantly necessary to use a most superhuman efforts to escape impending death; their waking hours were without repose, their sleep without shelter, nevertheless their lives were preserved in the midst of the gravest dangers. They had to struggle against cold, bears, hunger, lethargy and death, but of seven sailors of "The Freya" six survive by brave efforts for seven months, their preservation during the latter part of the time being doubtless largely due to their following the example of their hosts, the Samoians in taking brisk daily exercise in the open air regardless of the weather, in fearlessly hunting white bears, seals, walrus and reindeer and in drinking the warm blood of their game when captured. On the other hand, we see a considerable company of men who arrive in full health at an establishment almost comfortable, who gave themselves up to indolence and sleep, neglected the most essential precautions for the preservation of life, and perished miserably, leaving, after their death one of the most hideous spectacles recorded in the annals of maritime suffering.

The moral is easy to draw: it brings into relief the old proverb, "Help thyself at heaven will help thee." There are in fact many wonderful results in the indefatigable energy of the sailors of "The Freya," as misery arising from the apathy of the refugees of Mitterhuk.

For "The Friend."

John Heald.

(Continued from page 211.)

"10th mo. 21st. Attended the meeting at Northampton: It was small and dull in the forepart, and though mostly of other societies I felt willing to suffer, but after long suffering I engaged in testimony to the Truth—stating that there were some who did all their work to be seen of men, and we should do our work to please God. We are required to fear Him that can destroy both soul and body, and to worship Him, 'Fear God and give glory to His name, who made heaven and earth, the



as and the fountains of water.' I went on to show the danger of resting in outward performances; that it was not the name of religion, nor outward rites and ceremonies, not the putting away of the filth of the flesh, but the answer of a good conscience [that now weeth us;] that singing what is called Psalms and hymns in meetings was calculated more to please the carnal mind, than to aid in the most solemn act and approach of the mind of man to his Maker; that there appeared to be danger of the mind being so taken up with and attached to outward performances, that inward attention was in danger of being neglected while the outward was observed. As to trusting to what the learned tell us, and asking our eternal welfare on hearsay, can a man or woman of rational, intelligent understanding be satisfied with such a dependence? Is there not room to suspect, that in something essentially necessary, [the teacher] might be negligent? Such a reliance is inconsistent with what our Lord and Saviour said to the people, 'Why judge ye not for yourselves, what is right?' He knew what people should do, and what would be profitable employ for them in order to salvation. My mind was humble, and afterwards I did not know but that in some things I might have gone too far; but on a quiet review I feel satisfied, not finding any word or sentence to give uneasiness. I therefore leave it to the Divine disposer, to whose service I have been devoted.

22d. After a meeting at Mayfield, we went to Levi Saymore's. My companion had the evening before fallen under discouragement, remained still, and eat no supper nor breakfast, and could take scarce any satisfaction in any thing. It appeared most proper to be still, though I wanted to press on to accomplish the work, so that I might return home without omitting what I ought to attend to. As I write the aspiration arises, May the will of the Lord be done!

24th. We spent at Levi Saymore's, when it seemed there was no way to go, or to me all directions to travel seemed alike. My companion wanted to go back to Providence, and his uneasiness increasing, we conversed with a few friends, and the result was to go back.

25th. Attended the meeting at Providence. In it we were favored together. My companion expressed some sentences, and he came away relieved, and we returned that evening to Levi Saymore's.

28th. Went to Lee Meeting, crossing the Mohawk River, where we met with our beloved friends Catlet Jones and Samuel Davis, from our own Quarterly Meeting, on a religious visit also. We rejoiced to see each other. It was so unexpected a meeting, that I could not, for sometime after sitting down in meeting, feel my mind composed, but as the people gathered I felt my mind brought into the labor and prepared to speak, and engaging in it, I delivered a testimony, which reached to solemnize many. Catlet made a remark near the close like confirming what I had delivered. We all went to Zaccheus Hill's to lodge, and agreeably spent the evening in conversing and enquiring concerning home affairs.

30th. At an appointed meeting among some friendly people, but none of them members of our Society. I had been informed there was an openness in that place towards Friends, and finding my mind caught, I ventured, and we had a favored meeting with them. My

companion first said, Except a man be regenerated and born again he cannot enter the kingdom of heaven. This may seem strange to some, as it did to Nicodemus, who said, how can these things be. Pardon Macomber followed on the subject of worship, with suitable sentiments; and my way opened to follow. I said that which is born of the flesh is flesh, and that which is born of the spirit is spirit. I then showed that whatever is brought forth in the will of the creature, is born of the flesh, and it is gratifying to the flesh; and we see those who are corrupt in their morals can sing and join in singing, they can learn it and practise it too; and it appears to me to be born of the flesh. But when people become prepared to sing as the apostle described concerning prayer, that he would pray with the spirit and with the understanding also; if the mind be thus prepared, then it may be performed; but if the mind be prepared, it will be humble; and it will not be mere gratification, but a humbling duty, when it is performed in an acceptable manner. We cannot in our own wills perform acceptable worship, for we cannot in our own wills worship the Father in spirit and in truth, and such He seeketh to worship Him. I went into several things or points a considerable way, and the minds of many were very tender. Perhaps we have not had a more satisfactory meeting in our journey. I desired the people to ascribe the praise to the Author of our existence, who is worthy of it.

11th mo. 5th. Rode to Brownville, where I had felt a draught for more than a week, and a kind of dread or dismay, but now the time had come to go to the conflict. Notice had been sent, and on the 6th we attended, and a considerable number met, and several of the first rank in the place. After a short, simple introduction, I brought some close, feeling sentiments to view, and the people became remarkably still, having been restless before. The meeting concluded more satisfactorily than I expected, but I thought and said that the friendship of this world is at enmity with God. I believe that the world, and its friendship, was greatly hindering some from making progress in religion; and I mournfully believed that I felt religion was in danger of being smothered by the world. However, I came away comfortable on my own account, but sorrowful on theirs; so ended this trying exercise that had for several days attended my mind. General Jacob Brown attended this meeting. On seeing his house and other possessions, and the style of grandeur they appeared to be in, and thinking that much of this was obtained at the risk of his life in battle, and as a recompense for taking the lives of our fellow mortals, so that all appeared to be stained with blood, it reminded me of David, who, when he received the water from the men who obtained it at the risk of their lives, would not drink it.

9th. At Indian River, for a long time I felt nothing like bearing testimony, and endeavored to keep my place. I sat silent but resigned. When the time was far spent, I believed it best to speak to the people, and said, Paul may plant and Apollos water, but God giveth the increase; but neither Paul nor Apollos, in their own wills, could either plant or water that [which] God would grant an increase to; nor do I believe that any man in his own will, can, in our day, plant or water or preach the Gospel to the people to real profit. If man

in his own will can plant or water and preach the gospel, then he can save himself and his brother also. I went into several things beyond my expectation when I began, and it may be that it may be to the benefit of some.

10th. This morning we set our faces to go into Canada. I felt it impressed on my mind for several months at times, and I thought it seemed like a right sense, but I hoped I might be permitted to go home, before it would be necessary to go to that part. But now finding the time to be come, and seeing no clearness any other way for the present, nor any further service here, we set out, having Moses Child as a conductor. We lodged at a tavern, and in the morning continued our journey, crossed Indian River, and Oswegochocheo River. We breakfasted at Morristown, and went into a flat boat, and were ferried over the great river St. Lawrence into Canada.

14th. We desired the widow Brewer [at whose house they were entertained] to have notice given of a meeting, which being done, the people came together at her house. I felt an exercise which I attended to, and at length said, I have been thinking of what constitutes a Christian. I believe it will be profitable for some here to consider what was required to make one in the time of Christ's being on earth, and in the days of His followers, the apostles. I believe nothing can be added nor diminished. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Him. 'If any man will be my disciple, let him take up his daily cross and follow me.' We may plan and devise ways to suit our inclinations, but they that have not the Spirit of Christ are none of His. 'Ye are my friends, if ye do whatsoever I command you.' 'If ye love me, keep my commandments'—with more. I thought a solemn attention was given, and I hope the pure mind was stirred up.

15th. At Amestown Meeting, which appeared to be a very weak, poor one. After endeavoring to impress the minds of the audience, it seemed to me to have no entrance. I then stopped and told them, that if counsel had no more place than I apprehended the present communication had, that if the most eloquent orator were to speak consistent truths to them from the rising of the sun to the going down of the same, it would be of no avail, unless there was a disposition to put in practice. I then labored for some time and thought the solemnity rather increased."

(To be continued.)

#### Cottonseed Oil, Cake and Meal.

A new value has been given to a part of the product of the cotton plant which before was only used as a fertilizer, but which within the last five years has become an article of export as well as of domestic manufacture. The cottonseed, the removal of which from the cotton was long an expensive and puzzling problem, has been discovered to be as valuable as almost any other part of that wonderful plant, and demand for it abroad is now greater and more constant than the supply, which is limited, owing partly to the indifference and partly to the prejudices of the cotton-planters. Several manufactories of cottonseed oil, cake and meal, have been established at New Orleans—an elaborate report on the nutritive and agricultural value of which products has been made by Professor Joseph Jones, of the Medical University of Louisiana, after careful

chemical examination. The learned doctor shows the great use and value of these products from the hitherto almost worthless cottonseed, and states the fact that the intelligent European farmers regard the cake as so valuable for cattle feed that it readily commands from them from £6 to £8 per ton, equivalent at present to about \$40 in our currency. The works of the Louisiana Oil Company alone consume 15,600 tons of cottonseed annually, yielding 3,605,600 gallons of oil of a superior quality, and 6899 tons of decorticated cottonseed cakes, used as cattle feed. The works furnish steady employment to more than one hundred men. There are several other similar establishments in Louisiana, and one in the city of Mobile, which receives more orders than they can fill.

The value of the cottonseed as an efficient fertilizer has long been known to the southern planters, but these new uses to which the seed has been put greatly enhance its value. On submitting to strong pressure the oily seeds of the cotton plant a valuable and agreeable-smelling and pleasant-tasting oil is obtained, which in a purified state is now employed for the usual purposes in commerce, the arts and pharmacy for which other kinds of oils and fats are employed. Large exportations of this oil and cake, as well as of the cottonseed, are now annually made to France, England and other European countries, whence comes a constantly increasing demand. About 50,000 tons of seed are annually worked up in the five Louisiana mills, producing more than a million and a half gallons of oil, and about 19,000 tons of oil-cake and meal. The exports of this oil last year have been 34,544 barrels, of which 6459 barrels went to Europe, and 28,085 to northern ports. Of the oil-cake the exports have been 202,873 sacks, of which 19,356 went to northern States, and 181,735 to Europe. This is but one of many illustrations which go to prove that the southerner is awaking under the pinch of adversity, and learning the lesson of utilizing and developing the lavish gifts of nature, which he has hitherto put to so little use. The south has long been famous for her corn-cake; her cotton-cake is a more recent production, and bids fair to be equally popular and profitable.—*Harper's Magazine.*

Selected for "The Friend."

"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

The Word of God was in the beginning, before any creatures were made, and by it all things remain unto this day. The Word endures forever, and by it all things in heaven and earth are brought to pass which God doth. It is from everlasting, without beginning and without end. It is powerful, dividing and discerning all things, even the secret thoughts of every man's heart. It is a two-edged sword, and as a fire, and like a hammer, to cut up, to burn, and to beat down. The Word of the Lord reconciles man again to Him, and His Word is in the mouth, and in the heart. The servants of the Lord handled, tasted, saw and felt the Word of Life, and from it, (the Word) spake forth the scriptures, as they were moved by the Holy Ghost through the eternal Spirit. They (the scriptures) are a declaration of the Word of Life, which was in the beginning, and endures for ever, and declares what the saints received, believed and enjoyed. None can understand (the scriptures) without the

same spirit that gave them forth, and to such who have the same spirit, the scripture is profitable. But many have the scriptures, that have not the Word, neither know it; but they that have the Word cannot but own the scriptures, and this is the truth as it is in Jesus, testified to all the world by us, who deny them that hereof give any other testimony.—*Edward Burrough—London, 1667.*

Selected.

#### YOUTH AND AGE.

With cheerful step the traveller  
Pursues his early way,  
When first the dimly-dawning east  
Reveals the rising day.

He bounds along his craggy road,  
He hastens up the height,  
And all he sees and all he hears,  
Administers delight.

And if the mist, retiring slow,  
Roll round its wavy white,  
He thinks the morning vapors hide  
Some beauty from his sight.

But when behind the western clouds  
Departs the fading day,  
How wearily the traveller  
Pursues his evening way!

Sorely along the craggy road  
His painful footsteps creep,  
And slow with many a feeble pause  
He labors up the steep.

And if the mists of night close round,  
They fill his soul with fear;  
He dreads some unseen precipice,  
Some hidden danger near.

So cheerfully does youth begin  
Life's pleasant morning stage;  
Alas! the evening traveller feels  
The fears of wary age.

*Robert Southey.*

Selected.

#### TREES IN THE CITY.

'Tis beautiful to see a forest stand,  
Brave with its moss-grown monarch and the pride  
Of foliage dense, to which the south wind bland  
Comes with a kiss, as lover to his bride;  
To watch the light grow fainter, as it streams  
Through arching aisles, where branches interlace,  
Whose sombre pines rise o'er the shadowy gleams  
Of silver birch, trembling with modest grace.

But they who dwell beside the stream and hill,  
Prize little treasures there so kindly given:  
The song of birds, the babbling of the rill,  
The pure unclouded light and air of heaven.  
They walk as those who seeing cannot see,  
Blind to this beauty even from their birth;  
We value little blessings ever free;  
We covet most the rarest things of earth.

But rising from the dust of busy streets  
These forest children gladden many hearts;  
As some old friend their welcome presence greets  
The toil-worn soul, and further life imparts.  
Their shade is doubly grateful when it lies  
Above the glare which stifling walls throw back,  
Through quivering leaves we see the soft blue skies,  
Then happier tread the dull, unvaried track.

*Alice B. Neal.*

*Mild Winters.*—The mildness of the present season, says the *Pall Mall Gazette*, though unusual, bears no comparison to that of some winters "long gone by." In 1172 the temperature was so high that leaves came out on the trees in January, and birds hatched their broods in February. In 1289 the winter was equally mild, and the maidens of Cologne wore wreaths of violets and corn flowers at Christmas and on Twelfth Day. In 1421 the trees flowered in the month of March, and the vines in the month of April. Cherries ripened in

the same month, and grapes appeared in May. In 1572 the trees were covered with leaves in January and the birds hatched their young in February, as in 1172; in 1585 the same thing was repeated, and it is added that the corn was in the ear at Easter. There was in France neither snow nor frost throughout the winters of 1538, 1607, 1609, 1617 and 1655 finally, in 1662, even in the north of Germany the stoves were not lighted, and trees blossomed in February. Coming to later date the winter of 1846-47, when it thundered in Paris on the 28th of January, and that of 1866, the year of the great inundation of the Seine, may be mentioned as exceptional mild.—*Late Paper.*

For "The Friend."

#### Golden Baits.

Are not the following reflections, penned by John Barclay in 1832, painfully applicable to the state of things in some places in 1874?

"As I proceed in my pilgrimage, I trust my confidence is increasing, that the great 'I Am,' the King of Sion, still reigns, and will reign to the overthrow of all his enemies; and that he alone is equal to take care of his church, and to overrule all things for the good of his little dependent ones. Yet, O! how awful do the times appear in which we live, and how awfully critical is our standing among the various professions around us, doubtless, it always has been so, perhaps more so, than those of any particular age may have thought. Every period has had its dangers, its temptations, its responsibilities. Yet surely ours are, if not new, very specious snares, and when I look around, I am ready to think who, even among the highest in knowledge, faith, or in gifts, is not fearfully liable to fall into some of these snares. O! I have this day seen, as I think, in the light of the Lord, the enemy endeavoring to deceive, if it be possible, the very elect. There are baits already laid, golden baits, which if they are not seen and shunned, will even devour those who devour them. I see not how some who no take the lead amongst us, will or can escape being carried away, as with a sweeping flood, by that which they are now swimming in, unless the Lord prevent, I see not how the Society can escape being landed, yea stranded, on a rock. Every day, every fresh occasion of witnessing the spirit and proceeding of these times, convinces me beyond all hesitation, that we are fast verging to a crisis—an alarming crisis, and a shaking sifting crisis—when every foundation will be discovered every covering removed. And though man will say, 'Lo here is Christ, and lo there!' he not with us, and do we not own him and follow him? Yet a clean separation will take place between the chaff and the wheat; and nothing will be able to endure the refining heat of that day, besides the beaten gold. O how loose, how crude, how mixed are the views of many; how accommodating, how shifting is the ground they stand upon; how lofty and superficial is their edifice, though beautiful and apparently solid also. O, for more humiliation, fasting, waiting! O! for less activity, less self-conceit, less taking the name of Christ in vain! May such a view of things conduce to drive and keep me yet nearer to the Source of all safety and of all succour, that I may abide in Him, and grow up in Him in all things, who is the Head."

Second mo. 1874.

Review of the Weather for First month, 1871.

The average temperature for the First month was 36.7°. The range of the thermometer was from 7° on the 18th, to 69° on the 7th.

Rain fell to the depth of 4.12 inches. There were 4 inches of snow.

DAY OF MONTH	THERMOMETER.				BAROMETER.				Depth of rain.	WIND.	CIRCUMSTANCES OF WEATHER.
	7 A. M.	9 P. M.	11 P. M.	MEAN.	7 A. M.	9 P. M.	11 P. M.	MEAN.			
1	33	42	40	38.1	29.89	29.90	29.92	29.90		West all day.	Fair, Cloudy, Cloudy.
2	41	50	39	43.3	29.82	29.81	29.81	29.81		S. S.E., S.E.	Cloudy, Cloudy, Foggy.
3	39	51	49	44.3	29.81	29.81	29.81	29.81		F., S., S.	Foggy, Fair, Fair.
4	49	67	60	58.7	29.78	29.81	29.72	29.77		South all day.	Fair, Cloudy, Cloudy.
5	47	40	36	41	29.92	29.90	29.98	29.93		N., N. E.	Cloudy all day.
6	34	50	49	44.3	29.94	29.72	29.64	29.76		East all day.	Cloudy all day.
7	69	69	58	65.3	29.90	29.50	29.30	29.30	3.07	" "	" "
8	52	42	35	43	29.17	29.31	29.42	29.30	35.	E, E. W.	Cloudy, Cloudy, Fair.
9	31	49	34	38	29.43	29.33	29.22	29.32		W. S.W., S.	Clear all day.
10	34	45	35	38	29.32	29.35	29.40	29.35		South all day.	" "
11	30	40	34	34.3	29.42	29.50	29.63	29.51		West all day.	Clear, Cloudy, Clear.
12	26	33	30	29.2	29.83	29.85	29.87	29.85		" "	Clear all day.
13	21	32	30	27.7	29.80	29.75	29.50	29.68		N.W., N.E., N.E.	Cloudy all day.
14	29	32	24	28.4	29.40	29.46	29.50	29.43		N.E., N.W., N.W.	Cloudy, Clear, Clear, 4 in. snow.
15	13	25	17	18	29.59	29.53	29.55	29.52		N.W. all day.	Clear all day.
16	12	21	16	16	29.55	29.80	29.98	29.77		" "	" " Aurora.
17	10	26	14	16.2	30.00	30.02	30.04	30.04		" "	" " Aurora.
18	07	33	24	24.2	30.04	30.06	29.95	30.01		N., N., N.E.	" " Aurora.
19	33	10	35	36	29.74	29.74	29.74	29.74		W., S., S.	Foggy, Cloudy, Cloudy.
20	33	38	30	33.7	29.72	29.90	30.10	29.90		West all day.	Clear all day.
21	33	37	45	38.1	29.09	29.72	29.72	29.81		E., S.E., S.E.	Cloudy all day.
22	48	56	58	50.2	29.72	29.56	29.51	29.59	70	S.E., S., S.	Foggy, Cloudy, Fair.
23	60	62	35	52.3	29.40	29.42	29.75	29.52		S., W., N.W.	Cloudy, Fair, Fair.
24	29	48	29	35.3	29.94	29.91	29.90	29.91		N.W. all day.	Fair all day.
25	18	23	22	21	30.04	30.04	30.06	30.04		" "	" "
26	15	30	25	23.3	29.95	29.87	29.86	29.89		N.W., S., S.	Clear, Fair, Fair.
27	32	45	40	39	29.70	29.54	29.52	29.58		South all day.	Cloudy all day.
28	44	51	47	47.3	29.43	29.45	29.47	29.45		S.W., W., N.W.	Cloudy, Fair, Clear.
29	30	49	35	38	29.74	29.75	29.80	29.79		N. W. all day.	Clear all day.
30	30	24	24	26	29.89	29.64	29.80	29.80		N., N.E., N.E.	Cloudy all day.
31	23	33	24	26.7	29.80	29.92	29.90	29.87	4.12	N.E. all day.	Cloudy all day.
				36.07				29.71			

For "The Friend."

Natural and Grafted Fruit.

Joseph Lancaster was the author of the lancasterian system of school training, by means of monitors, which occasioned considerable discussion forty or fifty years ago, and brought its author into a temporary notoriety. In speaking of a worthy Friend, who resided in England, he made use of this comparison. She was naturally a crab apple tree, on which some very good fruit had been grafted. When one partook of the fruit which grew on the grafted branches, and whose taste and qualities had been sweetened and changed by the influence of the graft, he would find it to be truly excellent. But occasionally an apple was gathered from a branch below the graft, and that was very sour.

How just these remarks may be as applied to the individual, I know not. She was undoubtedly a woman, not only of religious faith, but of natural force of character, and strength of mind. These qualities, when brought under the control of Divine Grace, often enable their possessors to become persons of more than ordinary usefulness in the world. Yet when the holy watch (wherein only we are safe) is intermitted, and an unguarded action or expression is allowed to escape, the natural fruit thus coming from below the graft, is often known to be very distasteful, and those who at other times rejoiced in the beauty and sweetness of the grafted fruit such have borne, have been sorely hurt and stumbled at the contrast. It is very possible, even for those who have been long and usefully employed in the Lord's cause, to permit their own wills to give tone to their proceedings, even in the transaction of the affairs of the church. If they have long been prominent in their meetings for discipline, they may gradually (perhaps unconsciously to themselves) come to assume an undue share of the management of the business. When younger members, under a

sense of duty, take a more active part, especially if they differ in judgment from themselves as to the right disposition of any concern coming before the meeting, the older ones may feel as if their authority and influence were being invaded. Such an ungrafted fruit as this feeling, if not kept in restraint by watchfulness and humility, may prompt to words or actions, not in accordance with that forbearance and love of each other which our excellent discipline enjoins. If such a prompting should be yielded to, the mischief done will be great in proportion to the standing and previous good services of the individual. For when one who ought to be an example to the flock, thus exhibits the sour fruits of a lack of humility and gentleness, it is exceedingly discouraging to the younger members, and tends to open their minds to the suggestion of the enemy of all good, that religion is more of a profession than a reality.

On the other hand, it is the duty of those who observe these evidences of weakness in others, to remember that we all have our treasures in earthen vessels, and are all liable to go astray, except as we keep under the guidance and influence of that Holy Spirit, which is profitable to direct. If such will look within, and consider their own cases, they will acknowledge, that though Divine Grace has often visited them, causing tenderness of heart and awakening strong desires after holiness and peace with God, and even enabling them to make some progress in the path that leads Zionward; yet they are conscious that they have many times fallen short in their duty, through unwatchfulness or unfaithfulness. This consideration should preserve them from being much unsettled by the actions of others, and should lead them rather to desire the preservation of their friends, and to mourn over the exhibitions of human weakness, than to be greatly offended thereby.

How instructive is the language of Isaac Penington: "It is of the infinite mercy and compassion of the Lord, that His pure love

visiteth any of us; and it is by the preservation thereof alone, that we stand. If He leave us at any time, but one moment, what are we? and who is there that provoketh Him not to depart? Let him throw the first stone at him that falls.

"In the Truth itself, in the living power and virtue, there is no offence; but that part which is not perfectly redeemed hath still matter for the temptation to work upon, and may be taken in the snare. Let him that stands take heed lest he fall; and, in the bowels of pity, mourn over and wait for the restoring of him that is fallen. That, which is so apt to be offended, is the same with that which falls. O! do not reason in the high-mindedness, against any that turn aside from the pure Guide; but fear, lest the unbelieving and fleshly-wise part get up in thee also. O know the weakness of the creature in the withdrawing of the life! and the strength of the enemy in that hour! and the free grace and mercy, which alone can preserve! and thou wilt rather wonder that any stand, than that some fall."

*Snakes in Martinique.*—The bane of this delightful paradise is a serpent—what paradise is without its bane?—called by the fearfully suggestive name of the "iron lance." This reptile, with venomous taste, chooses the coolest and most delightful places in the garden for his retreat, and it is literally at the risk of one's life that one lies down on the grass, or even takes a rest in an arbor. The wounds inflicted by these serpents are very apt to be fatal unless immediately cared for. The whole island is infested with this dangerous reptile, and it is said that, on an average, nearly eight hundred persons are bitten every year, of which number from sixty to seventy cases prove fatal, while many others result in nervous diseases which are almost as bad as death. A few years ago, when Prince Arthur of England visited this island, a grand fete was given in his honor in the Jardin des Plantes. In the evening the grounds were beautifully illuminated, and thousands of people santered through its cool and shady avenues. A large number were bitten by the "iron lance," and many of them never recovered from the effects of the poison. The fondness of this terrible reptile for cool and shady places is a serious drawback on the pleasure of rambling through the charming groves of Martinique. A rest on the grass under the shadow of some spreading tree is always haunted by the dread of unseen dangers, and one cannot even cross a field without exercising extreme caution. The advent of a modern St. Patrick would be heartily welcomed in Martinique, and if he would purge the island of poisonous reptiles as thoroughly as the ancient saint swept the Emerald Isle, he would have his picture in every house and a shrine in every church.—*Harper's Magazine.*

*The Way.*—Deep sufferings and baptisms must be known by all who retain their place in the Lamb's army; but such is the equity and truth of our Captain, that if patience have her perfect work, his true followers, even through the region and shadow of death, fear no evil. May the Stay of the righteous in every generation thus direct our steps, in the midst of the paths of judgment, to the honor of his cause, the dignifying his name, and to our own peace.—*Samuel Fothergill.*

## Siberian Dogs.

A HARDY AND USEFUL ANIMAL.

The Esquimaux, or Siberian dog, is found nearly all over the most northern parts of North America and Siberia, and, although perhaps he is of more importance to the numerous tribes which inhabit those inhospitable regions than any other breed of dogs is to any other people on the face of the earth, yet many naturalists and writers on "The Dog" only notice this animal in a very cursory manner. The Esquimaux dog, which is found with very little variation in shape, size or color, on both sides of Behring's straits, is, in many respects, to the settled tribes inhabiting those districts, what the reindeer is to the Laplander, and the camel to the Arab. He is their only beast of burden, and is generally employed in drawing materials in a sledge over the boundless and dreary deserts of snow, where the cold is so intense that no other domestic animal, except the reindeer, could exist, and bear the hardships this animal is called upon to undergo. Messrs. Dall and Kennan's record of experiences and travels over extensive tracts of Arctic soil, on the respective sides of Behring's straits, during their explorations in the service of the Russo American Telegraph Company, organized in 1864, furnished some most interesting evidence of the invaluableity of these animals to the Koraks and other tribes owning them. The latter gentleman says that these dogs are little better than half domestic Arctic wolves, whose instincts and peculiarities they still retain in a great measure; but there is probably no more hardy and enduring animal in the world. Although he is often compelled to sleep in the snow, with no covering or protection of any kind, when the temperature is 70 below zero, to draw heavy loads until his feet crack open and paint the snow with blood, and go without food for days, until he is brought to such a state of starvation as to eat up his harness, yet his strength and spirits seem alike unconquerable. "I have driven a team of nine of these dogs," says Kennan, "more than 100 miles in a day and a night, and have frequently worked them hard 48 hours without being able to give them a particle of food. In general, they are fed once a day, their allowance being simply a dried fish, weighing, perhaps, a pound and a half or two pounds. This is given to them at night, so that they begin another day's work with empty stomachs. The sledge to which they are harnessed is about ten feet in length and two feet in width, made with seasoned birch timber, and combines, to a surprising degree, the two most desirable qualities of strength and lightness. It is simply a skeleton framework fastened together with lashings of dried seal skin and mounted on broad curved runners. No iron whatever is used in the construction, and it does not weigh more than 20 pounds, yet it will sustain a load of 400 to 500 pounds, and endure the severest shocks of rough mountain travel, occasionally rendered more than ordinarily severe by the erratic behavior of the dogs, who sometimes, should a deer or fox cross their route, cannot overcome their wolfish propensities, but give chase in a most determined manner, heedless alike of the driver's shouts and the load behind them, dragging the sledge and its contents at lightning speed over bluffs, and down steep inclines, often not being brought to a

stand still until submerged several feet in a snow-drift. The number of dogs harnessed to the sledges varies from seven to fifteen, according to the nature of the country to be traversed, and the weight of the load. Under favorable circumstances, 11 dogs will make from 40 to 50 miles a day with a man and a load of 400 pounds. They are harnessed to the sledge in successive couples, by a long, central thong of seal-skin, to which each dog is attached by a collar and a short trace. They are guided and controlled entirely by the voice, not by the whip, (as stated by some writers on the subject,) and by a leader dog, who is especially trained for that purpose. The driver carries no whip, but has instead a thick stick, about four feet in length and two inches in diameter, called an *erstel*. This is armed at one end with a long iron spike, and is used to check the speed of the sledge in descending hills, and to stop the dogs when they leave the road in pursuit of reindeer and foxes. The spiked end is thrust down in front of one of the knees or uprights of the runners and dragged in that position through the snow, the upper end being firmly held by the driver, in whose hands it forms a powerful lever by which he can check his team if inclined to be unruly. These animals, although treated very indifferently, are absolutely essential to the existence of these semi-barbarous tribes. The great distance of the settlements one from another, and the absence of any means of inter-communication in summer, make each village dependent on its own resources, and prevent any mutual support and assistance, so that should the winter be extra severe a famine often sets in, and these improvident people never think of stirring until the last dried fish in store has been devoured, so that their only hope lies in their dog teams, which are often called upon to commence a journey, on an empty belly, of 150 or 200 miles over deep snow, in search of some friendly tribe of wandering Koraks, having been on scanty rations perhaps for a week or a fortnight previously.

When these tremendous journeys are made the natives are often compelled to travel all night as well as all day, and they have a practice of deluding the dogs into the belief that they have slept all night, by allowing them to stop and sleep an hour or so before sunrise, when they wake them to continue the wearisome journey. This deception, I believe, generally answers, and the animals resume their labors with renewed cheerfulness and energy. The sacrifice of these dogs is considered by the natives as the surest method of appeasing the anger of the evil spirits, and twenty or thirty of them may be seen suspended by the hind legs on long poles over a single encampment. The Siberian dogs exhibit many of the characteristics of the dingo and other wild types, they have the sharp, tapering muzzle, pricked ears, and bushy tail, of these latter, but are not so ferocious. Their bodies are long, feet large, limbs well formed and exceedingly muscular. The coat is rather coarse, but has an undergrowth of a thick, soft and woolly nature. The color ranges from grayish red to dark dun, sometimes brindle, and usually with black muzzle. The bark or rather semi-howl, of these animals, much resembles the long, faint, wailing cry of a human being in the last extremity of suffering, and, when a hundred or more dogs join in the chorus, the effect in the

stillness of an Arctic midnight is described as wild and unearthly, and sends the startle blood of the listener bounding through his veins, and for a time earth seems filled with yelling, shrieking fiends.—*Land and Water*.

Selected for "The Friend."

*The Testimony of Priscilla Cotton to Friends the day she died.*

"All my dear friends, who have found you Redeemer, oh! wait upon him at all time that you may stand continually in his presence where life is, that with the light you receive from Him, you may see your thoughts and deny them, that in stayedness you may be kept, when the hasty, forward spirit would arise, and keep it down. With the measure of God's spirit all may be weighed, the word to what they tend, that no lightness may appear in your words, nor unsavoriness, that no offence come, but edification by all you speak. Let the elders watch, that at no time the younger may see lightness, laughter, or words of offence, but that you may always keep down the evil in yourselves, and administer grace to all you have to do with that God's spirit be not grieved. So keep the field clean, that was once ploughed up and made green and beautiful, that no stone or hurtful weeds grow in it to oppress the seed.

Friends, the cross is the power of God and when you flee the cross, you lose the power; that which pleaseth self, is above the cross, and that which pleaseth man, is above the cross; and that which shuns the cross yields to the carnal part, and loses its dominion. Though the cross seems foolishness stand in it; though it seems weak, stand in it; though it be a stumbling block to the wise, stand in it; there the dominion, authority, and crown are received. This is not for you to be exercised in for a time only, as a your first conviction, but daily, even to the death, as long as a desire, will, or thought remaineth in you, contrary to God's pur light, and judge it by it; and as you wait the light you will come to know a cross, in the use of meat, drink, and apparel, and keep to the cross when alone, or in company; where the pure mind of God stands against in you that the cross is against.

So Friends, watch daily to keep Christ's command, 'Take up your daily cross;' be not at liberty one day, but deny thy own will, thy own thoughts, and thy own self. Taking up the cross, you feel the power, the strength of the Lord God, which breaks down all, keep in order, in safety, and in peace. This preserves from stubbornness, wilfulness, an headiness, and brings all to be subject, a dear children, unto God, and subject one unto another as brethren. In the light and in the cross, there are no evil thoughts, no harsh speeches, no contention, no having pre-eminence; but as brethren and sisters, pitiful tender-hearted, courteous, forgiving, forbearing, long-suffering, and supporting one another. Here the power of the cross is known, which brings all to God's praise, and to his honor and glory, and to his children's prosperity and peace: so let it be. Amen.

PRISCILLA COTTON.

And they that know thy name, will put their trust in Thee, for thou, Lord! hast not forsaken them that seek thee.

Dear Sister  
 I am much  
 better, & had company  
 yesterday it quite  
 me up so I am  
 fine morning  
 out today for the 12th  
 in the weeks I wanted  
 not to strength. Then  
 hope you are well as  
 am doing some business  
 a change it is quite  
 nice to do it again  
 as usual have  
 to all as ever  
 Sallie W

Gangetia Delta, an elephant, with its two attendants, cost little more than £2 a month. The amount is now fully double, and in other drier parts of India, where forage is scarce, it reaches the high figure of £6 or £7. Saturday Review.

Selected.

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Where an evil spirit is uppermost, men know no limit; their ears, eyes, tongues, hands and feet, are at liberty to hear evil reports, behold vanity, speak proudly, rashly, unadvisedly and deceitfully, to do violence, take bribes, and go where they list.

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THE FRIEND.

SECOND MONTH 28, 1874.

If we may trust the experience of those who have been the most apt scholars in the school of Christ, and attained to the profoundest knowledge of the mysteries of his Kingdom, we may rest assured that the deepest religious feeling arises from the secret operation of Divine grace on the soul. It makes but little noise or creaturely demonstration, but fixes the attention and the expectation on Christ alone, and manifests its supernatural origin and power, by producing compliance with the Divine will, in taking up the daily cross.

Much is lost where we are deceived into thinking that the life of religion consists in outward activity. A man's enemies are those of his own house. To overcome them, to know the strong natural man bound, and all his goods spoiled, the unrelenting warfare must be carried on within, and he who maintains the contest victoriously knows how frequent and how great are the fear, the trembling and the suffering he has to undergo, before his triumph is achieved, through the power of the Lamb, and he girded with the whole armor of God, and able to stand against the wiles of the devil.

For true growth in this religious life, it is of primary importance to keep the word of the Lord's patience, so as to know Him to keep us from the hour of temptation, which we are assured will come to try all that dwell upon the earth. This patience is one of the most beautiful, and not the least costly, of all the jewels that adorn the sanctified soul. It restrains the flesh and keeps the temper unruffled under provocation; it bridles the tongue, subdues pride, and strengthens the tried or mourning spirit. Hence the injunction of our Saviour to his disciples, when forewarning them of the persecution and suffering they would have to meet, "In your patience possess ye your souls."

In one of the epistles addressed by Edward Burrough and Francis Howgil, to those in London who had been recently convinced of the truth of the principles held by Friends, and were striving to walk conformably therewith, they say: "Look not out at words, for that which feeds there, is for famine. But dwell in the Light, joining with the immortal principle which receives nourishment from the eternal Fountain, and which the world knows not of nor comprehends. As you grow in the Pure, and in the Life, so you are unknown to the world; and your growth will appear by your obedience in the cross of Christ. Stumble not at the cross; for such as do, have no part in the eternal inheritance. But walk in the cross, which is life to the

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Siberian Dogs.

A HARDY AND USEFUL ANIMAL.

The Esquimaux, or Siberian dog, is found nearly all over the most northern parts of North America and Siberia, and, although perhaps he is of more importance to the numerous tribes which inhabit those inhospitable regions than any other breed of dogs is to any other people on the face of the earth, yet many naturalists and writers on "The Dog" only notice this animal in a very cursory manner. The Esquimaux dog, which is found with very little variation in shape, size or color, on both sides of Behring's straits, is, in many respects, to the settled tribes inhabiting those districts, what the reindeer is to the Laplander, and the camel to the Arab. He is their only beast of burden, and is generally employed in drawing materials in a sledge over the boundless and dreary deserts of snow, where the cold is so intense that no other domestic animal, except the reindeer, could exist, and bear the hardships this animal is called upon to undergo. Messrs. Dall and Kennan's record of experiences and travels over extensive tracts of Arctic soil, on the respective sides of Behring's straits, during their explorations in the service of the Russo American Telegraph Company, organized in 1864, furnished some most interesting evidence of the invaluableity of these animals to the Koraks and other tribes owning them. The latter gentleman says that these dogs are little better than half domestic Arctic wolves, whose instincts and peculiarities they still retain in a great measure; but there is probably no more hardy and enduring animal in the world. Although he is often compelled to sleep in the snow, with no covering or protection of any kind, when the temperature is 70 below zero, to draw heavy loads until his feet crack open and paint the snow with blood, and go without food for days, until he is brought to such a state of starvation as to eat up his harness, yet his strength and spirits seem alike unconquerable. "I have driven a team of nine of these dogs," says Kennan, "more than 100 miles in a day and a night, and have frequently worked them hard 48 hours without being able to give them a particle of food. In general, they are fed once a day, their allowance being simply a dried fish, weighing, perhaps, a pound and a half or two pounds. This is given to them at night, so that they begin another day's work with empty stomachs. The sledge to which they are harnessed is about ten feet in length and two feet in width, made with seasoned birch timber, and combines, to a surprising degree, the two most desirable qualities of strength and lightness. It is simply a skeleton framework fastened together with lashings of dried seal skin and mounted on broad curved runners. No iron whatever is used in the construction, and it does not weigh more than 20 pounds, yet it will sustain a load of 400 to 500 pounds, and endure the severest shocks of rough mountain travel, occasionally rendered more than ordinarily severe by the erratic behavior of the dogs, who sometimes, should a deer or fox cross their route, cannot overcome their wolfish propensities, but give chase in a most determined manner, heedless alike of the driver's shouts and the load behind them, dragging the sledge and its contents at lightning speed over bluffs, and down steep inclines, often not being brought to a

stand still until submerged several feet in a snow-drift. The number of dogs harnessed to the sledges varies from seven to fifteen, according to the nature of the country traversed, and the weight of the load. Under favorable circumstances, 11 dogs from 40 to 50 miles a day with a load of 400 pounds. They are harnessed to the sledge in successive couples, the central thong of seal-skin, to which is attached by a collar and a strap. They are guided and controlled entirely by the voice, not by the whip, (as stated by writers on the subject,) and by a leader who is especially trained for that purpose. The driver carries no whip, but has a thick stick, about four feet in length and two inches in diameter, called an *arste*, is armed at one end with a long iron spike and is used to check the speed of the dogs in descending hills, and to stop the dogs when they leave the road in pursuit of reindeer or foxes. The spiked end is thrust down in front of one of the knees or uprights of the runners and dragged in that position through the snow, the upper end being firmly held by the driver, in whose hands it forms a powerful lever by which he can check his team if inclined to be unruly. These animals, though treated very indifferently, are a most essential to the existence of these barbarous tribes. The great distance of settlements one from another, and the absence of any means of inter-communication in summer, make each village dependent on its own resources, and prevent any mutual support and assistance, so that should the winter be extra severe a famine often sets in, and the improvident people never think of stirring until the last dried fish in store has been devoured, so that their only hope lies in their dog teams, which are often called upon to commence a journey, on an empty belly, of 150 or 200 miles over deep snow, in search of some friendly tribe of wandering Koraks, having been on scanty rations perhaps for a week or a fortnight previously.

When these tremendous journeys are made the natives are often compelled to travel all night as well as all day, and they have a practice of deluding the dogs into the belief that they have slept all night, by allowing them to stop and sleep an hour or so before sunrise, when they wake them to continue the wearisome journey. This deception, I believe, generally answers, and the animals resume their labors with renewed cheerfulness and energy. The sacrifice of these dogs is considered by the natives as the surest method of appeasing the anger of the evil spirits, and twenty or thirty of them may be seen suspended by the hind legs on long poles over a single encampment. The Siberian dogs exhibit many of the characteristics of the dingo and other wild types, they have the sharp, tapering muzzle, pricked ears, and bushy tail, of these latter, but are not so ferocious. Their bodies are long, feet large, limbs well formed and exceedingly muscular. The coat is rather coarse, but has an undergrowth of a thick, soft and woolly nature. The color ranges from grayish red to dark dun, sometimes brindle, and usually with black muzzle. The bark or rather semi-howl, of these animals, much resembles the long, faint, wailing cry of a human being in the last extremity of suffering, and, when a hundred or more dogs join in the chorus, the effect in the

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...the cross  
...and loses its do  
... Though the cross seems foolishness  
stand in it; though it seems weak, stand in  
it; though it be a stumbling block to the  
wise, stand in it; there the dominion, author  
ity, and crown are received. This is not for  
you to be exercised in for a time only, as at  
your first conviction, but daily, even to  
the death, as long as a desire, will, or thought  
remaineth in you, contrary to God's pure  
light, and judge it by it; and as you wait in  
the light you will come to know a cross, in  
the use of meat, drink, and apparel, and keep  
to the cross when alone, or in company; what  
the pure mind of God stands against in you  
that the cross is against.

So Friends, watch daily to keep Christ's  
command, 'Take up your daily cross;' be not  
at liberty one day, but deny thy own will, thy  
own thoughts, and thy own self. Taking up  
the cross, you feel the power, the strength of  
the Lord God, which breaks down all, keeps  
in order, in safety, and in peace. This pre  
serves from stubbornness, wilfulness, and  
headiness, and brings all to be subject, as  
dear children, unto God, and subject one unto  
another as brethren. In the light and in the  
cross, there are no evil thoughts, no hard  
speeches, no contention, no having pre-emi  
nence; but as brethren and sisters, pitiful  
tender-hearted, courteous, forgiving, forbear  
ing, long-suffering, and supporting one another.  
Here the power of the cross is known, which  
brings all to God's praise, and to his honor  
and glory, and to his children's prosperity  
and peace: so let it be. Amen.

PRISCILLA COTTON.

And they that know thy name, will put  
their trust in Thee, for thou, Lord! hast not  
forsaken them that seek thee.

*The Service of Elephants.*—In India the possession of an elephant or two is by no means confined to royal or princely families. Landholders and English gentlemen, engaged in commercial or agricultural pursuits in the interior of the country, find such an animal to be well worth his keeping in many ways. It brings in the collections of rent from an outstation to head quarters. It takes important matters or supplies right across the country. It will carry half a dozen servants, with bed, baggage and cooking apparatus, to any place where these adjuncts or necessities cannot be relied on. It enables the native agents of a colony to travel about with security against accidents or robbery. Where roads have not been constructed, or are impassable for vehicles during the rainy season, the elephant is equal to any emergency. To swim rivers, to wade through swamps, to step cleverly over fences, to fray a path through reeds, to break down forest trees firmly connected by long, trailing creepers, is a comparatively easy task to this sagacious, powerful and obedient servant. It is true that three or four miles an hour is the average rate of progress, and that it is hardly fair to exact more than fifteen or twenty miles of a march in a day. It must be admitted, too, that practice is necessary to accustom the traveller to the motion, and that the paces of all elephants are not the same. Some are so smooth as most to invite slumber; on others the unsteady occupant of the cushion rolls about as on a sea, and arrives at his journey's end with sore pains in his joints. But the docility of the beast and the security of this mode of conveyance are, where rapidity of communication is not essential, of the very greatest convenience to residents of the plains.

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HUGH TURFORD.

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SECOND MONTH 28, 1874.

If we may trust the experience of those who have been the most apt scholars in the school of Christ, and attained to the profoundest knowledge of the mysteries of his Kingdom, we may rest assured that the deepest religious feeling arises from the secret operation of Divine grace on the soul. It makes but little noise or creaturely demonstration, but fixes the attention and the expectation on Christ alone, and manifests its supernatural origin and power, by producing compliance with the Divine will, in taking up the daily cross.

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new man and death to the old, and so through death, life is made manifest; and the pure life of God arising in all, the world will be trampled upon and denied by you. But such amongst you that choose the world, wrath from God, we declare [will be] against you. *And you who know the way and cast off the truth, and for the love of that which is visible, turn from the truth, you cannot escape the damnation of hell.*"

What an unspeakable favor would it be, if all the trumpets that are sounding amongst us in the present day, were calling the people to inward reverential waiting upon Christ, as He reveals himself by his light to the soul. How surely and truly would it teach those who accepted it as their guide, of their entire dependence on Him as the atoning sacrifice, by which He purchased for them, forgiveness and reconciliation, as the justifier and sanctifier of his true born children, and as the wisdom of God and the power of God; thus imparting to them that knowledge of the only true God and of Jesus Christ his son which is life eternal. This is the only way by which true Quakers can be made. To such truly convinced ones, small as the church may be, "the call goes forth that she gather to the place of pure, inward prayer, and her habitation is safe."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The *London Times* says, the final result of the elections may be exactly stated as follows: The Conservatives returned 351; the Liberals and Home-rulers 302. The total number of votes polled in Great Britain and Ireland was about 2,500,000, which is a considerable falling off from the vote at the last general election, and shows that many persons abstained from voting.

On the 16th inst. Gladstone waited on the Queen at Windsor Castle, and formally tendered his resignation and that of his colleagues, which was accepted, and Benjamin Disraeli was invited to form a new Cabinet. On the 20th it was officially announced that the ministry was constituted as follows: First Lord of the Treasury, Disraeli; Chancellor of the Exchequer, Sir Stafford Northcote; First Lord of the Admiralty, Ward Hunt; Secretary of State for the Home Department, Richard Assheton Cross; for the Foreign Department, Earl of Derby; for the Colonial Department, Earl of Carnarvon; for War, Gathorne Hardy; for India, Marquis of Salisbury; Lord High Chancellor, Lord Cairns; Lord of the Privy Seal, Earl of Malmesbury; Lord President of the Council, Duke of Richmond. Lord John Manners is appointed Postmaster General. The new ministry is wholly composed of men who have held office in former Conservative administrations. The action of Disraeli in limiting his cabinet to twelve members is generally approved. Gladstone's Cabinet had fifteen members.

It is represented that Gladstone has determined to no longer take an active part in Parliamentary proceedings.

The *Times* says a telegraphic dispatch was received at Cape Coast Castle on the 25th ult. from the expeditionary force, announcing that Coomassie, the capital of Ashantee, had surrendered to the British forces, and the king and his family were prisoners.

Dr. Beke, the English traveller, reports that he has discovered the true Mount Sinai. It is situated a day's journey northwest of the village of Akaba, Arabia, at the altitude of 500 feet above the level of the sea. Dr. Beke says he found remains of animals that had been sacrificed. He also discovered Sinaitic inscriptions, which he copied.

The Faraday, a steamship of five thousand tons burden, built for the special purpose of laying telegraph cables in the Atlantic, has been launched at New Castle.

The Indian government telegraphs that it now has ample supplies of grain to meet every demand from the distressed districts. Intelligence has reached Calcutta that some persons have already died of famine, and multitudes are distressed from want of food. It is estimated that but for the aid furnished by the government, about five hundred thousand persons must have perished.

The total circulation of the United Kingdom at the close of 1872, is stated to have been £141,239,000 sterling, in coin and notes, equivalent in United States gold coin to \$686,421,540. The gold coin amounted to £84,551,000 sterling, and the silver to £15,000,000.

It is said that on the assembling of Parliament it will be immediately prorogued until the 12th of next month, so that the members who have accepted office in the new cabinet, may have an opportunity to go before their constituents for re-election.

The Queen, at the recommendation of Gladstone, has granted a pension to the children of Dr. Livingstone. It is no longer doubted that the report of his death is true.

A Madrid dispatch of the 22d says: Severe fighting has been going on in Biscay for several days. The heights above Somorostro are held by a Carlist force of 25,000 men. The Republicans have taken the first height. Their losses were heavy. A Bayonne dispatch says the Carlists have taken the town of Vinaroz, with its garrison of 200 men.

A Berlin dispatch of the 18th says: In the Reichstag to-day Bishop Metz, who is a member, asked the President for permission to be accompanied by interpreters during the sittings. His request was refused. A motion offered by an Alsatian deputy, that Alsace and Lorraine be permitted a plebiscitum to decide their nationality, was rejected by an overwhelming majority. The Alsatian delegates subsequently withdrew from the Reichstag and returned to Strasbourg.

A dispatch from Khartoum of 2d mo. 14th says: The Sultan of Darfur invaded the Egyptian territory, near the Bahrel Gazi, and captured a number of slaves. The Egyptian Governor, Zebra Beri, gave battle, and the fighting resulted in dispersing the Sultan's army, 10,000 strong, capturing four guns and killing the Vizier and many chiefs.

A formidable insurrection is said to have broken out in Japan. A dispatch from Nagasaki says, the insurrection is spreading, and the situation is critical. The insurgents are advancing on that place, and at the last accounts were so near that the foreign residents were preparing to leave.

The Emperor of Austria has left St. Petersburg and proceeded to Moscow.

A Paris dispatch says: The Minister of the Interior has sent a circular to the prefects, directing them to keep watch upon the citizens who leave their departments for Chislehurst, for the purpose of doing homage to the Prince Imperial on the occasion of his becoming of age.

The Hawaiian King, Lunalilo, died on the 3d inst. General Gonzales was installed as President of San Domingo on the 27th ult. The official declaration of the vote shows he was elected by a large majority. All the members of the family of ex-President Baez have been banished from the country.

There was an earthquake at Laguayra on the 6th inst., the severest since 1812. Much injury was done to persons and property.

**UNITED STATES.**—There were 315 interments in Philadelphia last week, including 97 children under two years. Of the deaths 36 were of consumption and 33 inflammation of the lungs, 11 typhoid fever, and 17 old age. At the municipal election held in this city on the 17th inst., 109,251 votes were polled. The candidates nominated by the Republican party for Mayor, City Solicitor and Receiver of Taxes, had majorities ranging from 10,995 to 13,717. The quantity of gas made at the city gas works during 1873, was 1,648,587,000 cubic feet, being an increase over the year 1872, of 161,618,000 feet. The street mains laid during the year were a little over twenty miles, making the entire length 605 miles. The profits of the year were \$305,758, nearly all of which has been expended in the permanent improvement of the works and laying mains. The number of consumers of gas increased 4708, and now amounts to 79,477.

The deaths in New York city last week were 533. During the past two weeks 1232 applications for patents were made at the Patent-office, Washington. This is a number unprecedented, in so short a time, in the history of that Department.

There have been passed during the present session of Congress in the House of Representatives, 115 bills, of which about fifty have become laws. Of this large number, but few are of general interest or importance. The Congressional committee, to whom was referred the memorial to recognize God and the Christian religion in the Constitution of the United States, have reported at length and pointedly against the proposition.

The Supreme Court of the Territory of New Mexico has decided that the Puebla Indians are citizens of the

United States, under the Treaty of Guadalupe-Hidalgo. This decision will add 4000 to the voting population that territory.

A temperance movement began recently in Ohio, directed especially against the drinking saloons which abound in all the villages and towns. The method adopted is for companies of women to visit the drinking places and endeavor to induce the venders of intoxicating drinks to abandon the business. In numerous cases the appeal has been successful. From Ohio the movement has spread into Indiana, Iowa, Illinois, Michigan and other States. It is said that more than one thousand drinking places have been closed in twenty-five towns. The laudable object of the women is, however, sometimes effected by questionable means, such as singing and praying before the saloons, and besieging them until the keepers promise to close them.

**The Markets, &c.**—The following were the quotations on the 21st inst. *New York.*—American gold, 112 U. S. sixes, 1881, registered, 120, coupon 12½; ditto 1862, 118; ditto, 10-40 5 per cents, registered, 111 coupon, 116. Superfine flour, \$5.90 a \$6.25; Standard extra, \$6.65 a \$6.80; finer brands, \$7 a \$11. No. 1 Chicago spring wheat, \$1.58; No. 2 do., \$1.54. Standard barley, \$1.80. Oats, 58 a 63 cts. Western yellow corn 77 a 82 cts.; southern yellow, 78 a 80 cts.; do. white 81 a 85 cts. *Philadelphia.*—Uplands and New Orleans cotton, 16 a 17 cts. Superfine flour, \$5 a \$5.50; extra \$5.75 a \$6.50; finer brands, \$7 a \$10.50. Red wheat \$1.60 a \$1.72; amber, \$1.68 a \$1.75; white, \$1.80 a \$1.85. Rye, 92 cts. Yellow corn, 74 a 76 cts. Oats 57 a 64 cts. Smoked hams, 12 a 14 cts. Lard, 9½ a 9½ cts. About 2500 beef cattle sold on the 23d inst. extra at 7½ a 7½ cts. per lb. gross, and common at 4½ a 5 cts., a few choice brought 7½ a 8 cts. Sheep sold at a 7½ cts. per lb. gross and corn fed hogs at \$3.50 a \$9 100 lb. net. *Chicago.*—No. 1 spring wheat, \$1.22 No. 2 do., \$1.20; No. 3 \$1.16½. No. 2 mixed corn, cts. *St. Louis.*—No. 2 spring wheat, \$1.20 a \$1.2 No. 2 winter red, \$1.51 a \$1.58. Oats, 47½ cts. *Cincinnati.*—Wheat, \$1.40 a \$1.43. Corn, 59 a 62 cts. Oats 48 a 53 cts. Lard, 8½ a 9 cts.

#### FRIENDS' FREEDMEN'S ASSOCIATION.

With nineteen schools in N. Carolina and Virginia in successful operation, and 2193 scholars in attendance involving an expense of \$1,000 per month for the next three months, the Association has but a small amount in its treasury. We commend the subject to the serious attention of Friends.

RICHARD CADBURY, Treasurer.

JAMES E. RHOADS, Pres't of Executive Board.  
Philadelphia, 2d mo. 13th, 1874.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office  
Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia  
Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

#### FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.  
Joseph Scattergood, 413 Spruce St., Philada.

Aaron Sharpless, Street Road P. O., Chester Co., Pa.

Thomas Wistar, Fox Chase P. O., Philada.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia  
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on Sixth-day, the 17th of 10th mo. 1873, the residence of her husband, George Haines, M. J. SARAH W. HAINES, in the seventy-second year of her age, a beloved member of Upper Evesham Monthly Meeting of Friends, New Jersey. Her relatives had the consoling belief her end was peace.



# THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

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For "The Friend."

John Heald.

(Continued from page 219.)

"11th mo. 19th. Crossed the Bay of Cantry over rough water, and went to Joseph Hazard's to lodge. In the morning before day, rode by the light of the moon, and came time to the Select meeting before the monthly Meeting came on, in each of which I did some service."

In the latter of these, J. H. revived the query, "How much owest thou to my Lord," and called upon those present to consider whether they could safely keep back anything that was due to Him, in order to gratify their own desires. He referred to the danger there was that such would little by little have their attention and affections drawn away from Heavenly things, and placed on earthly things and earthly delights; and thus their hearts would become strongly fastened to the world, and a foundation laid for lasting heaviness of heart, for sorrow and sadness.

In the women's meeting he encouraged to faithfulness, and not to be looking out for excuses, such as "we are the weaker vessel, our brethren are stronger than we, let them be doing." He expressed his belief that the sisters standing in their allotment would need to set up and exalt the standard higher than it would be by the vigilance of the men alone without the sisters' aid. This aid they could be enabled to afford, if they were but faithful and did not despise the day of small things. He exhorted them not to neglect or despise a little gift, but with careful attention endeavor to do each one her duty.

"21st. First-day. The people assembled at Jacob Cronk's house. A large upper room was finished, the best I have seen in a private house in all my travels, but rather too small for those who attended. I thought we were preciously favored together. Some were tender. At the close of the meeting I met with a religious young woman that appeared rather shy. On giving her my hand, she pressed it, it was too much affected to speak, the tears flowing freely.

"23d. Had a meeting at Jonathan Bowerman's, the largest we have had in Canada. My mind soon became exercised. I said the diligent hand maketh rich. This is true in relation to temporals and spirituals. In out-

ward things, those who begin the world with their hands, if they are not diligent, we do not see them come into the possession of much; nor do we see people advance far in religious experience without a close application, for when we begin a religious course, we begin with a little, and if we advance we must be industrious. Going on with soft though moving language, I believe it was a meeting to profit to many. I was thankful for the favor.

"25th. A meeting was held at Samuel How's house. A considerable number came, and I thought we were divinely favored. I sat in silence near an hour, feeling my mind engaged in solemn, silent adoration. O the preciousness of the enjoyment that some poor feeble ones do partake of, and that the world knows not of, but it is revealed to these poor, these little ones, even so, Father, for so it seemed good in thy sight. After being thus silently engaged, I found it to arise in my mind, and said, In your patience possess ye your souls. Patiently wait and quietly hope for the salvation of God, and come to feel the owning of His love, a foretaste of heavenly joy, to strengthen and encourage to hold on the way; for they that wait on the Lord shall renew their strength. Many have come near to the enjoyment of precious favor, but for want of more faithfulness have not entered into rest, have not known their strength renewed, the blessing has not been received.

Oh the engagement I felt to labor to interest the people in their own welfare. I hope it will not be lost, and that this day's labor will be remembered to the honor and praise of the great Preserver of men. May the glory be ascribed to Him, and the creature remain in watchful humility, as at the King's gate, so that the King Immortal may be pleased to renew His favors again!

"12th mo. 1st. A small meeting at Uxbridge. It was dull and trying. After I believed it would be my lot to bear testimony, I waited for clearness, and at length said, Brethren, my heart's desire and prayer to God for Israel is, that they might be saved—and not only saved from the vanity and folly of this world, but from attempting to serve the living God with dead works. I was led to treat of the duty of serving God with a living concern, not formally, not carelessly. O beware of indifference. In the conclusion I endeavored to encourage a tried though sincere concern that lived among them, as I believed. I felt afraid that some, with whom I had been engaged to labor closely, might reject that and take this, I therefore added that some might be willing to receive the encouragement who were not willing to take the foregoing; and those for whom it was designed, might think themselves unworthy to receive it,—but oh for the encouragement of the honest-hearted.

"2d. We rode thirteen miles before we saw another habitation. We came to Samuel Lundy's, and dined near White Church, and then passed into Queen Street. We are now

near David Wilson's, who dissented from Friends some six years ago, and has made much disturbance among them. It is reported he is guilty of great enormities, scandalous and shameful. He has a meeting-house a short distance from Friends', where he preaches to the people. We are now in the midst of them. Oh Lord, preserve us and all thy tried children!

"3rd. We attended the meeting. I believe there is a precious seed in this place, that is designed to be dignified with Divine favor. The fresh feelings of love were felt among us.

"4th. We had an appointed meeting at White Church. I found a concern to show that the way to please God is to avoid that which is offensive to Him, and do that which He requires. This leads to taking up the daily cross and following the dear Redeemer. But this is often avoided, and we give way to that which is offensive to the Almighty, and here a disposition is manifested of not much caring whether He is pleased or not. I felt there was an unwillingness to give up. My companion mentioned something of brethren dwelling together in unity or love. I soon followed in a short testimony in regard to the excellence of love, as being the most precious enjoyment that dwells on the mind; but I had to leave them, as I feared, too much at a distance from the excellent favor.

Oh, how would the Lord favor the children of men, if they would obey Him. Thou knowest, O Lord, how thou hast humbled me, hast led me in ways that I had not known; that I have followed into many trying places, that I have said in secret, Who is there among all thy servants of as little use as I am. Oh, thou knowest how I have followed thee with sincerity, unfeignedly to obey thy requirements, but still how little do the children of men regard thy invitations through me. Still I desire to serve thee, but, O Lord, be pleased to deliver me from ways of deviation, and from those things too hard for me to be engaged in. But thou knowest what is best for me, and let thy will be done.

I have not yet known why religion should be so low in esteem hereaway. There seems to be great indifference in regard to this important concern. I have thought the most likely cause was, that the division before mentioned is degrading to vital religion, and to make open profession appears to be mean and contemptible in the eyes of the people, and their minds seem to be discouraged; while those who are in the separation are involved in great absurdities of conduct and practice. How have I secretly mourned on account of this declension! How have I lamented the sad estate of some who have been unhappily seduced and drawn into defilement and pollution! Oh, sad blindness and infatuation!

"6th. Henry Widdifield got a sleigh to carry us to Young Street Meeting, about four miles. On sitting down, exercise of mind attended. At length I said, It affords some consolation

to believe that we may be saved with an everlasting salvation; but to attain a state of unshaken belief, that if we continue faithful we shall be admitted into the mansions of rest and peace, is more than a belief that we may be saved. There is an attainment still further, which is [the conviction] that neither heights nor depths, principalities nor powers, things present nor to come, shall ever be able to separate us from the love of God in Christ Jesus, our Lord. Some were visited in mercy, but not yielding to the Divine requiring had neglected to obey in the day of visitation; and if it had been renewed, have refused to yield, though they have felt the love of God, and known that He loved them before they loved Him. After awhile such become easy, and heavenly love ceases to be revived, and they are left to themselves.

In this meeting I thought Truth came more into dominion than in any we have lately had."

As the day was stormy, and many were not at the meeting on account of the inclemency of the weather, J. H. consented that another should be appointed at the same place the following day. This proved to be large and favored. In it he was concerned to caution against mere formality, and to press the necessity of sincerity in our efforts to serve and worship the Almighty.

(To be continued.)

For "The Friend."

#### Animal Character.

The following extracts are taken from a work entitled Chapters on Animals, by P. G. Hamerton, and, it is believed, will prove acceptable to those who are interested in the lower orders of creation, and regard them as worthy of observation, independently of their usefulness to man.

"The sportsman thinks that if an animal is not either good to hunt or be hunted, does not play the part either of hound or hare, there can be no sufficient reason against its total extermination. So the agriculturist has his way of considering animals, with his two categories—the beasts that can work for him and the beasts that can be sold to the butcher. But there is another way besides these, that of the observer who studies the animal from some kind of interest in nature without reference to anything that it can do for him or produce for him. The selfish pre-occupation always hinders us from observing in the best and largest sense. I have seen men who had not the least insight into the characters of their own horses or their own dogs. It grates very unpleasantly on the feelings of any true lover of animals to see them treated as beings without any individuality of mental constitution. There are people to whom a horse is a horse, just as a penny postage-stamp is a penny postage-stamp; that is, a thing which will convey a certain weight for a certain regulated distance. But any one who knows animals knows that a horse has as much individuality as a man. And the more we know, even of inferior animals, the more distinct does their individuality become for us. It is only our ignorance and our indifference which confound them. The two bay horses in your carriage look exactly alike to the people in the street, but the coachman and groom could establish contrasts and comparisons after the manner of Plutarch. With the varieties of canine character we are all of us tolerably

familiar, because our dogs are more with us, happily for us and for them. Yet how difficult it is to arrive at any true conception of the mind of a lower animal! The truth is, that animals are both more intelligent and less intelligent than we fancy. A dog, and even a horse, notices a good deal that we little suspect him of noticing, but at the same time a great deal which we think he sees is perfectly invisible to him. The following account of the behavior of a cow gives a glimpse of the real nature of the animal!—

"These long-tailed cows," say Messrs. Huc and Gabet, 'are so restive and difficult to milk, that, to keep them at all quiet, the herdsman has to give them a calf to lick meanwhile. But for this device, not a single drop of milk could be obtained from them. One day a Lama herdsman, who lived in the same house with ourselves, came, with a long dismal face, to announce that his cow had calved during the night, and that, unfortunately, the calf was dying. It died in the course of the day. The Lama forthwith skinned the poor beast, and stuffed it with hay. This proceeding surprised us at first, for the Lama had by no means the air of a man likely to give himself the luxury of a cabinet of natural history. When the operation was completed we found that the hay-calf had neither feet nor head; whereupon it occurred to us that, after all, it was perhaps a pillow that the Lama contemplated. We were in error; but the error was not dissipated till the next morning, when our herdsman went to milk his cow. Seeing him issue forth, the pail in one hand and the hay-calf under the other arm, the fancy occurred to us to follow him. His first proceeding was to put the hay-calf down before the cow. He then turned to milk the cow herself. The mamma at first opened enormous eyes at her beloved infant; by degrees she stooped her head towards it, then smelt at it, sneezed three or four times, and at last proceeded to lick it with the most delightful tenderness. This spectacle grated against our sensibilities; it seemed to us that he who first invented this parody upon one of the most touching incidents in nature must have been a man without a heart. A somewhat burlesque circumstance occurred one day to modify the indignation with which this treachery inspired us. By dint of caressing and licking her little calf, the tender parent one fine morning nipped it; the hay issued from within, and the cow, manifesting not the slightest surprise nor agitation, proceeded tranquilly to devour the unexpected provender."

"The last touch entirely paints the brute. She has recognised her offspring by the smell chiefly, and never having heard of anatomy is not surprised when the internal organs are found to consist simply of hay. And why not eat the hay? The absence of surprise at the discovery, the immediateness of the decision to eat the hay, are perfectly natural in a cow, and if they surprise us it is only because we do not fully realise the state of the bovine mind. If we reflect, however, we must perceive that a cow can be aware of no reason why calves should not be constructed internally of hay. On the other hand, the bovine mind cannot be wanting in its own kind of intelligence, for oxen know their masters, and when in harness are remarkable for a very accurate and delicate kind of obedience; indeed the horse is light-headed and careless in comparison with them."

"None of us can imagine the feelings of a tiger when his jaws are bathed in blood and he tears the quivering flesh. The passion of the great flesh-eater is as completely unknown to civilised men, as the passion of the poet is to the tiger in the jungle. It is far more than merely a good appetite, it is an intense emotion. A quite faint and pale shadow of it still remains in men with an ardent enthusiasm for the chase, who feel a joy in slaughter, but this to the tiger's passion is as water to whisky. This impossibility of knowing the real sensations of animals—and the sensations are the life—stands like an inaccessible and immovable rock right in the pathway of our studies. The effort of dramatic power necessary to imagine the life of another person is very considerable, and few minds are capable of it, but it is much easier to imagine the sensations of a farmer than those of his horse. The main difficulty in conceiving the mental states of animals is, that the moment we think of them as human we are lost. Neither are they machines pushed by irresistible instincts, a human being as ignorant as a horse would be an idiot, and act with an idiot's lack of sense and incapacity for sequence. But the horse is not an idiot, he has a mind at once quite clear and sane, and is very observant in his own way. Most domestic animals are as keenly alive to their own interests as a man of business. They can make bargains, and stick to them, and make you stick to them also. I have a little mare who used to require six men to catch her in the pasture, but carried corn to her for a long time without trying to take her, leaving the corn on the ground. Next, I induced her to eat the corn whilst I held it, still leaving her free. Finally I persuaded her to follow me, and now she will come trotting half-a-mile at my whistle leaping ditches, fording brooks, in the darkness and rain, or in impenetrable fog. She follows me like a dog to the stable, and I administer the corn there. But it is a bargain she knowingly sells her liberty for the corn. The experiment of reducing the reward having been tried to test her behavior, she ceased to obey the whistle and resumed her former habits; but the full and due quantity having been restored she yielded her liberty again without resistance, and since then she is not to be cheated. On the other hand, she is very ignorant of much that a man of equal shrewdness would easily have picked up by the use of language. In our estimates of animal character we always commit one of two mistakes,—either we conclude that the beast has great knowledge because they seem so clever, or else we fancy that they must be stupid because we have ascertained that they are ignorant; so that, on the one hand, we constantly see animals severely punished for not having known what they could only have learned through human language, and, on the other hand, we find men very frequently underrating the wonderful natural intelligence of the brute creation, and treating animals without the least consideration for their feelings, which are often highly sensitive."

"It seems to me, that notwithstanding the insuperable difficulties which hinder us from a perfect comprehension of the brute nature in any of its forms, we may still, by careful observation and reflection, aided by a kindly sympathy and indulgence, arrive at notion about animal life not altogether without interest. Let us always try to bear in mind

those great necessities which are irresistibly felt by animals as a consequence of their peculiar organization, and preserve ourselves from the error of approving or blaming them according to human standards. When a tiger attacks a man, the act is not more blameable than the act of a man who opens and eats an oyster. We have the most absurd prejudices on this subject, which have taken root in infancy and not been disturbed by maturer reflection afterwards. Wolves and falcons seem cruel because their prey is rather large, but the little insect-eating birds are our pets, and cats are morally esteemed for catching mice."

*Last Words of Sir James Mackintosh.*—The following account of the last illness and death of this eminent man is given in the "Life of Sir J. Mackintosh," by his son: "On Monday, May 22d, he was finally taken ill. During Tuesday, Wednesday, and part of Thursday, our dear father knew those around him, and occasionally spoke to each of us in a way that proved he did; and even up to Saturday, the day he ceased to speak at all, there was a graciousness in his manner, when his medical friends approached his bedside, that affected us very much—he smiled so benignantly on them—did what they required of him so willingly, and once or twice expressed pleasure in seeing them, with such animation, and in a tone and manner so unusual with him. There was in all this no anxiety about himself visible; no eagerness for their help was expressed; it was as his friends that he seemed glad to see them. It was some mitigation of our sufferings during the succeeding days, that he appeared to be free from pain of any kind. Indeed, no word escaped from him by which we could have learned that any thing was the matter with him.

At the same time that he seemed so unconcerned about his body, the activity of his mind was truly amazing. Though all his ideas were in confusion, he poured out his accurate expressions of deep thought upon the many subjects that had been the study of his life, with an energy, and in a tone and manner, that reminded us of former years, and was so peculiar to him when in health and vigor. He had a look of deep thoughtfulness, spoke with a powerful voice, weighed his words, and sometimes stopped, not satisfied with a word he had used, and he did not go on until he found the one which pleased him. He watched us as we moved about him, but he continued talking; and if he asked a question, he waited for an answer. At one time he suddenly stopped and said, 'What is the name of that man who writes upon decrees and upon election?' None of us could satisfy him; and after repeating his question, he paused some time, and then added with a smile, 'He cannot frighten me now.'

On Saturday a great change took place; he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed, he always opened them, and looked at the person who had spoken. I said to him at the time, 'Jesus Christ loves you;' he answer-

ed slowly, and pausing between each word, 'Jesus Christ—love—the same thing.' He uttered these last words with a most sweet smile. After a long silence he said, 'I believe.' We said, in a voice of inquiry, 'In God?' He answered, 'In Jesus.' He spoke but once more after this. Upon our inquiry how he felt, he said he was 'happy.'

From that time to Wednesday morning when he breathed his last, we waited upon him and watched beside him, but he took no more notice of us, and judging by his unruflled brow, his calm though increasingly serious and solemn countenance, he willingly yielded up his spirit into the hands of Him whom he had proved to be indeed a most faithful Creator."

Mackintosh died in 1832, at the age of 67.

*A Sunbeam.*—The greatest of physical paradoxes is the sunbeam. It is the most potent and versatile force we have, and yet it behaves itself like the gentlest and most accommodating. Nothing can fall more softly or more silently upon the earth than the rays of our great luminary—not even the feathery flakes of snow which thread their way through the atmosphere as if they were too filmy to yield to the demands of gravity like grosser things. The most delicate slip of gold leaf, exposed as a target to the sun's shafts, is not stirred to the extent of a hair, though an infant's faintest breath would set it in tremulous motion. The tenderest of human organs—the apple of the eye—though pierced and buffeted each day by thousands of sunbeams, suffers no pain during the process, but rejoices in their sweetness, blesses the useful light. Yet a few of those rays insinuating themselves into a mass of iron, like the Britannia Tubular Bridge, will compel the closely-knit particles to separate, and will move the whole enormous fabric with as much ease as a giant would a straw. The play of these beams upon our sheets of water lifts up layer after layer into the atmosphere, and hoists whole rivers from their beds, only to drop them again in snows upon the hills or in fattening showers upon the plants. Let but the air drink in a little more sunshine at one place than another, and it desolates a whole region. The marvel is that a power which is capable of assuming such a diversity of forms, and of producing such stupendous results, should come to us so gentle, so peaceful, and in so unpretentious a manner.—*British Quarterly Review.*

*The Size of Whales.*—Capt. Scoresby, a very high authority on this subject, declares that the common whale seldom exceeds seventy feet in length, and is much more frequently under sixty. Out of three hundred and twenty-two whales which he assisted in capturing, not one exceeded fifty-eight feet, and the largest of which he knew the reported measurement to be authentic came up to sixty-seven feet. Two specimens of the razor-back whale have been observed to be one hundred and five feet in length. Other specimens have measured a hundred, and many others from eighty to ninety feet. One cast on shore at North Berwick, Scotland, and preserved by Dr. Knox, was eighty-three feet in length. The skeleton of one found in the Columbia river, belonged to a whale which when alive probably measured one hundred and twelve feet.

*Extract from the Diary of Samuel Scott.*—Seventh month 30th, 1780. Pretty early at the Park Meeting, a degree of solemnity clothed my mind, not without some presentations for a public ministry, which, on proving, appeared immature. How suitably adapted are the following precepts, not only to me, but to all who at any time appear in the ministry. "Be more ready to hear than to offer the sacrifice of fools." "Be not rash with thy mouth to utter any thing before God." And when thou speakest, "let thy words be few." "Be slow to speak."

Eighth month 1st. In the week-day meeting at Horsleydown, something opened by way of ministry; but waiting under the opening, silence seemed most advisable; and after long sitting, the meeting closed lively. I had rather refrain from speaking, when perhaps I might have spoken with a degree of profit, than at any time to speak unprofitably. There are, comparatively speaking, but few ministers left amongst us; yet frequently many words are uttered.

[May not the restraint vouchsafed to our departed Friend be an instructive caution at the present day?]

*Peanut Oil.*—The production of peanuts in this country has increased wonderfully during the past ten or twelve years. In this city alone over 600,000 bushels are annually sold, while the entire crop of the country reaches three times that quantity, or about 2,000,000 bushels, valued at \$3,000,000. Previous to the year 1860, according to the agricultural report, the total product of the United States did not amount to more than 150,000 bushels, of which North Carolina furnished 125,000 bushels. The great portion of the crop now is raised in Virginia, North Carolina, Tennessee, Georgia and South Carolina.

As an article of food they are valuable, but their importance in a commercial point of view is much greater on account of the oil they contain. The oil is in large demand, and serves every purpose for which olive or almond oil is used. It is now being extensively used in place of olive oil, particularly for table use, it being quite as good, and keeps a long time without becoming rancid. The amount of oil contained in the nut varies according to latitude and other favorable circumstances or conditions, and is proportionately large.

All the oil comes from the "meat," the husk being of no value. The oil is extracted by pressure, and the pressed cake is not thrown away, but is used both as food for cattle and as a manure. Most of the oil used in Europe is manufactured in the countries of the Mediterranean, the French depending principally upon Algiers, where the plant flourishes greatly, for their supply. The production of peanut oil in this country dates back to the war, when it was used to a large extent for table purposes in the south, the olive oil not being easily obtained. It was used quite generally as a substitute for lard. The cake residuum was made serviceable, too; after being roasted and ground, it was used in place of coffee and chocolate, making an excellent beverage.—*Late Paper.*

*The Church.*—As to the state of the church, I cannot say much; I think she is going into the wilderness, to the place her Husband hath prepared for her there; she is seldom visible

about the dwellings of her *nominal professors*; many make use of her name for fraudulent purposes and lucrative views, the filthy lucre of pre-eminence. I know them by this mark—they aspire to be great, and not by *becoming little*, and the servants of all, patient toward all men. They say they are zealous, some think them so, but where the eye is not single, no zeal can be there that is of the right sort. *Samuel Fothergill, 1759.*

#### PRODIGALS.

Again, in the Book of books, to-day  
I read of that Prodigal, far away

In the centuries agone,  
Who took the portion that to him fell,  
And went from friends and home to dwell  
In a distant land alone.

And when his riotous living was done,  
And his course of foolish pleasure run,  
And a fearful famine rose,  
He fain would have fed with the very swine,  
And no man gave him bread or wine,  
For his friends were changed to foes.

And I thought, when at last his state he knew  
What a little thing he had to do,  
To win again his place:  
Only the madness of sin to learn,  
To come to himself, repent, and turn,  
And seek his Father's face.

Then I thought however vile we are,  
Not one of us hath strayed so far  
From the things that are good and pure,  
But if to gain his home he tried  
He would find the portal open wide,  
And find his welcome sure.

My fellow-sinners, though you dwell  
In haunts where the feet take hold on hell,  
Where the downward way is plain;  
Think, who is waiting for you at home,  
Repent, and come to yourself, and come  
To your Father's house again!

Say, out of the depths of humility,  
"I have lost the claim of a child on Thee,  
I would serve Thee with the least!"  
And He will a royal robe prepare,  
He will call you son, and call you heir;  
And seat you at the feast.

Yea, fellow-sinner, rise to-day,  
And run till He meets you on the way,  
Till you hear the glad words said,—  
"Let joy through all the heavens resound  
For this, my son, who was lost is found,  
And he lives, who once was dead."

*Phebe Cary.*

#### OLD AGE AND DEATH.

The seas are quiet when the winds give o'er:  
So calm are we when passions are no more.  
For then we know how vain it was to boast  
Of fleeting things too certain to be lost.  
Clouds of affection from our younger eyes  
Conceal that emptiness which age desires;  
The soul's dark cottage, batter'd and decay'd,  
Lets in new light through chinks that time has made;  
Stronger by weakness, wiser, men become  
As they draw near to their eternal home:  
Leaving the old, both worlds at once they view  
That stand upon the threshold of the new.

—*Waller.*

*Eggs of Reptiles.*—I here tasted the eggs of the Iguana, of which the Indians had found great numbers, as this was the season for laying; in flavor they are not unlike ducks' eggs: two or three dozen were generally found together. The iguana, alligator and fresh-water turtle, all lay their eggs at this period, and bury them (much in the same manner) in the dry sand on the river's banks; but I was never able to conquer my aversion sufficiently to taste those of the alligator. The eggs are very artfully concealed, but the natives are

equally clever at discovering them. When, from the appearance of the sand, they imagine it has been disturbed, they cut a long, slight wand, and thrust it down a considerable depth; should the point, when withdrawn, have some moist particles adhering to it, they examine and smell them, and, having come to a satisfactory conclusion, immediately turn up the sand until they find the eggs; as the shell is exceedingly hard, they are thrown into a heap, and then taken down to the canoe. In the latter portion of our journey, we often stopped for this purpose, wherever the quick eyes of the Indians discerned a favorable spot.—*Wickham's Journey in Central America.*

Selected.

For "The Friend."

#### Memoirs and Letters of Sarah Hillman.

(Continued from page 215.)

To her Mother.

"Potts Town, 6th mo. 14th, 1834.

My dear Mother,—We\* reached here last evening about 7 o'clock, as well as could be expected; and were favored with as much strength as was needful to bear the journey. S. P. kindly received us and made every thing as comfortable for us as she could, as did J. M. Though we have not many incidents of interest to note, it does seem pleasant to say to you we are here.

I do feel, deeply feel the awful embassy, and nothing but simple faith in the blessed Shepherd, and reliance upon His almighty power, can sustain any of us. May your prayers be daily put up for us, and may the Lord keep you and us, every moment that we may be permitted to enjoy a precious, peaceful meeting when the time comes, and have to commemorate the mercy which has been extended unto us, poor and unworthy as we are.

In tender affection your daughter and sister,  
SARAH HILLMAN.

To the same.

Muncy, 6th mo. 21st, 1834.

My dear Mother,—Closely engaged as we are in this arduous and awful service, there is little time for writing. It is now 9 o'clock, and we have but just done tea. We rode to-day 20 miles, and visited three families; the two preceding days thirteen families. So thou may see, poor and feeble as we are and feel, the great Shepherd does help us with a little help; and I can in deep humility acknowledge, He has been mouth and wisdom, tongue and utterance, yea sustained thus far, and opened a way for us, where there seemed to be none. May praise be on our lips, and in our hearts, for past mercies so unmerited; and humble hope and trust and reliance, increased in the divine Almighty Arm, until on the other side Jordan, one unending song shall be raised unto Him who hath redeemed our souls out of all trouble, and hath granted an entrance into the Kingdom of Heaven. 'Tis truly a fearful thing to declare the whole counsel to such as feel no need of salvation, and who seem to know not that they are sick. While there are here, who do love and fear, and desire to serve the Lord with the very best of the first fruits of their increase; and also a precious company of dear young people, who are asking the way to Zion, with their faces

\* She had for companions, Regina Shober and Charles Allen, as will more fully appear in the sequel of this visit.

set thither, to whom it is sweet to have the few crumbs, which may be given for them, at the same time there are others cold and hard and indifferent, who have never suffered the gospel plough to break up their fallow ground and to whom it seems like hard labor indeed to utter any word; yet it does not belong to the servant to choose his work, but to do cheerfully whatsoever the Master bids; and thus being faithful, he receives his pay as he goes, however small it may be; if no more than his life for a prey, it is worth suffering much to gain; for as obedience keeps pace with the knowledge received, at the end of the race it is the eternal crown.

Our dear friends here are very kind, and so mercifully has our kind, compassionate Saviour condescended to assure us that we are in our right places, that we dare not 'look back;' but feel bound, 'though faint,' to 'pursue' the 'things that make for peace, and things whereby one may edify another.' Oh if all that I have endured before I was made willing to give up to unfold this prospect, and all that in coming and suffering according to my small measure since, be a means of thoroughly breaking down and moulding my will to the will of my Heavenly Father,—making me wholly His, and fully given up to fulfil that part of the ministry of reconciliation, which I humbly believe He has committed to my trust,—I pray that this end may be effected, and that the cup may be drunk even to the dregs.

As to our return, it seems likely we shall be kept longer than we anticipated. There are many more Friends hereaway than was expected, including a large number of young people, evidently under the superintendence of that blessed Heavenly Shepherd, who laid down His precious life for the sheep; and whose watchful, compassionate eye sees a His habitable earth. He visits, and waters and keeps every moment, and I believe has preserved to himself a seed here, however obscure their situation and hidden from mortals who are under his special care, and shall be accounted unto Him for a generation. The feet of the messengers will, I believe, be turned thither more than has been the case; and perhaps in a day to come, we may have Quarterly Meeting added to our Yearly Meeting among these mountains.

\* \* \* You all feel dear; but I must leave you now to the care of the Great Shepherd and cleave closer and closer to Him, my Heavenly Leader, in simple dependence; doing all the little I can, as He calls for the sacrifice; hoping and believing as I do, that a will help to make the way to the kingdom of Heaven. How sweet is the verse, 'The more we toil and suffer here, the sweeter rest will be!' Our blessed and Holy Redeemer set us an example, that we should follow his steps, and His was no life of ease, but a cross-bearing life,—a life attended with many tribulation, and all the trials attendant upon poor humanity, in order that he might feel for us poor dust and ashes as we are; and moreover has become our adorable High Priest, an Advocate with the Father, and who has done, and ever will, I believe, help his poor children who trust in Him. He has, I may say to the praise of His grace, helped me, and oh! that day by day I may feel a little renewal of strength out of Zion's hill! That my return may be with peace. Not that I am looking for great things, but not to be

and of Him in peace at the last, when he takes up His jewels—even sealed His forever. Yours in the nearest affection. Farewell. By the Lord's blessing be upon you."

In the preceding letter, accompanied by the qualifying language "perhaps in a day to come," &c. our dear friend gives room for her pen to portray one of those prophetic visions which the Most High does at times give unto His humbled, dependent, watchful children. Fit to their being verified, the unalterable conditions must on our part be observed: viz. "The Lord is with you while ye be with Him." "Draw nigh to God, and He will draw nigh to you." "Walk worthy of the vocation wherewith ye are called—walk worthy of God, who hath called you unto his kingdom and glory." "For we are made partakers of Christ, if we hold fast the beginning of our confidence steadfast unto the end." It is faithfulness herein that draws down Divine blessings, yea, that opens the windows of heaven to the pouring out tokens of Heavenly favor towards any people. Humility, and contrition, and dedication of heart to the Lord, will now as ever cause such to bud and blossom as the rose; to take root downward and bear fruit upward, to the praise of the great Husbandman; so to abide as living branches in a living vine, as to bring forth fruit to the praise of His ever excellent name. While every opposite, lukewarm, or hostile course, must end in dwarfishness and unfruitfulness, in sorrow, and emptiness and bitterness of spirit. It is in knowing the life of Christ inwardly revealed! It is in bowing wholly to His yoke, and learning of Him! It is the submission of the heart, and allowing the government thereof to be upon the shoulder of the Prince of Peace whose blood was shed for us, that we can realize Him to set up His kingdom and reign over all within us to our becoming, after the testimony of the apostles, new creatures in Him. "If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."

#### To her Mother.

"Muncy, 7th mo. 1st, 1834.

My precious Mother,—Heart and flesh through mercy, at seasons a little revived, when almost ready to fail; so deep are the trials we have to pass through here in many places. We have paid thirty-two visits, including the Elklands. Dear friend Ellis is truly like a mother to us, exceeding kind and affectionate.

Truly my heart is at this moment so unqualified for writing, you must excuse me; the prospect of the meeting bears down my spirit. Were it not that I do believe in the promise which was in great mercy sweetly applied to my heart before I left home, 'My grace is sufficient for thee.' I should sometimes sink; but it has been verified at seasons to my humbling admiration. It remains also to be true that there is fullness in emptiness; and when the poor soul is ready to conclude over, the blessed Master, who sustained His poor disciples, and spoke peace to the troubled ocean, is found to be all in all. Oh, that we may each know Him to be made known to us, 'wisdom and righteousness, sanctification and complete redemption!' And this I believe we shall realize, if we hold fast the beginning of our confidence steadfast to the end.

May the Lord in mercy keep on the right hand and on the left, guide us by his counsel through the intricate mazes of this world that lieth in wickedness, and when our poor painful pilgrimage on earth shall be ended, grant us an admission into that glorious, holy city not made with hands, where the redeemed are now surrounding the throne singing Hallelujah's to Him who liveth and was dead, and has the keys of death, hell and the grave, says and prays your ever truly attached, ever affectionate daughter and sister.

SARAH HILLMAN.

(To be continued.)

*A Japanese Paper Mill.*—On the other side of the house from the garden, in the large yard, sat a dozen boys and girls on their heels, with a pile of twigs and boughs of the paper-mulberry tree (*Broussonetia papyrifera*) from which the great bulk of Japanese paper is made, and with which the hill and mountain-sides of the village were covered. The paper-mulberry grows to be from six to eight feet high. The boughs, after being cut, are dried and then macerated in water, until the outer green bark can be stripped from the inner white membrane. Engaged in this latter work, under a series of sheds, and bending over a stream of slowly-running water, were several dozen girls and women, who, by alternate picking and washing, separated the dark and brittle outer bark from the white elastic strips of inner membrane. Much time and patience were required to do this completely, and then the bundles of limp white strips were boiled until soft in a lye made from the ashes of rice straw. We next passed into a room where the boiled and softened bark was brought to two muscular fellows, who were dressed only in their loin-cloths, and who sat before large flat stones. With heavy wooden clubs they beat the bark nearly to a pulp. In another room was a man grinding boiled rice and a girl mixing it with a decoction of bark from another tree, something like slippery-elm, until a shiny, glutinous mixture, evidently intended as a size, was prepared. This size and the mass just taken from the beaters were thrown into the pulp-vat, which was about four feet long, three wide, and two high.

At each of these vats, on the most common seat in Japan—the heels or ankles—sat a girl vigorously stirring the pulp, using a single bamboo stick for an agitator. When she judged it to be of the proper consistency, she took a square piece of fine matting, made of parallel fibres of bamboo, set in a light square frame of wood, on which folded a "fly" like that of a printing press. The closeness of the bamboo fibres answered the purpose of our wire-frames. Dipping this by a sliding motion into the vat, she draws up a sheet of the pulp, and after waiting for it to drain, during which time her nimble fingers picked out any impurities or lumps, she throws back the fly, which is furnished with a raised edge, and spreads the sheet on the pile beside her. A dexterous girl can dip up about four hundred and fifty sheets per day.

The next process is to dry the sheets. For this purpose they are spread out flat and firm on upright boards, slanted in the sun, so that they dry with little shrinkage, hard and flat. In wet weather, or when business is pressing, the drying-boards are transferred to a room in which a hot charcoal fire is kept burning. The pressing of the paper is done by an or-

dinary wedge or lever press, and a finishing gloss is put on, in very much the same manner as leather is polished or ironed in our country.

All this would be insufferably tedious to an American manufacturer, and would not pay in a land of high wages, like ours. My host listened with mingled delight, and with the penumbra of a doubt in his face, to my description of the machines used on the Wissahickon, at Cohoes, and at Bath. I made inquiries concerning the wages paid to his employes per diem. The bark-pounders and dippers were paid eight *tempes* (cents) a day; the strippers and washers six cents. From his establishment, in which he employed forty persons in all, after paying wages, expenses for fuel, transportation, taxes, etc., he was able to lay up yearly a handsome sum—that is \$1000. He was considered a rich merchant.—*Overland Monthly.*

For "The Friend."

It is declared, that the Spirit of Truth, or that Divine light shed abroad in every heart, will, if heeded, lead out of all error, into all truth; and we have ample Scripture grounds for believing that the apostles and primitive believers were made what they were through its humbling, crucifying power; that there cannot be a doubt they accepted and received the doctrine of the spirituality of the New Dispensation, in all its fullness; that the holy manifestation of Life and Truth, Christ by his Spirit, did live abundantly in their hearts, a precious gift for their salvation. And are we not safe in assuming wherever vital christianity exists, the presence of this life will be sensibly felt and acknowledged—that in proportion as we turn our faces from it, whether individually or in the gathered church, shall we become spiritually lifeless, and formalism will take the place of heartfelt religion.

"My peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you."

This precious assurance of the Saviour of men, must have awakened in the hearts of those to whom it was addressed, an earnest desire after holiness, and to be found worthy of so rich a blessing; and the constant zeal and devotion that marked the character of the early churches; the purity to which they attained; and their close spiritual communion with Him their glorified Leader, is deeply instructive; as is evident from the several epistles of Paul to the Corinthians, the Ephesians, and to other branches of the household of faith,

The child-like trust; simple obedience; the unwavering faith, and simplicity of life, that distinguished christianity at its dawn, and brightened that memorable era, in which the apostles and immediate followers of our Lord were engaged in spreading a knowledge of the Truth, furnishes much that we may profitably dwell upon, and an example worthy to be followed in after ages. The record of their constancy, and sufferings in its behalf; and the labor into which they were called, in healing the souls and bodies of men, is a legacy of inestimable value to us. But how sad it is to remember that in the lapse of a comparatively brief period, the Light which had glowed as a living flame, began to lose in the hearts of many believers, its Divine significance. There were those removed by death who had been valiant for the Truth; some in a natural way, and others by the hands of

cruel men. Others unwilling to bear the fierce persecutions of that idolatrous age, shrunk from the peril to which a faithful support of the Truth exposed them, and renouncing their former faith, walked no more as His followers.

There were then as in every period since, many adverse influences existing to the growth of vital religion; the love of the world, its honors, titles and riches; the prizes held forth to such as should through industry or preferment, attain to power and influence; the desire after popularity, the love of flattery, and the glittering charm so often presented, of realizing, as many vainly imagine they shall, the fullest measure of enjoyment by the attainment of all those temporal advantages they have struggled for. These are among the many entanglements that allure the feet of the unwatchful, whereby the kingdom of this world has been set up in the hearts of men in this and former generations, and His rule and peaceful authority denied. "My kingdom is not of this world," and He adds, "else would my servants fight; by which it is clear the weapons of their warfare were not to be carnal, but his servants were to be clothed from on High with wisdom and power, to the pulling down of the strongholds of sin. He is the life and glory of His own church, and it is toward Him in faith we are to look for the upbuilding of His cause, by the effectual working of His preparing, qualifying power in each and every heart. Thus it is any are enabled to wield the sword of the Spirit; and having overcome the house of Saul in their own souls, are therefore enabled to stand for the Truth; to speak of that of which their hands have handled, and thus to invite others into the sheep-fold. But it is not apparent, that the great body of Christian professors, do not practically come up to that indwelling, cross-bearing character, which is inseparable from the heart-changing dispensations, and spiritual proving of the religion to which the early believers were called? And it is remarkable, and worthy of serious thoughtfulness, that after the beauty and glory of the primitive church had passed away; having yielded to the lusts of the flesh, and denied to the Spirit its prerogative to rule, that a state followed comparable to midnight darkness in a moral and religious sense; and that centuries should have elapsed, before there was any clear dawning of the life and vigor of primitive days. In the words of Wm. Penn, during the long night of apostacy, "a false church existed and exercised authority; and though she was lost to purity, she would keep her good name of being the true church, and mother of the faithful; but in deed and in truth she was mystery Babylon, which with all her show and outside of religion, were adulterated and gone from the Spirit, nature and life of Christ, and has become vain, ambitious, cruel, &c. Then it was the true church fled as into the wilderness, from superstition and violence, to a retired and solitary state; hidden, as it were out of the sight of men, though in the world, and known to Him, its life and Head;" and he goes on to say, "many of her best children in several nations, and in the course of centuries fell by the cruelty of superstition, because they would not fall from their faithfulness to the truth." Of this long and gloomy period an interesting summary is given by the same valued author; in which it is shown how entirely the church, bearing the Christian name,

was perverted, and used to subjugate the Spirit, and to bring all who were animated and guided thereby under oppression. But these were few, retired and feeble in their efforts to bring the established church out of the formalism into which it had lapsed. Arrogating to itself both spiritual and temporal power, in the pride of its ambition, it became unmindful of the true God, and forgetful of its dependence. No longer did it represent the mission with which it had been charged, the conversion of the world, and the gathering in of that vast family beyond, who were in heathen darkness. With the precious testimony of the Scriptures at its command, and the valuable lesson of a most interesting history, embracing the Christian church in its early purity, the example of the Saviour himself, and His supporting power in cheering on, and helping all His faithful children, the so called church used its authority to quench this Divine life wherever shown; pursuing all who presumed to set up Christ as the great and only Teacher, with bitter persecutions and cruelty.

Professing christianity, the church had become apostate; separated from the Divine harmony, and really idolatrous, worshipping its own power, and every hurtful lust, and hence was not in a state effectually to evangelize others. The blood of those who thus suffered and died, as from one period to another these were qualified to know the Divine will as applicable to their own souls, did nourish the seed of the *true church*, and by degrees many were enabled to see clearly the prevailing corruption, and to what an extent the cause of truth and righteousness had been prostituted in the name of religion. When George Fox and others who became united to him in his public and private labor, were called to the work of the ministry, the world again heard the glad tidings of the gospel proclaimed in its ancient power and simplicity; and as they were guided in their preaching by the same authority that had wrought sanctification in their own hearts, the effects were marvellously apparent in the awakening produced; the hearts of thousands being effectually reached; that it may be said they were instrumental in reviving in the 17th century in greater fullness, and more abundant fruit, than is recorded of any other people, the work in which the early believers labored so zealously. They were chosen vessels; men and women appointed to plead for the restoration of vital truth, and to open the way in the midst of an arrogant, persecuting church and people, for the incoming of His spiritual kingdom and power. And, as they stood steadfast, and in faithfulness observed the discoveries of the Light which illuminated them, because they did not reject it, but received it with joy and thankfulness, as an infallible Teacher; their preservation in the path of safety; the spread of their principles; their growth in saving knowledge, and in the Christian graces, were indeed remarkable; and they became as a city set upon a hill—a living testimony to the all sufficiency of that grace which came by Christ. Truly they did not follow any cunningly devised fable, for in them was brought forth the peaceable fruits of righteousness.

I have often earnestly desired, that we of the present generation, their successors, and in the possession of many external advantages, the result of their abiding faith, labor

and suffering, might be enabled through renewed extension of Divine favor, to hold up in the face of a backsliding world, the truth as they presented it, in undiminished brightness. We live in a day of great lukewarmness, and there may be causes of deep discouragement; but I believe as we bow to the dispensations laid upon us, and are made willing to give to the fire that which should be burned, we shall in due time be fitted to stand in our places.

Then shall we realize the truth of the passage: "all thy children shall be taught of the Lord, and great shall be the peace of thy children." P. B.

Philadelphia, 2d mo., 1874.

#### The Bermuda Islands.

Within three days' travel from New York it is hardly possible to find so complete a change in government, climate, scenery, and vegetation as Bermuda offers. The voyage may or may not be pleasant, but is sure to be short. The Gulf Stream, which one is obliged to cross, has on many natures a subduing effect, and the sight of land is not generally unwelcome. The delight is intensified by the beauties which are spread out on every hand. The wonderful transparency of the water, the numerous islands, making new pictures at every turn, the shifting lights on the hills, the flowers, which almost hide houses that peep out here and there from their bowers, make up a scene as rare as it is beautiful.

The general direction of the islands is from northeast to southwest. They are in the latitude of Charleston, South Carolina, and the nearest point on the continent is Cape Hatteras, five hundred and eighty miles distant. They are of calcareous formation, "due entirely," says Colonel Nelson, "to the action of the wind in blowing up sand made by the disintegration of coral reefs. They present but one mass of animal remains in various stages of comminution and disintegration. The varieties of rock are irregularly associated, and without any order of superposition. Nearly every shell now known in the surrounding sea may be found in the rock quite perfect except in regard to color. Along the south shore are sand-hills which illustrate the formation of Bermuda. In one instance a cottage had been submerged, trees to the height of several feet, and the sand has ever travelled up a hill one hundred and eighty feet high. Nine miles north of the islands are four needle rocks, apparently the remnant of former islands. They are about ten feet above high-water mark, and vary from four to eight feet in diameter. They are of limestone, and are stratified like the mainland."

There are in all about one hundred islands though it is usually stated that there are three times as many. Not more than sixteen or twenty are inhabited, and of these the five largest are St. David's, St. George's, Bermuda proper, sometimes styled the Continent, Somerset and Ireland. They are about fifteen miles in length, and the greatest breadth is about five miles. There are no mountains, no rivers, and so, while they were without magnificence of scenery, in a quiet sort of beauty they are unique.

There are about one hundred and fifty miles of good hard roads, which are generally free from dust. In many places deep cuttings have been made, and the rock towers above the carriage even. The scenery is exceedingly

turesque, and changes continually. Now drive through wide stretches of country, and the landscape bears a striking resemblance to that of New England; then through narrow road, with high walls of rock on either hand, on the sides of which the maiden-fern grows in profusion, and the road is winding that every new view which bursts suddenly upon you is a surprise; and then there are delightful glimpses of the sea, with many islands. Walls of stone extend along the roadside, and over them clamber the morning glory, the prickly-pear, and the night-coming cereus. Great beds of geraniums, which mock our hot-houses in their profusion, grow wild.

Hedges of oleander line the roads or border cultivated patches of land, protecting them from the high winds which at times sweep over the islands. Thirteen varieties of it are found here, and wherever you go it is one of pink and white blossoms. The lantana also grows wild along all the hedges. The passion flower peeps out from its covert green leaves, creeping up the branches of the trees. The profusion of flowers is wonderful, and one can always have a bouquet for gathering. The winter is the regal time for them. About Christmas the roses, magnificent in size, and of great variety, are all in their glory. One gentleman assured me that he had upward of one hundred and fifty varieties. No great care seems to be taken to cultivate them. Here and there one sees a garden, but nothing that even approaches that might be accomplished with such a soil and climate.

The beauty and variety of flowers are everywhere equalled by the excellence and diversity of fruits. Oranges of superior quality are raised, though their culture is not general. The lemon grows wild. The mango, guava, pawpaw, pomegranate, fig, arceada pear—whose fruits (for they can be called nothing else) come eloquent in its praise—the custard apple, the banana—the lazy man's delight, being its wealth of fruit, and dying as it sheds its single bunch, while the new plants sprouting up about its dead stalk maintain and supply the year round—all these fruits grow very readily, and with due effort would grow abundantly. Apples and pears are raised, but lack the flavor they possess with us. Peaches, heretofore excellent, have been destroyed for two years past by an insect. Strawberries ripen from November till July. Grapes grow luxuriantly.

The most common tree is the Bermudian cedar, with which nearly all the hill-sides are covered. Occasionally one sees the mountain palm, while tamarind, tamarisk, palmetto, coconut, India rubber, mahogany, and calamba trees are quite common. In gardens many West Indian trees are found.—*Harper's Magazine.*

Selected for "The Friend."

#### On Plainness of Apparel, &c.

The Lord taught me that men generally value too much on external performances, and I guarded my mind against thinking too much of any thing outward. He opened my understanding to behold my duty in regard to outward plainness; that a plain, decent, and not costly dress and way of living in all things, was most agreeable to true Christian simplicity and self-denial; that rich, showy, or costly dress, house, food, or furniture, fed and

fostered pride and ostentation, robbed the poor, pleased the vain, and led into a great deal of unnecessary care, toil and solicitude, to obtain the means of this way of life and appearance; that it could not afford any true and solid satisfaction, but must unavoidably divert the mind from inward, feeling watchfulness, retard the work of mortification and true self-denial, and facilitate unprofitable association and acquaintance with such as would rather alienate the affections from God than unite the soul to Him.

Thus instructed, I bowed in reverence; and as it became from time to time necessary to procure new clothing, I endeavored to conform my outward appearance in this respect to the dictates of Truth, in which I found true peace and satisfaction. Also he instructed me to use the plain Scripture language, *thou* to one, and *you* to more than one.

The cross greatly offended me in regard to these things. This of language in particular, looked so trifling and foolish to the worldly-wise part in me, and the fear of the 'world's dread laugh' so powerfully opposed it, that it was very hard and trying to my natural will to give up to this duty. I thought if my right hand would excuse my compliance, I would gladly sacrifice it, or yield it up rather than give up to use such a despised language, and submit to be laughed at; as viewing religion concerned in such things as these. This may seem incredible to some, but it is true, and as fresh with me as almost any past exercise.

This exercise beset me day and night for some time, during which I shed many sorrowful and bitter tears, pleaded many excuses, and greatly wished some substitute might be accepted instead of the thing called for; but He who called me into the performance of these foolish things—*foolish to this world's wisdom*—was graciously pleased to show me, with indubitable clearness, that he would choose his sacrifice himself; and that neither a right hand nor a right eye, neither thousands of rams, nor ten thousands of rivers of oil, would by any means answer instead of his requirings. If he called for so weak or foolish a thing as the words *thou* and *thee* to a single person, instead of *you*, nothing else of my substituting would do instead of it; for 'the foolishness of God is wiser than men.'

Let none dispute the ground with Omnipotence, nor confer with flesh and blood, lest *therein, despising the day of small things, they fall by little and little.* For be assured, O thou called of the Lord! thou canst never become his *chosen*, unless thou obey his call, and come out of all he calls thee from. If thou art not *faithful in the little*, thou wilt not be made *ruler over much.*

Perhaps few will believe the fulness of heavenly joy which sprang in my bosom, as a well-spring of living waters, after my giving up in faithfulness to his requisition.—*Job Scott.*

Samuel Fothergill, in enlarging upon the love and unity, which ought to subsist among brethren, remarks, how cautious ought we to be of saying any thing detracting, one of another, or saying "Report," say they, "and we will report it." And how great ought to be the care on the minds of Friends, lest at any time they should be led to speak, in any way, to lessen an elder, minister or overseer, or any others before their children; and of what hurtful consequence such conduct might be to the

youth in fixing prejudices in their minds that could not be easily removed; so he would have Friends keep to that wisdom which is from above. He much desired that all such feelings might not have any place, and that none might give way to such a spirit, but be willing to suffer rather than contend, this was the true way to live in peace.

## THE FRIEND.

THIRD MONTH 7, 1874.

Having received several letters within a short time, written by Friends in different parts of our widely extended Society, in this country and in England, expressing the writers' satisfaction with the course pursued in our journal, for upholding the original principles and practices of Friends, and desiring the encouragement of those conducting it, we feel it right, in this way, to express our gratification at these evidences of unity of feeling, and to assure our friends their communications are fully appreciated.

Two, express much concern as to the course that should be pursued under circumstances which render it evident that the meetings they are connected with, have widely departed from the principles and testimonies of Friends, and have introduced reading the Scriptures or singing psalms or hymns, when assembled for divine worship.

While we believe that those who are in the practice of those things have no valid claim to the character or name of Friends, yet we apprehend the time has not come, when those who adhere to the doctrines and testimonies which Friends have ever held, and who alone are the true Society of Friends, are prepared to determine what further the Head of the church requires at their hands. If all who are groaning under these afflictions are but willing to bear their testimony against these defections openly and faithfully, as well as to seek for ability to suffer patiently, we believe they may rest assured that in his own time the Lord will make a way for the relief and upbuilding, of the few or the many who dare not compromise primitive Christianity, as it was republished by Fox, Barclay and Penn. He will preserve a seed that shall be counted unto Him for a generation, and Quakerism in its ancient purity will yet be set upon a hill, so that it cannot be hid; and those who see it, and are now saying it has been carried captive and despoiled of its former gospel characteristics, will have to acknowledge that it remains upon the foundation, against which the gates of hell cannot prevail, and it will once more prove the blessing it was designed to be, by Him who raised it up; for, to use the words of Francis Howgill, "The memorial of this nation [Friends] which is holy unto me, shall never be rooted out, but shall live through ages as a cloud of witnesses in generations to come."

Some who have kindly sent us contributions in prose or verse, or made selections for our columns, may feel disappointed that they have not been published. But our rule is positive that the name of the author of an original article must be communicated. Most of the selections have been in "The Friend" before.

## SUMMARY OF EVENTS.

**FOREIGN.**—A London dispatch of the 28th ult. says: The trial of the Tichborne claimant on the charge of perjury, committed during the trial for the possession of the estate, which has been in progress for upwards of one hundred and eighty days, was brought to a close this morning, and resulted in the conviction of the accused.

The jury, after being out a short time, brought in a verdict of guilty on all the charges, and the claimant was sentenced to fourteen years penal servitude. After the verdict was announced the claimant expressed a desire to address the court, but the Lord Chief Justice refused permission. He was taken from the court room by a seldom used exit, placed in a carriage, and rapidly driven to Newgate, much to the disappointment of an immense crowd which had gathered outside to see him pass.

The first intelligence announcing the success of the expedition against the Ashantees and the capture of Coomassie, &c., was incorrect. Reports soon after reached England of disaster and defeat, causing grave fears for the safety of the British army, which were not dispelled until the War Office received the following dispatch from General Wolseley: "Coomassie, Feb. 5, 1874—We reached here yesterday after five days' hard fighting. The troops behaved admirably. Our casualties are under three hundred. The king has left the town, but is close by. He promises to visit me to-day and sign a treaty of peace. We hope to start on our return to the coast to-morrow. The wounded are recovering, and the health of the remainder of the army is good." The Queen and her ministry have sent dispatches to General Wolseley congratulating him on his success.

The Company which issued proposals a few weeks ago for laying a light telegraph cable between England and America, has abandoned the enterprise because of the scanty support, and gives notice that the money deposited by the subscribers to its stock will be returned on demand.

A correspondent of the London News, in a letter to that paper descriptive of the Indian famine, says: "The scarcity spreads over a wide tract along the foot of the Himalaya boundaries of Nepal, stretching from Oude to near Darjeeling, remote districts removed from the railroads and other means of communication, and difficult of approach. Lord Northbrook informs me that the most serious distress is threatened in fifteen districts in addition to the Texas, comprising a total population of 26,000,000. It is however impossible to ascertain the exact condition of affairs. The absence of railroads in the remote districts is a serious disadvantage.

The bark Grace Darling, went ashore on the coast of Scotland, near Aberdeen, during the late gales, and became a wreck. The crew took to the rigging, but fifteen of them were washed off and drowned. Four men belonging to the life-saving station, who went to the rescue of the wrecked men, also lost their lives.

A terrific boiler explosion occurred on the 2d inst. at Blackburn, Lancashire. Twenty persons were instantly killed and thirty injured, many of them fatally.

London, 3rd mo. 2d.—Consols 92. U. S. five per cents, 103½.

Liverpool.—Uplands cotton, 7½d.; Orleans, 8½d.

The last advices from Madrid announce the failure of the attempt to relieve Bilbao, which for some time has been besieged by the Carlists. The Republican army under General Moriones, made successive attacks on the Carlist force before the city, and was repulsed each time. He informs the War Office that he had been unable to force the Carlists from their entrenchments, and that his own advance line has been broken by the insurgents. He asks for reinforcements and the appointment of his successor.

General Moriones army is said to have lost three thousand men in killed and wounded.

The fall of Bilbao is considered imminent. Typhus fever and small pox prevail in the city.

The Carlists have captured several small towns in Biscay.

Marshal Serrano has been declared President of the Republic of Spain, and General Zabala President of the Council of Ministry.

President Serrano and Admiral Topete, Minister of Marine, have left Madrid for the north. Zabala will act as President during Serrano's absence.

A Bayonne dispatch of the 2d says, a dispatch has been received by the Carlist Junta here, reporting that Bilbao has surrendered to the Royalists. Further serious defeats of the Republican forces are announced.

Thiers, ex-President of France, in a letter to a Republican candidate for the Assembly, declares that experience has rendered his conviction invincible that a

republic is the only possible government for France. This declaration gives great satisfaction to the members of the Left, and it was warmly expressed when Thiers the following day entered the Assembly.

The sale of the Conservative Republican journal, the Nineteenth Century, has been prohibited, because of the publication in its columns of an article insulting to Buffet, the President of the National Assembly.

The Berlin journals publish the result of a census taken last year of all the live stock in Prussia. There were in the country 2,970,946 families or private individuals possessing animals of some kind. These consisted of 2,278,724 horses, 934 mules, 8774 asses, 8,012,150 horned cattle, 19,624,758 sheep, 4,278,531 hogs, 1,477,335 goats, and 1,453,764 hives of bees.

Articles of agreement, which go into effect the 18th of Fifth mo. next, have been entered into between Switzerland and the United States, providing for an interchange of postal cards between the two countries, at the rate of two cents for the United States, and ten centimes for Switzerland—postage to be invariably pre-paid.

There was a serious fire in Panama on the 19th ult., which consumed a large part of the city. The loss is estimated at about one million of dollars, mostly insured in London.

It is stated that there are 30,000 workmen out of employ in Vienna. They appeal to the government for some measures of relief.

According to the Russian Railway Gazette, 287 persons were killed and 356 injured on the railroads of that country in 1873. Most of the accidents are attributed to the carelessness of the sufferers.

Ledru Rollin has been elected to the National Assembly, to fill a vacancy, by a large majority.

Dispatches have been received at the Indian office, London, from the Lieutenant Governor of Bengal, giving an alarming account of the condition of things in that presidency. He says fully one million of persons are starving to death, and all the poorer classes are beginning to feel the want of food.

UNITED STATES.—The deaths in New York last week were 487.

The interments in Philadelphia last week numbered 358, including 115 under two years.

According to the returns made to the Health Office, there were 18,702 births in Philadelphia in 1873, viz: 9,845 males and 8,857 females. The number of marriages registered during the year was 7,891. The total number of interments in the city during the year was 16,736. The record of deaths is believed to be nearly accurate, but in that of births and marriages there is probably a considerable deficiency. The principal causes of death were: Apoplexy, 279; cancer, 268; cerebro spinal meningitis, 246; consumption, 2291; cholera infantum, 1114; cholera morbus, 67; convulsions, 682; croup, 200; diphtheria, 110; scarlet fever, 319. An examination of the various tables appended to the report shows that during the years of the rebellion—1862, 1863, 1864—the deaths exceeded the births, thus showing the disastrous effects war has upon the natural increase of the population.

The mean temperature of the Second month, by the Pennsylvania Hospital record, was 33.75 deg., the highest during the month 72 deg., and the lowest 12 deg. The amount of rain 2.82 inches.

The average of the mean temperature of the Second month, for the past 85 years, is stated to be 30.85 deg., the highest during that entire period was 41.03 deg. in 1857, the lowest 24 deg. in 1815.

The mean temperature of the three winter months of 1873 and 1874, has been 36.38 deg., which is nearly 5 deg. above the average for the preceding 84 years.

A new census of Richmond, Virginia, has just been taken by the local authorities, and shows the population of the city to be 60,705, or about 9,000 more than in 1870. Galveston, Texas, has now a population of 34,350.

During the year 1873, the production of iron and steel rails in the United States was 850,000 tons, and the importations were 185,702 tons, making a total supply of 1,035,702 tons, which is much less than for the preceding year. But railroad construction was not as active in 1873 as in 1872, because of the difficulty of raising money for new works, and because of the entire prostration of railroad interests for the last four months of the year.

The public debt of the United States on the first inst., less cash in the Treasury, was \$2,154,880,067, having decreased \$2,590,047 during the preceding month.

**The Markets, &c.**—The following were the quotations on the 2d inst. *New York*.—American gold, 112½. U. S. sixes, 1881, 119½; ditto, 1868, 118½; ditto, 10-40, 5 per cents, 112½. Superfine flour, \$5.85 a \$6.10; State extra, \$6.40 a \$6.65; finer brands, \$7 a \$10.75. No. 1

Chicago spring wheat, \$1.54; No. 2 do., \$1.48 a \$1.52 red western, \$1.60 a \$1.62; white Michigan, \$1.75 a \$1.85. Oats, 60 a 63 cts. Rye, 95 a \$1. Western mixed corn, 76 a 79 cts.; yellow, 80 a \$1 cts. *Philadelphia*.—Cotton, 16 a 16½ cts. for middlings. Superfine flour, \$5 a \$5.38; extra, \$6.50 a \$7; finer brands, \$7 a \$10.25. Red wheat, \$1.60 a \$1.65; amber, \$1.72 a \$1.73. Rye, 90 cts. Oats, 58 a 62 cts. Yellow corn 74 a 75 cts. About 1600 beef cattle sold at the Avenue Drove-yard, extra at 7½ a 7¾ cts. per lb. gross; fair good, 6½ a 7 cts., and common, 5 a 5½ cts. Sheep so at 5 a 7½ cts. per lb. gross and hogs at \$8.50 a \$9 per lb. net. *Chicago*.—No. 1 spring wheat, \$1.21½; No. do., \$1.18½; No. 3 do., \$1.14. Corn, 59 cts. No. do., 43 cts. Rye, 85 cts. No. 2 spring barley, \$1.4 Lard, \$8.45 a \$8.70 per 100 lb.

## ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 18th of Third month, 1874, at 3 o'clock, P. M., at Ar Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

## FRIENDS' FREEDMEN'S ASSOCIATION.

With nineteen schools in N. Carolina and Virginia in successful operation, and 2193 scholars in attendance involving an expense of \$1,000 per month for the next three months, the Association has but a small amount in its treasury. We commend the subject to the serious attention of Friends.

RICHARD CADBURY, Treasurer.

JAMES E. RHOADS, Pres't of Executive Board.  
Philadelphia, 2d mo. 13th, 1874.

## WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of the Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office  
Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philad.

## FRIENDS' BOARDING SCHOOL FOR INDIA CHILDREN, TUNESASSA, NEW YORK.

A teacher of the school will be wanted at the commencement of the Spring term. Also a Friend to act as assistant matron.

Application may be made to

Ebenezer Worth, Marshallton, Chester Co., Pa.

Joseph Scattergood, 413 Spruce St., Philad.

Aaron Sharpless, Street Road P. O., Ches.

Co., Pa.

Thomas Wistar, Fox Chase P. O., Philad.

## FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, at his father's residence, in Cherokee county, Kansas, Fifth mo. 10th, 1873, ADDISON CARTER, son of Milton and Louisa Ann Carter, aged nearly twenty years, a member of Spring River Monthly Meeting Friends. This young Friend by his many virtues, endeared himself to a large circle of relatives and acquaintances. Endowed with good abilities, he was anxious to improve his time and talents to the honor of his Creator, and willingly imparted to others whatever knowledge he obtained by making good use of spare moments. In the early part of his illness, suffering at times was very great, but he bore it with much patience and Christian resignation. For some time previous to, and during his illness, his mind seemed more than usually occupied with Heavenly things, saying, shortly before his departure "I want to go home." He is greatly missed from the circle in which he moved in a very exemplary manner, but his friends and relatives have the comforting assurance that his end was peace.

—, in this city, on the 24th of Eighth mo. 18. JOSHUA P. EDGE, in the 66th year of his age, an exemplary member of the Monthly Meeting of Friends of Philadelphia.



# THE FRIEND.

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## Herrnhut and the Moravians.

The following notices of the first settlement of the "United Brethren" at Herrnhut, taken from Walter White's Travels in Saxony, Bohemia and Silesia.

When the sanguinary Hussite wars ended and the triumph of the Jesuits, there remained in Bohemia and Moravia numbers of godly-minded Protestants, who, as the oppressor grew in strength, were forbidden the free exercise of their religion. They worshipped by stealth, hiding in caves and thickets, and suffered frightful persecution; but remained steadfast, and formed a union among themselves for mutual succor, and became the United Brethren. Their chief settlements were at Fulneck, in Moravia, and Lititz, in Bohemia. Though professing the principles of the earliest Christian church, many of them embraced the doctrines of Luther and Calvin, whereby they subjected themselves to aggravated persecutions; and cruelly were they visited by the calamities of the thirty year's war.

About 1710 a Roman Catholic carpenter set out from the little Moravian village, Semfletha to fulfil his three "wander-years," and gain experience in his trade. While working at Berlin, he frequented the Evangelical Lutheran Church; and afterwards at Gorlitz the impression made on his mind by a Lutheran preacher was such that he went back to his home a Protestant. He was a bringer of good tidings to some of his relatives who were among the persecuted. He could tell them of a kingdom beyond the frontier, where they might worship unmolested; of a youthful Count Zinzendorf, who had large estates in the hill-country of Saxony, and was already known as a benefactor to such as suffered for conscience sake.

It was on Whit-Monday, 1722, that Christian David—so the carpenter was named—brought the news. Three days later, two families, numbering ten persons, abandoned their homes, and under David's guidance came safely to Gorlitz, after a nine days journey. On the 8th of June the four men travelled to Ennersdorf, the residence of Zinzendorf's grandmother, who placed them under charge of the land-steward, with instructions that houses should be built for them. But as the

steward wrote to his master, "the good people seek for the present a place only under which they may creep with wife and children, until houses be set up." After much consideration it was resolved to build on the *Hutberg*, a hill traversed by the road from Laeban to Zittan, then a miserable track, in which vehicles sank to their axles. "God will help," replied the steward to one of his friends, who doubted the finding of water on the spot; and on the two following mornings he rose before the sun and went upon the hill to observe the mists. What he saw led him to believe in the existence of a spring; whereupon he took courage, and, as he tells the Count, "I laid the miseries and desires of these people before the Lord with tears, and besought Him that His hand might be with me, and prevent wherein my intentions were displeasing to Him. Further I said, 'On this place will I build the first house for them in thy name.'"

A temporary residence was found for the fugitives, the benevolent grandmother gave a cow that the children might have milk; and on June 17th the first tree was felled by Christian David. On the 11th of August the house was erected; the preacher at Berthelsdorf took occasion to refer to it as "a light set on the hill to enlighten the whole land," and in October it was taken possession of with prayer and thanksgiving.

The steward, writing about this time to inform the Count of his proceedings, says: "May God bless the work according to His goodness, and procure that your excellency may build on the hill called the *Hutberg*, a city which not only may stand under the *Herrnhut* (Lord's protection), but all dwellers upon the *Lord's watch*, so that day and night there be no silence among them." Here we have the origin of the name of the place.

Meanwhile the neighborhood laughed and joked about the building of a house in so lonely a spot, where it must soon perish; and still more when the digging for the spring was commenced. The land-steward had much ado to keep the laborers to their work. Fourteen days did they dig in vain; but in the third week they came to moist gravel, and soon after water streamed forth in superabundance.

In the next year, Christian David journeyed twice into Moravia. The priests, angered at the departure of the first party, had worried their relatives, and forbade them to emigrate under penalty of imprisonment; they would not let them live in peace at home, nor let them go. Aided, however, by the messenger, twenty-six persons forsook their little possessions, their all, and stole away by night. "Goods left behind," says the historian, "but faith in their Father in the heart." They reached the asylum, where, by the spring of 1724 five new houses were ready to receive them.

In this year came other fugitives, experienced in the church discipline of the old

Moravian Brethren; and as the number yet increased, they besought the Count to institute the same constitution and discipline in Herrnhut. But differences of opinion arose, and for three years the harmony and permanence of the colony were seriously endangered. The Count, however, was not a man to shrink from a good work; he was remarkable for his power of influencing minds; and on the 12th of May, 1727, after a three hours' discourse, he succeeded in reconciling all differences, and the Reformed Evangelical United Brotherhood of the Augsburg Confession was established. This day, as well as the 13th of August of the same year, when the whole community renewed and confirmed their union in the church at Berthelsdorf, are days never to be forgotten by the Brethren.

The success of Herrnhut was now secure. The number of residents had increased to three hundred, of whom one half were fugitives from Moravia. But they had still to endure privation; for they had abandoned all their worldly substance, and trade and tillage advanced but slowly; in the first six months, all that the two cutlers took from the passers by was but two pence. Friedrich von Watleville, however, a much beloved friend of Count Zinzendorf's, took a room in one of the houses that he might live among the struggling people, and help them in their endeavors.

Of the thirty-four small houses which then stood on both sides of the Zittan road, not one now remains. In their place large and handsome houses of brick have risen, which, though the place be but a village, give it the appearance of a city. An ample supply of water is brought in by wooden pipes, and two engines and eight cisterns in different quarters, are always ready against fire. There are covered stalls for the sale of meat and vegetables; a common wash-house and wood-yard and other buildings for the general accommodation. An almoner is appointed to succor indigent strangers. In 1852 he relieved 3668 tramping journeymen.

Year by year the Herrnhuters improved in circumstances, though often at hard strife with penury. However, they preferred hunger, with freedom of conscience, to the tender mercies of the Jesuits at Olmutz. The seven years' war, that brought misery to so many places, worked favorably for Herrnhut. Austrians and Prussians—fierce foes—rode alternately to buy shoes and other articles produced by the industrious villagers; and while Herrnhut flourished, many erroneous notions which had prevailed concerning it were removed by what the visitors saw of the simple life and manners of the brethren. So much was the shoes and other fabrics of the brethren in request, that it sometimes happened that from 1500 to 2000 dollars were received in one day.

To Abraham Dürninger, who established a manufactory of linen cloths, and whose skill and enterprise were only matched by his cease-

less activity, the colony owed the main stay of its commercial prosperity. Brother Düninger's linen and woven goods were largely exported, particularly to Spain, South America and the West Indies, and esteemed above all others in the market for the excellence of their quality. The trade has since fallen off, but not the reputation, as gold and silver medals awarded to the Herrnhuters by the governments of Prussia and Saxony for honest workmanship amply testify.

In 1760, notwithstanding that many colonies and missions had been sent out, the population numbered 1200. This was the highest. The number remained stationary until the end of the century; since then it has slowly decreased, owing, as is said, to the decline of trade. In 1852 it was 925. No new buildings have been erected since 1805, so that Herrnhut has the appearance of a place completely finished. The streets were paved, and flagged footways laid down, eighty years ago; and since 1810, all the roads leading from the village have been planted and kept in good condition.

Well-managed elementary schools supply all that is needful for ordinary education. Pupils who exhibit capabilities for higher training are sent to the school at Nisky, a village built by Bohemian refugees, near Gortitz. Theological students are trained at the seminary in Guadenfeld, in the principality of Oppeln; and those for the missions at Klein Welke, a village near Budisson.

Fifty-seven Moravian settlements and societies in different parts of the continent of Europe, Russia, Sweden, Holland, Germany, some founded by emigrants from Herrnhut, and all taking it for their pattern, mark the growth of the principles advocated by the brethren. In England they have eleven settlements, among which Fulneck, in Yorkshire, renews the name of the old Moravian village; and Oekbrook, in Derbyshire, is the seat of the conference which directs the affairs of the British settlements, but always with responsibility to the Conference of Elders at Berthelsdorf. Scotland has one community and Ireland seven. At the last reckoning in 1848 the number of real members was 16,000.

Besides these, there are seventy foreign mission stations, the duties of which are fulfilled by 297 brethren. The number of persons belonging to the several missions is 70,000. That in North America was commenced in 1734, Greenland 1733, Labrador 1770. The others are in the West Indies, Surinam, South Africa, Australia, &c.

John Heald.

For "The Friend."

(Continued from page 227.)

"12th mo. 17th. In the evening we came to Isaac Wilson's, and had some notice given of a meeting at Pelham. We went to bed as well as usual, but in the night I felt a pain under my left shoulder-blade, which hurt me when I drew a long breath. The meeting began at 2 o'clock. I said, Seek the Lord while He may be found, and call on Him, while He is near. I think it may be inferred from the passage that there is a time He may be found if sought after, and a time that He is near if called upon, and if it is neglected the time may come that He may be far off, and then not to be found. It does then my friends become us to make use of the privilege we are mercifully favored with of calling on the

Lord while He is to be found. If this is neglected, may not a time come, when He may not hear, though we may cry with a loud and bitter cry. Thus I was concerned to warn them of neglect and to invite them timely to attend to their own truest interest; and afterwards to comfort the true mourners, and to encourage to a continued faithful dedication of service.

19th. John Taylor took us in a sleigh to Black Creek. Before we left this place we proceeded to the great Niagara Falls. We stopped awhile to view the stupendous scene, but here I believe description will ever fall short to give an adequate idea of the prospect, so vast a quantity of water falling over an uneven rough rock or rocks, breaking into white foam, resembling snow in huge banks falling down into a deep gulf, in a most awful manner, this being one of the wonders of the world.

20th. We attended Black Creek Meeting, which was thronged with Friends and others. My companion asked the people to consider what they came to meeting for. I followed, saying, Take these things hence. It is written, My Father's house shall be a house of prayer for all people, but ye have made it a den of thieves. I believe there is more similarity between those our Lord reprimanded and many of the worshippers of the present day, than some have apprehended. I then went on to show how the minds of the people were taken up; some with the accumulation of profits, or amusements, or gratifications and delights which the world affords, and these occupy the attention. Is this the acceptable way to perform worship? Will it indeed be pleasing to Him who sees the disposition of the heart as it really is? for the most secret disposition thereof is not hid from Him. Know ye not that your body is the temple of the living God, and whoso defileth the temple of God, him will God destroy. But the heart is the place of prayer, and no true worship is performed without the heart and mind being engaged in it; and if these are otherwise employed and worldly delights take up the attention, should not these things be taken home, and should not the most solemn attention be devoted to the performance of the most solemn act, that the mind of man is capable of being engaged in?

The minds of the people became weighty, and I secretly thanked God before the meeting closed, which took place soon after I had requested them not to lay waste the sense of good on their minds by going into conversation hastily at the rise of the meeting.

21st. We parted with this kind family and went to the ferry over the Niagara River, just below Lake Erie, but the ice passed down so plentifully that we could not get over. So we returned to Black Creek to the house of Daniel Pound, near the lake. We rode along side of this great water, and are now where we can hear the roaring of the water like the sea.

They succeeded with some difficulty in crossing into New York State on the 23d, and on the 25th had an appointed meeting, in which sincere, heartfelt religion was earnestly recommended, and those present were pressingly entreated not to trust to that which is insufficient—the language of our Saviour being revived, "Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man," &c.

26th. At a meeting called Boston, J. F. felt an exercise on account of some dissipated practices. He spoke of the great bodily pain to which we are liable, and that few go out of the world without considerable of it. We knew not when the painful trial would come to us, and though the pain of the body might be great, yet the distress of the mind might be much greater because of our attachment to dissipation and folly. These may so far have gained the attention, as even to engage the mind in meeting in laying plans to accomplish our designs. He queried, what kind of foundation is here being laid up against the time to come, if the mind is drawn away not after living mercies, but lying vanities and vain pursuits. Then when pain assails the body, the mind looks round for help, and no one on earth can deliver. Such often cry for help, who in the time of health care but little whether the Almighty is pleased or displeased. But when the time of adversity overtake they then ask for favor. Such who have slighted the Lord and His cause often find under condemnation and lie down in sorrow while the mourners mourn for them.

He also encouraged the true mourners to wait on the Lord; those who under a living concern are brought to mourn on account of their doings; reviving for their encouragement the blessing pronounced by our Lord and Saviour, "Blessed are they that mourn for the shall be comforted."

"27th. Being First-day, we set out for Concord, ten miles or more. The Friend who went to conduct us not coming in time, we went on several miles before he overtook us, and with smart riding reached the meeting time. My lot was in exercised silence, though just at the close I said, I believe if there is an anxious a desire in some to improve, as the has been to hear testimony, an amendment will soon take place. My mind was deep exercised, and I believed I had best keep it myself, which I did, though pained under sense of a strong carnal desire to hear.

30th. Was at the Monthly Meeting, in which I had some service in the men's meeting, at a short testimony near the close in women's meeting. They conducted their business, thought, carefully. My companion informed the meeting, near the close of it, that he had a prospect of returning peacefully home from here; but I concluded I could see nothing of it. If he could go, he might; but I could not go and leave the concern in the situation then was, so I thought I must keep to my work, whether he staid or not; and desired the Friend to send word to a certain neighborhood that I intended to meet with them tomorrow at 11 o'clock, and the day following at Willink.

31st. My companion did not find himself so clear as he thought he was, so he went with me to the meeting, which was held in dwelling-house. It was some time before found my way open to speak, but when it did I have seldom known it to flow more like a river. I thought it was a good meeting, and said to them; that if they were faithful some of them would be prepared in a more eminent manner to stand for the dignity of the righteous cause, than they now expected.

1st mo. 3d, 1819. Went to Hamburg, a notice being spread, we had a full, crowded meeting. My companion and several others made short statements, and he three or four times, but I was silent until I thought it was

early time for the meeting to end. I had under much constant exercise for an hour more, and found no way to be released, and felt, I believed, the strong and anxious wishes of the people to hear words. Though I felt that which might have been profitable to them, had they been inward and not outward in their views, I waited until the time was far spent. I felt at liberty, and believed I would be easiest to remark to them, in regard to their great earnestness to [hear], and it might not only to have it to say they had heard such one, then perhaps they would be like some children I had seen, who applied to a parent for food, and even cried for it; and when it was furnished to them, though a piece of what they cried for, because it was not just such as they chose, they threw it away, and in the perverseness of their wills would not have it. One of the sayings of Solomon occurs to my mind; Seest thou a man wise in his own conceit, there is more hope of a fool than of him. And again, Better is a poor and wise child, than an old and foolish king, that will not more be admonished. Perhaps some are not willing to have this, though they may have wanted to have something, and thus are like in disposition to perverse children, crying for it and throwing it away and not improving it."

J. H. entered into other subjects on this occasion, and in the conclusion of his account, remarks: "I felt clear, and I believe the people satisfied." He thus continues his journal: "We dined at David Eddy's, and some friends being concerned to visit a family the way we were going, desired us to call with them. I had no objection. We sat down and felt poor. My companion expressed a few sentences, and two others did the like. The last mentioned the parable of the ten virgins. After him, I took that part concerning the foolish ones. They appeared to have time as well as the others, and a desire too, when the side-groom came, to enter with him into the chamber. While they went to procure oil, the door was shut, and afterwards they came crying, Lord, Lord, open unto us, but He said, I depart from me, I know you not. So they were not admitted. Remember death, and do not forget judgment. Many in our day and mine, whose cheeks bear the bloom of health, are desirous of admittance into rest, but like the foolish virgins do not prepare, do not get to readiness, but settle down in supineness and ease; and how involved in distress and sorrow some have been because of their inattention. I found after that Friends were taking this opportunity to reclaim one from the principles of Universalism, of which I had not been informed."

(To be continued.)

For "The Friend."

### Animal Character.

(Continued from page 227.)

#### THE DOG.

When the theory of selection has done its worst, I still cling to the belief that the relation between dog and man was as much foreseen and intended as that between sun and planet. Man has succeeded in domesticating several other animals, but where else has he found a spirit of unconquerable fidelity? It has not been developed by kind treatment, it has not even been sought for in itself, or made an aim in breeding. Ladies make pets of their dogs, but all the shepherds I see around me

pay them in kicks, and curses, and starvation. What does the obscure member of a pack of foxhounds know of his master's love? If these poor animals had not been made to love us, what excellent reasons they would have had for hating us! Their love has not been developed by care and culture, like the nourishing ears of wheat; but it rises like warm, natural springs, where man has done nothing either to obtain them or to deserve them.

There are thousands of anecdotes illustrating the wonderful affection which dogs bear to their masters, and as the world goes on thousands of other examples will be recorded, but no one will ever know the full marvel of that immense love and devotion. It is inexhaustible, like the beauty of what is most beautiful in nature, like the glory of sunset and the rich abundance of that natural loveliness which poets and artists can never quite reveal. We do not know the depth of it even in the dogs we have always with us. I have one who is neither so intelligent nor so affectionate as others I have known, and to my human ignorance it seemed that he did not love me very much. But once, when I had been away for weeks, his melancholy longing, of which he had said nothing to anybody, burst out in a great passionate crisis. He howled and clamored for admission into my dressing-room, pulled down my old things from their pegs, dragged them into a corner, and flung himself upon them, wailing long and wildly where he lay, till a superstitious fear came on all the house like the forerunner of evil tidings. Who can tell what long broodings, unexpressed, had preceded this passionate outburst? Many a dark hour had he passed in silent desolation, wondering at that inexplicable absence, till at length the need for me became so urgent that he must touch some cloth that I had worn.

So great is their power of loving that we cannot help assigning to dogs—not formally, but in our inward estimates—a place distinct from the brute creation generally. They are not mere animals, like sheep and oxen, that may be slaughtered as a matter of ordinary business without awakening regret. To kill a dog is always felt to be a sort of murder; it is the destruction of a beautiful though not immortal spirit, and the destruction is the more lamentable for its very completeness. When I was a boy I remember crossing a stream in Lancashire just as a workman came to the same place followed by a sharp-looking little brown terrier dog. It went snuffing about under the roots as such little dogs will, and then the man whistled and it came to him at full speed. He caressed it, spoke to it very kindly but very sadly, and then began to tie a great stone to its neck. 'What are you doing that for?' I asked. 'Because I cannot afford to pay the dog-tax, and nobody else shall have my little Jip.' Then he threw it into the stream. The water was not deep, and it was perfectly clear, so that we saw the painful struggles of the poor little terrier till it became insensible, and we were both fixed to the spot by a sort of fascination. At last the man turned away with a pale hard face, suffering, in that moment, more than he cared to show, and I went my way carrying with me an impression which is even now as strong as ever it was.

It is said that every dog is an aristocrat, because rich men's dogs cannot endure beggars and their rags, and are civil only to well-

dressed visitors. But the truth is that, from sympathy with his master, the dog always sees humanity very much from his master's point of view. The poor man's dog does not dislike the poor. I may go much farther than this, and venture to assert that a dog who has lived with you for years will make the same distinction between your visitors that you make yourself, inwardly, notwithstanding the apparent uniformity of your outward politeness. My dog is very civil to people I like, but he is savage to those I dislike, whatever the tailor may have done to lend them external charms. I know not how he discovers these differences in my feelings, except it be by overhearing remarks when the guests are gone. Without giving the reins to imagination, it may be presumed that some dogs know at least the names of different people, and may take note of the manner, cordial or otherwise, in which we pronounce them. Whatever they may know of spoken language, it is quite clear that they understand the language of manner, and have a very delicate appreciation of human behavior.

Dogs possess, in a much higher degree than man, the power of storing up energy in times of repose, and keeping it for future use. A dog spends his spare time in absolute rest, and is able to endure great drains of energy on due occasion. He lies idly by the fire, and looks so lazy, that it seems as if nothing could make him stir, yet at a sign from his master he will get up and go anywhere, without hesitation about the distance. In old age dogs know that they have not any longer these great reserves of force, and decline to follow their masters who go out on horseback, but will still gladly follow them on any merely pedestrian excursion, well knowing the narrow limits of human strength and endurance. Dogs in the prime of life accomplish immense distances, not without fatigue, for these efforts exhaust them for the moment, but they have such great recuperative power that they entirely recover by rest. I know a very small dog that was given by his master to a friend who lived sixty miles off. His new proprietor carried him in the inside of a coach; but the next morning the little animal was in his old home again, having found his way across country, and a most fatiguing and bewildering country too, covered with dense forests and steep hills. Has the reader ever observed how much swifter dogs are than their behavior would lead one to imagine? Here is an illustration of what I mean. I know a very rapid coach which is always preceded by a middling-sized dog of no particular breed. Well, this dog amuses itself within a yard of the horses' hoofs, turning round, leaping, looking at other vehicles, snapping at other dogs, barking at its own and other horses, and leading, in a word, exactly the same kind of life as if it were amusing itself in the inn-yard before starting. Now, consider a little the amazing perfection of organization, the readiness and firmness of nerve, required for motions so complicated as these, and the bodily energy, too, necessary to keep them up, not for a few yards, but mile after mile as the coach rattles along the road! One false step, one second of delay, and the dog would be under the hoofs of the horses, yet he plays as children play on the sea-shore before the slowly-advancing tide. With the dog's energy, and a wiser economy of it, a man could run a hundred miles without an interval of rest.

We make use of the delicate faculty of scent possessed by these animals to aid us in the chase, and are so accustomed to rely upon it that its marvellousness escapes attention. But we have no physical faculty so exquisite as this. It is clear that the dog's opinions about odors must be widely different from ours, for he endures very strong smells which to us are simply intolerable, and positively enjoys what we abominate; but as for true delicacy of nerve, which I take to be the power of detecting what is most faint, we cannot presume to the least comparison with him. Every one who has gathered wild plants knows what an immense variety of odors arise from the plants upon the ground—this is the first complication; next upon that (though we cannot detect it) are traced in all directions different lines of scent laid down by the passage of animals and men—this is the second complication. Well, across these labyrinths of misleading or disturbing odors the dog follows the one scent he cares for at the time (notwithstanding its incessant alteration by mixture) as easily as we should follow a scarlet thread on a green field. If he were only sensitive to the one scent he followed, the marvel would be much reduced, but he knows many different odors, and selects amongst them the one that interests him at the time.

In speaking of a power of this kind, possessed by another animal, we are liable to mistakes which proceed from our constant reference to our own human perceptions. We think, for instance, that the odor of thyme is strong, whilst for us the scent left by an animal in its passage may be so faint as to be imperceptible; but scents that are strong for us may be faint for dogs, and *vice versa*. Odors are not positive but relative, they are sensations simply, and the same cause does not produce the same sensation in different organisms. A dog rolls himself on carrion, and unreflecting people think this a proof of a disgustingly bad taste on his part; but it is evident that the carrion gives him a sensation entirely different from that which it produces in ourselves. I know a man who says that to him the odor of any cheese whatever, even the freshest and soundest, is disgusting beyond the power of language to express: is it not evident that cheese produces in him a sensation altogether different from what it causes in most of us? The smell and taste of dogs may be not the less refined and delicate that they differ widely from our own. The cause of the most horrible of all smells in my own experience is a mouse, but the same cause produces, it is probable, an effect altogether different upon the olfactory nerves of cats. These mysteries of sensation, in other beings, are quite unfathomable, and our human theories about delicacy of taste are not worth a moment's attention. The dog is quite as good an authority on these questions as the best of us.

I cannot think that it is very surprising that dogs should remember odors well, since odors so long retain the power of awakening old associations in ourselves. I distinctly remember the odor of every house that was familiar to me in boyhood, and should recognise it at once. In the same way dogs know the scent of a well-known foot-step, even after long separation. An officer returned home after the Franco-German war and did not meet his dog. After his arrival he watched for the dog through the window. He saw it at last in a

state of intense excitement, following his track at full speed, never raising its nostrils from the ground, and then came the joyful meeting—the scent had been recognised from the beginning, even in a much-frequented street.

Innumerable anecdotes might be collected to illustrate the reasoning power of dogs. A certain lawyer, a neighbor of mine, has a dog that guards his money when clients come into the office. There are two or three pieces of furniture, and sometimes it happens that the lawyer puts money into one or another of these, temporarily, the dog always watching him, and guarding that particular piece of furniture where the money lies. In this instance the dog had gradually become aware, from his master's manner, that money was an object of more than ordinary solicitude; in fact, he had been set to guard coin left upon the table.

(To be continued.)

### SORROW.

Selected.

All are not taken; there are left behind  
Living Beloveds, tender looks to bring,  
And make the day-light still a happy thing,  
And tender voices, to make soft the wind.  
But if it were not so—if I could find  
No love in all the world for comforting,  
Nor any path but hollowly did ring,  
Where "dust to dust" the love from life disjoined,  
And if, before those sepulchres unmoving,  
I stood alone (as some forsaken lamb  
Goes bleating up the moors, in weary dearth)  
Crying "Where are ye, O my loved and loving?"  
I know a voice would sound, "Daughter, I Am,  
Can I suffice for Heaven, and not for earth?"

E. B. Browning.

### ART THOU A MOTHER?

Selected.

Art thou a mother? Do thine eyes  
With transport overflow,  
To see thine olive plants arise,  
And round thy table grow?  
It is in truth a lovely sight—  
May it thy bosom fill  
With fond enjoyment and delight,  
And cheer thy dwelling still.

Art thou a mother? Ever bear  
This solemn truth in mind,—  
That thou must for their spirits care,  
Which are by nature blind.  
'Tis right to tend their mortal frames,  
And all their wants supply:  
But ah, their souls have stronger claims,  
For these shall never die.

Art thou a mother? Early teach  
Their infant lips to pray  
To Him, who, 'midst their faltering speech,  
Knows all they wish to say.  
Oh! bring them to the cross betimes,  
For, if the Lord's when young,  
Each life shall then be free from crimes,  
And from deceit each tongue.

Art thou a mother? Daily draw  
(As thou must still impart)  
New lessons from God's holy law  
To purify thy heart.  
Then as they grow in sense and age,  
Thy little ones shall see  
The precepts of the sacred page  
Exemplified in thee.

Art thou a mother? Watch and fear  
To be thyself deceived?  
An error once committed here  
Can never be retrieved.  
The seed that's on the billows tost  
May on some shore be thrown;  
But if a human soul be lost  
It is for ever gone!

Dr. Huie.

Come on fellow soldiers; come on! the  
Lamb and His followers will have the vic-  
tory!—R. Jordan.

### The Famine in India.

By mail and telegraph, accounts have for some weeks been received concerning the famine in India, where the drought of last summer and autumn has cut off the rice crop which constitutes almost the sole dependent for food of the dense population of the district under the government of the British. Our newspapers of 25th ult., contained the following item transmitted by telegraph, the contemplation of which is sufficient to impress us with the appalling gravity of the situation.

A correspondent of the London News, in a letter to that paper, descriptive of the India famine, says: "The scarcity spreads over a wide tract along the foot of the Himalay boundaries of Nepal, stretching from Oud to near Darjeeling, remote districts removed from the railroads and other means of communication, and difficult of approach. Lord Northbrook informs me that the most serious distress is threatened in fifteen districts in addition to the Teras, comprising a total population of 26,000,000.

"This is not all. Twelve other districts with 14,000,000 people, are threatened, and are described as almost entirely without road and water. The coolies and laborers feel the pinch most, owing to the total suspension of work in the rice fields. The government contemplated, prior to the outbreak of distress certain public works. First, irrigating canals; secondly, the Northern Bengal Railroad; and lastly, the embankment of the Gunduck river. In the first named, 32,600 laborers have been employed. Their wages were paid, and money exchanged for food at the adjacent government store. Lord Northbrook says, the government has arranged for sufficient food till May, with large reserves to meet any contingency.

"The calculations are based on former famines, but it seems doubtful whether they will prove adequate, owing to the fact that in previous famines large numbers died without asking for relief. The district at present is more remote, and transportation is growing difficult for want of food for the cattle."

"From what I have seen since my arrival in India I believe: First. That neither the government nor people can tell the precise actual position, nor prognosticate the future. Secondly. The government is most fully alive to its responsibility, and measures have been taken to fully cope with the difficulties. Thirdly. The absence of railroads in the remote districts is mostly dreaded, as the government is thus without means for the avoidance of grave obstacles."

The London Public Ledger of 11th ult. contains the following telegraphic news dated "Calcutta, February 10th, 1874." "The Allahabad officials draw a startling picture of the distress at Goruckpore. People are alarmed and suffer great privation; starving children are entering the Missionary Orphanage, and the relief works are crowded. Wages are two pence (four cents gold U. S. money) per day, and rice two pence per pound. In North Moorsheadabad the laborers exist on one meal daily. At Behar the price of rice is double the average." The government authorities are apparently doing all in their power to provide work for the needy laborers, in making extensive grants for new improvements to the amount of £261,800. Sir R. Temple is improving the Tirhoot transport; 100,000 la-

ers are employed on the new works, besides those on the railway and canal. Occasionally men of high caste and children, are forced to work on the roads, in order to earn sufficient to keep alive. The mails from Calcutta, bringing news to 1st mo. 23d, have particulars which are of much interest, showing that a population equal to the whole of that of the United States reduced to starvation, and unable to follow their usual avocations of raising crops of rice, hemp, jute, cotton, linseed, indigo, &c., owing to the ground being so thoroughly baked by the intense heat of the sun, and the long continued absence of rain, that planting and cultivation are quite impossible. We can have but a faint idea of the magnitude of the responsibility devolving upon the Bengal Government, which, notwithstanding its excellent intentions and prompt and far-reaching measures (it having early laid by in store-houses 5,000 tons of rice), cannot possibly prevent untold suffering, especially in the remote and out-lying districts where transportation is slow and difficult, even at the best of times. The evil, however, seems likely to result in the permanent improvement of the means of travel and transportation in indirectly promoting the building of new roads, canals and railroads, which will be of great use hereafter. It probably avert to some extent, a repetition of the famine. A prominent mercantile house in Calcutta says, under date of 1st mo. 2d, "1874 will be memorable for generations, as a year of scarcity, if not of absolute famine throughout Bengal; hard times have yet to be experienced during the next nine months, not longer. The present wholesale price of low grade rice in the districts where the famine is severe is four rupees per borzar maund equal to about twenty-two cents for ten pounds (probably the retail price is almost double this),—the average price for many years has been about one and a quarter rupees per maund or about seven cents for ten pounds.

As rice forms the staple food for about one-third of the human race, and in the tropical countries of the Eastern Continent almost the sole food of the great mass of the population, the importance of a failure in the crop cannot be over-estimated. The Burmese port of Rangoon alone, not unfrequently receives, at the time of year the crop is being marketed, 100 tons per day, which is sent far and near wherever is the best market. Calcutta, the great shipping port of Eastern India, exports rice very heavily, the quantity shipped thence averaging for the past ten years about 315,000 tons annually, of which about one-eighth goes to England. But the hungry millions of China and Japan create the largest demand for rice, which their own immense crops are entirely inadequate to supply. In the present year, the home demand in India changes the usual channels of trade, and rice is imported by the Bengal Government (largely from Burmah); not less than 50,000 tons having been brought in up to the 10th ult., besides a decrease in the export of about 45,000 tons for the past year compared with the average as given above. If there are as has been stated, as many as forty millions of people (about one-fifth of the entire population of India) in the districts most seriously affected by the scarcity of food, even the large quantity of 225,000 tons of rice, stored by the authorities, will be a very trifle (only twelve at a half pounds to each person), and we

have seen that over seven months must elapse before the next crop becomes available. The latest news, by telegrams, dated 2d inst., is that one million of the inhabitants are officially reported by the Lieutenant Governor of Bengal, as starving to death in the districts affected, and all the poorer classes are beginning to feel the want of food.

The Indian Office in London, and the whole British nation indeed, are becoming aroused to the alarming aspect of the famine, and to an appreciation of the fact that they are in the presence of one of the most terrible calamities of modern times. No doubt a system of relief will speedily be organized in England headed by the government; this, however complete it may be, cannot by any means cover the whole ground, nor reach many thousands in the remote country in time to prevent untold privation and suffering.

CIVIS.

Philadelphia, 3d mo. 3d, 1874.

P. S. 3d mo. 7th. Since the above was written, the terrible state of affairs in the famine stricken districts is brought more within our comprehension, by the receipt of some statistical particulars by telegraph from Lord Northbrook, the Governor-General of India. It is expected the government will be obliged to maintain 3,000,000 persons for three months; which, on an allowance of one pound per day for each person, will require over 120,000 tons of rice. The expenditures on account of the famine to the end of Second month, are estimated at \$7,500,000, and the number of applicants for labor on the government works, had increased from 15,000 to 30,000 within a week. The relief organization at Calcutta, is working excellently, but it can hardly meet the immense demands which will be made upon the government.

*Death of Polycarp.*—The following account of the last words of this faithful martyr for the testimony of Jesus, is given in Waddington's "History of the Church." Polycarp, bishop of Smyrna, was, it is said, appointed to that office by the Apostle John, and continued faithful to his charge, until his aged limbs were affixed to the stake. "Eighty-six years have I served Christ, and he hath never wronged me," was his reply to the inquisitorial interrogations of the Roman consul; and it will not be out of place here, to transcribe his striking prayer, which has reached us from the pen of one who witnessed his martyrdom.

"Father of thy beloved and blessed Son Jesus Christ, through whom we have knowledge of thee; God of angels and powers and of all creation, and of the whole family of the just who live in thy presence, I thank thee that thou hast thought me worthy of this day and this hour, that I may take part in the number of the martyrs in the cross of Christ for the resurrection of eternal life in the incorruptibility of the Holy Spirit—among whom may I be received in thy presence today, in full and acceptable sacrifice, as thou hast prepared, foreshown, and fulfilled, the faithful and true God. For this, and for everything, I praise thee, I bless thee, through the eternal High Priest, Jesus Christ, thy beloved Son." The martyrdom of Polycarp took place about 166 A. D.

Custom may lead a man into many errors, but it justifies none.

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 229.)

To her Mother and Sisters.

"Muncey, 7th mo. 9th, 1834.

My dear Mother and Sisters,—Our Heavenly Father has cared for us thus far; has furnished strength equal to the day, and at times when the spring seemed ready to fail, has, in mercy, sent a little help from his holy sanctuary, and renewed our faith and confidence in his sufficiency. How true it is, that His mercy is everlasting; and that His covenant is sure, and his righteousness unto all generations. He numbereth our days, and careth for the little sparrows. Then why should our feeble faith distrust His providence! His word is truth, and he hath said, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.'

Our travel through these parts, though rough, will I humbly hope prove one means of advancing in my own heart the reign of my blessed Redeemer, if no other good is effected by it. We dare not doubt that we are in our right places here, let come of it what may! The query that was addressed by the poor, mournful prophet, 'Seekest thou great things for thyself?' is oft remembered by me, with the command, not to do this; and I am almost ready to add, that to me the promise seems sealed, 'thy life shall be given thee for a prey;' and this is enough. Most earnestly and fervently do I often crave to be more thoroughly cleansed from every defilement of flesh and spirit, to be more willing to suffer for the name and the testimony of my divine Lord, and more worthy to be engaged in advancing His glorious cause and truth in the earth.

Charles Allen is a tender, affectionate, feeling friend and father, and I do feel quite attached to him. He says he feels well satisfied; and thinks if we live to get home, we shall all be glad we have been. It really seems as if it could not be, that we are among a people so ignorant of the law and the testimony, as many back here are, and at the same time are within the limits of our Quarterly Meeting. They appear willing to receive all that apply for admission among us, whether they are convinced of our testimonies or not. Nevertheless there is a true seed here, which I believe shall be accounted a generation for the Lord. Yes, I rejoice in believing there is a precious company of true mourners, having their Father's name written in their foreheads; who have been passed by when the destroying angel was sent forth.

Through mercy this morning at meeting, the little company met were sweetly refreshed by the presence of Him who giveth life; and a little ability was furnished to offer praise, and to ask heavenly blessings. So that now again this evening we have renewed cause to trust in His power for days to come.

I cannot doubt, my beloved mother and sisters, that your reward will be sure, for having so cheerfully resigned poor me to what seems to be my Heavenly Father's business. Though nature does keenly feel the separation, yet sweet will be the reunion when again permitted, should that be his righteous will. And then, when the days of our earthly pilgrimage are ended, what a precious, glorious prospect is it—how sweet the thought—to look forward with a secret, humble hope that we shall be a family in heaven.

And now, my dear sisters, it is in my heart to desire your increased surrender of body, soul and spirit to the direction and government of the Prince of Peace. He has called you, I believe, to come and follow Him; to enter more fully than has as yet been the case, into the work of this day, with the remembrance that the time is short. Lift up your eyes and look upon the fields white unto harvest; and be willing to come to the Fountain that is set open, enter and be healed. Fear not with the fears of the wicked, but attend to the dear Saviour's direction, Come unto me all ye that labor and are heavy laden; take my yoke upon you; and ye shall find rest unto your souls. Ah! His yoke is easy and His burden is light to the willing and obedient ones. May the Shepherd of Israel be your safe convoy through the intricate mazes of this wilderness world; support you by His power; guide you by His counsel; and grant in the riches of His mercy and tender compassion, an abundant entrance into one of those mansions which He hath prepared for all those who love our Lord Jesus Christ in sincerity. That this may be the portion of every one of us prays your affectionate, interested, attached and trembling sister,

S. HILLMAN."

The following P. S. on the same sheet, is from her companion, Regina Shober's hand. It is no doubt addressed to Sarah Hillman's mother: "I have been writing until my head aches, so I can do little more than tell thee, my dear friend, that thy Sarah is certainly better than when we left home; and gets along I have no doubt altogether—however she may feel at times—to her own comfort, and the real comfort and satisfaction of all her friends here. We travel in sweet unity and harmony of feeling from place to place; endeavoring to do the best we can for each other. She is a great deal better and more faithful than I am. Love to all. Thine affectionately,

REGINA."

To her Mother.

"Fishing Creek, 7th mo. 15th, 1834.

My dear Mother,—Arrived here pretty well except my poor back, which last night seemed almost ready to give out owing to our having so much travelling over very rough roads. Nevertheless, through mercy, we have been favored to get thus far without an accident of any kind. At noon we leave this place for Greenwood, and where we had a meeting last First-day afternoon, to visit four families. Then to-morrow we go thirty miles to Berwick to visit two families. Next day return to Catawissa and Roaring Creek, where are three families. And from thence expect to reach Maiden Creek on Seventh-day evening, should nothing unforeseen occur.

\* \* \* I sometimes think this may be the finishing work of thy poor, unworthy child; and that her pilgrim days may be near closing. However that may be, I desire in all things to be able to say, 'Thy will be done.' Full well I know myself to be an unprofitable servant; and mourn many times my unfaithfulness, &c. Yet can humbly acknowledge the goodness and mercy of my good Master during this arduous journey, in renewing my faith from time to time, and granting fresh supplies of strength from day to day; so that I dare not but praise Him for past mercies, and humbly beg for days to come.

Ah! my dear mother and sisters, you know

it is in fear and weakness and trembling, that every step is taken; and that every house we go into is a fresh trial, and requires a fresh anointing. I do most assuredly feel that I need the help and prayers of all who are interested in the spread of the gospel, and in the extension of the reign and government of the dear Redeemer. My fears are great; but I do know the work is not mine; and am helped to believe that He who promised to be with His poor disciples to the end of the world, has never failed to fulfil His promise to those who trusted in him. 'Fear not, worm Jacob,' was sweetly revived in my remembrance, for I will help thee. This comforts and consoles, and enables to make the appeal,

'My fears and doubts and cares,  
Are known, O Lord, to thee;  
Give me but strength to do Thy will,  
And that sufficeth me.'

My poor heart desires strength to *do* as well as *suffer* all that is required, however we may be accounted by the wise of this world! It does seem to me there never was any one so unqualified for such an awful mission; and yet I dare not doubt the coming to have been right, nor that my Heavenly Shepherd has been near at times. Oh! may He continue to be near and support to the end. I feel this moment that I cannot take one step without Him; and that it is truly in vain that Paul plants, or Apollos waters, except He, the great Husbandman, bless the labor, prosper the work, cause the seed to take deep root downward, and bless the springing thereof to the bearing fruit to His own praise.

And now, my dear mother and sisters, with brother T. and sister R., I do most affectionately desire to commend you to the safe keeping of the everlasting Shepherd. May He preserve you by His power through faith unto salvation, is the breathing of your sister in tribulation.

S. HILLMAN."

The language of our dear friend in the just recorded letter, viz: "You know it is in fear and weakness and trembling that every step is taken," &c., is very characteristic of the good old Pilgrim's Progress, rough and slow, but long-tried and sure way to the kingdom of heaven. "Work out your own salvation with fear and trembling," exhorts the apostle. And thereto take away all boasting or presuming, as though we were any thing, he subjoins, "For it is God (as ye are passive) that worketh in you both to will and to do of his own good pleasure." Again to the Corinthians, saith the same Christ-taught scholar: "I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." "Truly," as said that gifted seer, Isaac Penington on another occasion, "here is man very weak and contemptible (to the unanointed eye;) but God very glorious and powerful." The Lord's covenant was with Levi of life and of peace; and He gave it to him for the fear wherewith he feared Him and was afraid before His name. Is not this fear and trembling way, then, the true way to know His covenant to be with us of life and of peace, and grow in the mysterious life of a once crucified, but now risen and glorified Lord Jesus? Is not this the weakness of God that is stronger than men; and

the foolishness of God that is wiser than men? Is not this the state that the Saviour's grace and strength are specially promised and adapted to—the grace *sufficient* in every time of need, and the strength that is *made perfect* in weakness? Then in the humbling sense of this weakness and nothingness, this childlike fear and trembling state, let us deeply lay the foundation of that quickened, inner life which unknown to "the scribe," "the disputer of this world," "the wise and prudent," is revealed unto babes, being hid with Christ in God. And instead of looking for any change in the self-denying, flesh-abasing discipline of the cross unto the heavenly crown, look rather for that indispensable transformation and renewing *in ourselves* through submission to the all-powerful grace of the Lord Jesus, which reconciles the chastened and subdued heart to the one straight and narrow way that changeth not and leadeth to life. For can the way change when He who *is the way* is eternal, and whose command is, that we should follow His steps? How imperative, moreover to beware, lest the coveted change be only in our unhallowed imagination and effort, without the sanction of the Spirit of Truth—our alone guide into all truth.

(To be continued.)

#### Scientific Notes.

A new street pavement has been tried in San Francisco. It is called "hydro-carbolised brick," and is made of soft, porous bricks boiled in coal-tar, which, it is said, renders them tough and hard. A road-bed is made by levelling the sand and packing it with water. A layer of prepared brick is then laid flatwise, each brick being put in boiling tar as it is put down. This is overlaid by a second course of prepared bricks, put edgewise, each brick dipped as before. The interstices are filled with boiling tar, and the whole covered with a thin layer of screened gravel. The cost is about 37 cents per square foot.

An elaborate report has recently been made by the London City Surveyor on accidents to horses, in an attempt to settle the question as to what was the best pavement for carriage ways. He had notes taken of the number of horses falling on the asphalt, granite and wood-paved road-ways of the city. The following table indicates the average number of miles travelled by a horse before falling on each of these three kinds of pavement—both in dry and wet weather:

Asphalte, . . . . .	223 dry.	192 wet.
Granite, . . . . .	78 "	537 "
Wood, . . . . .	646 "	432 "

The advantages as to safety appear to be very decidedly in favor of wood.

A patent has recently been obtained in England for the preparation of "Savory Australian Meat." The meat is chopped fine, mingled with condiments, dried at a temperature of about 400° Fahr., and then canned in the usual way. The meat thus prepared is said to be excellent in every respect.

Richardson, the Geological Surveyor to the Dominion of Canada, reports in glowing terms of the mineral treasures of Vancouver's Island and the neighborhood. Iron, coal, copper, marble, &c., exist in large quantities. On Texada Island, the iron is in the shape of huge mountains, and of fine quality, while limestone and bituminous coal are found in abundance in the immediate vicinity.

A new biscuit, composed of one-third rye flour, one-third beef reduced to powder, and one-third pulverised sauerkraut, was used by the Russian troops in their recent expedition to Khiva. It is said to have been much resorted to by the soldiers, and to have preserved them in excellent health.

As an illustration of the mildness of the last winter in Great Britain, at a meeting of the Edinburgh Botanical Society, 138 species of flowers were laid on the table, which were sown in the Society's garden on the first day of the year. Thirty-five of these were spring-blooming plants, while the remainder were summer and autumn bloomers not yet dead or killed.

The planting of cinchona in India is, it is stated, proving to be a profitable speculation, partly from the intrinsic benefits conferred by the increased production of the valuable bark. At a recent sale as much as 5s. 9d. per pound was given for a lot of bark. The experiment cost altogether about £70,000, including the expenses of Markham's visits to Peru and India. The annual sales now realize a profit of between four and five thousand pounds, thus yielding a satisfactory interest on the expenditure.

The committee appointed by the Royal Agricultural Society on the potato-disease question, have recommended to the council of the Society, to offer three prizes of £100 each, for disease-proof potatoes. Competitors are to send in a given quantity of their tubers, which the committee will distribute to growers in various parts of the kingdom, and those potatoes which resist the disease the next year, will be tried for two years more. Prizes will also be offered for disease-proof potatoes raised from seed, to compete in 1879.

It is announced from Vienna, that a process for facilitating the fertilization of plants, has proved successful in the botanical gardens there. The process consists simply in touching the end of the pistil—that is, the stigma—in a flower, with a pencil dipped in honey; better, in honey having mixed in it some pollen of the plant to be operated on. A *Tibiscus mexicanus*, which had never yielded fruit, having undergone this treatment, produced quite a large quantity of good seeds. With several fruit trees the process also succeeded. After operating on certain branches only of trees which did not yield fruit, it was found that fruit formed on these, while the branches left in the natural state gave none. The effect, if real, may be explained by supposing that the honey retains the pollen grains on the stigma, and thus favors the formation of a pollen tube, which is indispensable to the fertilization.

Asbestos.—This material, prepared in a peculiar manner for steam-packing, is now most exclusively used for that purpose by the large steam companies in Liverpool. It is manufactured in Glasgow by the "Asbestos Packing Company," and is in great favor with several railway companies for cylinders. The raw material is imported from several of the Western States of America, and also from Italy, where it exists abundantly.

#### A CHEERFUL GIVER.

"Lay up for yourselves Treasures in Heaven."

Jesus loves the cheerful giver,  
And He surely will reward:  
Whosoever giveth freely,  
Only lendeth to the Lord.

*The Birth of an Iceberg.*—It would be impossible, with mere words alone, to convey any adequate idea of the action of this newborn child of the Arctic frosts. Think of a solid lump of ice, a third of a mile deep, and more than half a mile in lateral diameter, hurled, like a mere toy, away into the water, and set to rolling to and fro by the impetus of the act as if it were nature's merest foot-ball; now down one side, until the huge bulk was nearly capsized; then back again; then down the other side once more with the same unresisting force; and so on, up and down, and down and up, swashing to and fro for hours before it comes finally to rest. Picture this, and you will have an image of power not to be seen by the action of any other force upon the earth. The disturbance of the water was inconceivable fine. Waves of enormous magnitude were rolled up with great violence against the glacier, covering it with spray; billows came tearing down the fiord, their progress marked by the crackling and crumbling ice, which was everywhere in a state of the wildest agitation for the space of several miles. Over the smaller icebergs the water broke completely, as if a tempest was piling up the seas and heaving them fiercely against the shore. Then to add still further to the commotion thus occasioned, the great, wallowing iceberg, which was the cause of it all, was dropping fragments from its sides with each oscillation, the reports of the rupture reaching the ear above the general din and clamor.

Other bergs were set in motion by the waves, and these also dropped pieces from their sides; and at last, as if it were the grand finale of the piece—the clash of cymbals and the big bass drum of nature's grand orchestra—a monstrous berg near the middle of the fiord split in two; and, above the sound of breaking waters and falling ice, this last disruption filled the air with a peal that rang among the bergs and crags, and, echoing from hill to hill, died away only in the void beyond the mountain tops, while, to the noisy tune, the icebergs of the fiord danced their wild, ungainly dance upon the waters. It was many hours before this state of wild unrest was succeeded by the calm which had preceded the commencement of it; and when, at length, the iceberg that had been born came quietly to rest, and the other icebergs had ceased their dance upon the troubled sea, and the waves had ceased their lashing, it seemed to me that, in beholding this birth of an iceberg, I had beheld one of the most sublime exhibitions of the great forces of nature. It was, in truth, a convulsion.—*Dr. Hay's Land of Desolation.*

## THE FRIEND.

THIRD MONTH 14, 1874.

There is a certain kind of knowledge which is gained by experience alone; and the acquisition of that experience necessarily requires time and opportunity. Hence the common proverb, that "old heads are not to be looked for on young shoulders." The lesson this teaches or should teach is, that those who have passed over the "slippery paths" of youth, owe it as a duty, to make their experience available for guiding those who are still in those paths, so as to assist in guarding them from their many concealed dangers.

Children are soon sensible, and may be early taught there are two antagonistic principles in them; the one natural, prompting to self-indulgence and sin; the other spiritual, restraining from wrong-doing, and inciting to do that which is right. The former, affording or promising immediate gratification, but succeeded by discontent if not remorse; the latter, requiring the denial of self, but when obeyed, rewarding with lasting peace. The one speaks as with the wisdom of Solomon, "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes;" while the other, with a wisdom greater than Solomon's, utters the warning voice, "But know thou that for all these things, God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh; for childhood and youth are vanity." This implies the doctrine of rewards and punishment, necessarily, from the condition of things in this world, not limited to this life, but reaching forward to the life that is to come.

The religion of Christ represents not only love, light and saving mercy, but equally the crucifixion of the evil propensities, safe guidance through the thickly strewn dangers of existence, and support under afflictions of every kind. The right enjoyment of all these, is inseparably connected with obedience to the measure of Divine Grace which He has bestowed on all, in order to bring them salvation. It is, therefore, of vital importance that the minds of children should be early impressed with these truths, if those who have their training are sincerely concerned they shall secure the blessing of preservation from evil, and press towards the mark of christian perfection in this life, and the eternal reward of the righteous in the world to come.

The education of the young, if rightly conducted, must then rest on a solid foundation of religion and virtue. If it is desired that the after character, shall approximate to the model of the perfect man portrayed in the New Testament, there must be clearly recognized and rightly appreciated, this central governing power of the Grace of God, to mould the whole man to the pattern set, by its enlightening, restraining and transforming influence. The acquisition of knowledge alone, will by no means suffice, for it may be used in the cause of evil, as well as in that of good; and the strength it affords, unless controlled by this supernatural gift, adds, perhaps, as much to the enormity of crime, as, under that control, it contributes to the defense and promotion of virtue.

Were children taught these cardinal christian principles, not only by persuasive precept, but by the more impressive instruction of example, they would not be slow to understand and embrace them, and our seminaries would become not merely schools for obtaining knowledge, but the nurseries of piety. The powerful influence of habit would lend its aid in implanting and applying the principles and practices which make up the christian character; and so far from there being a disposition to shrink from acknowledging our self-denying religion, teachers and pupils would rejoice in its exhibition, from the heartfelt conviction that "The fear of the Lord is the beginning of wisdom, and to depart from evil a good understanding."

Thus while the intellect was being developed,

in the efforts to appropriate the knowledge embodied in the books of study, it would be kept healthy and in rightly directed growth, from the impulse received by obedience to the supernatural Source of christian morals, and the investigations and discoveries of science and philosophy, would be rectified and applied under the influence of that light which emanates from Him who was with God in the beginning, and without whom nothing "was made, that was made."

#### SUMMARY OF EVENTS.

**FOREIGN.**—A dispatch has been received at the War Office, London, from Sir Garnet Wolseley, dated the 7th ult., saying: "Coomassie has been captured and burned. The king has fled. The British troops commenced their return march unhindered." Another dispatch, dated the 9th ult., says: "Ashantee messengers have just arrived requesting a treaty of peace. I will remain with the native troops until the 13th or 14th, to allow time for negotiations." A transport has arrived at St. Vincent with the first detachment of troops of the Ashantee expedition returning to Europe.

Lord Northbrook, Viceroy and Governor General of India, telegraphs to the Indian Office that it is expected the government will be obliged to maintain three millions of people for three months. The expenditures on account of the famine to the end of the second month, are estimated at \$7,500,000.

The new British Parliament assembled on the 5th inst. The opening proceedings in the House of Lords were formal and uninteresting. In the House of Commons a Conservative member proposed that Brand, Speaker of the last House, be declared Speaker of the present House. After eulogistic speeches the motion was carried by an unanimous vote.

Gladstone was most warmly received by the Liberal members when he entered the hall and took a seat on the first opposition bench. The impression that Gladstone has declined the active leadership of the opposition during the coming session is confirmed. The Marquis of Hartington is mentioned as his probable successor.

The search of the cellars of Parliament buildings, which has been customary since the gunpowder plot, was made before the assembling of the Lords and Commons.

It is remarkable that the Lord-Mayor of London, the Lord-Mayor of Dublin, and the Lord-Provost of Edinburgh, have all three been returned to serve in the new Parliament.

Proceedings are about to be instituted against several prominent persons on the charge of entering into a conspiracy to get possession of the Tichborne estate. Charles Orton has made a confession, which is published in the Globe, that the claimant is his own brother.

London, 3rd mo. 9th.—Consols 92. U. S. 5 per cents, 103½.

Liverpool.—Uplands cotton, 7½d.; Orleans, 8½d. Red western spring wheat, 11s. 4d. a 12s. per 100 lbs.

The reported capture of Bilbao by the Carlist forces was premature. At the latest dates it still held out, and the government was making great efforts for its relief. Marshal Serrano had arrived in the vicinity of the besieged city. The total number of Republican troops operating against the Carlists in the north of Spain, is stated to be 65,000. Bilbao is subjected to a constant bombardment from the Carlist batteries.

A Madrid dispatch says: The aggressive movements of the Carlists has served to arouse a feeling on the part of the people to aid the government by all the means in their power to crush the insurrection. Telegrams have been received from provincial authorities offering moral and material support.

The German Federal Council has ordered to be distributed to the States of the Empire, a further installment of 42,000,000 dollars of the French indemnity.

A Berlin dispatch says: In the Reichstag the motion under discussion to deprive the Governor of Alsace of power to declare a state of siege, Bismarck made a strong speech against the motion. He declared that he never expected that Alsace would greet our institutions with applause. Alsace shared the responsibility of the war. The motion was rejected by a vote of 138 to 76.

At Niederplanitz, near Zwickau, in Saxony, a vast bed of coal has been burning for over three hundred years. The ground above this subterranean bed of fire has become thoroughly warmed by this time, and an ingenious gardener has utilized it by planting upon it

a large nursery garden. Here he raises tropical plants of all kinds, with exotic fruits, which flourish with a vigor and luxuriance in the open air that the best forcing-house could not ensure.

A Paris dispatch of the 6th says: An order has been issued by the Minister of the Interior, prohibiting the sale of photographs of Count de Chambord.

In the Assembly, to-day, M. Christophle, Radical, asked why the government tolerated the *Figaro* newspaper, which advised President MacMahon to execute a *coup d'etat*, and treated with so much rigor the *Dix Neuvieme Siecle* for its remarks in regard to the President of the Assembly.

The Duke de Broglie replied that the *Figaro* supported the conservative policy, and had promptly disavowed the objectionable article. In the vote which followed, the Assembly supported the government by a vote of 388 to 311.

The French Academy's postponement in the contemplated reception to Emile Olivier is because he persists in retaining in his inaugural address a eulogy of Emperor Louis Napoleon.

A Berlin dispatch of the 9th says: The arrest of the Bishop of Treves last week caused much excitement among the Catholic population. It was followed to-day by the forcible closing of the Seminary attached to the Bishop's See, in accordance with the decrees of the courts and orders of the government.

Dispatches from General Wolseley were received in London on the 9th, in which he says: No means were left untried to effect a peaceful solution of the campaign. The kings palace was not touched till the last hour, and the troops left Coomassie without one article of plunder. The streams and marshes were swollen by rain, impeding the homeward movement of the troops. Of 34 officers sent out from England, four were killed, seven wounded, and three died of fever.

**UNITED STATES.**—*Miscellaneous.*—The Temperance agitation which commenced recently in the western States continues, and in some places has caused many of the drinking houses to be closed.

In Philadelphia, New York and other cities, where intemperance is a great curse, the public attention has been in measure turned to the need of remedies for the evil. In Philadelphia the law of 1855 prohibiting the sale of all intoxicating drinks on the first day of the week, has for a long time been totally disregarded, the taverns, liquor saloons, &c., being open as usual, and the sales on that day being larger than any other. The number of places where such drinks are sold is very large, amounting, it is stated, to nearly one for every hundred inhabitants of the city. In consequence of earnest representations made to the Mayor, he issued a proclamation on the 7th inst., inviting the citizens to co-operate with the authorities in enforcing the law, and announcing that orders had been issued to the police force to aid in bringing violators of its provisions to justice. On the 8th inst. there was a general observance of the law, there being no outward indications that many of the saloon-keepers were violating it as heretofore.

In New York city last week there were 488 interments.

In Philadelphia last week there were 311 interments, including 53 deaths of consumption and 27 inflammation of the lungs.

According to the report of the chief engineer of the Philadelphia water works, there was a daily average of 38,967,667 gallons pumped at all the works throughout the year 1873. The Fairmount works furnished daily 24,077,029 gallons. The engineer thinks that measures should be taken immediately for a further enlargement of the water supply.

The bill which passed the House of Representatives in relation to the Centennial celebration at Philadelphia, met with much opposition in the U. S. Senate. An amendment instructing the committee on appropriations to report an appropriation not exceeding \$3,000,000 towards defraying the expenses of the Exhibition, was rejected by a decided vote. As amended and referred the bill simply reads: "Be it enacted, &c., That the President be requested to extend a respectful and cordial invitation to the Governors of each one of the United States to be represented and take part in the National Exhibition, to be held in Philadelphia under the auspices of the United States, in the year, 1876." All references to an International Exposition are omitted, and no aid financially is to be expected from the government.

During the last six months 259 illicit distilleries have been suppressed, more than half of which were found in North Carolina and Tennessee.

Millard Fillmore, ex-President of the United States, died in Buffalo, N. Y., on the 8th inst., aged 74 years.

Travel on the Central Pacific Railroad has been temporarily suspended by a heavy fall of snow. On the 9th inst. the snow in Summit Valley lay twenty five feet deep on a level. All the freight trains caught in the snow were of necessity abandoned.

**The Markets, &c.**—The following were the quotations on the 9th inst. *New York.*—American gold, 111 U. S. sixes, 1881, 119 a 119½; ditto, 5-20, 1867, 118½ 119; ditto, 10-40, 5 per cents, 113. Superfine flour \$5.75 a \$6; State extra, \$6.35 a \$6.55; finer brand \$7 a \$10.75. No. 1 Chicago spring wheat, \$1.58; No. 2 do., \$1.53; red western, \$1.65; amber Penna., \$1.74 white Michigan, \$1.80. Oats, 63 a 66 cts. Western mixed corn, 85 a 88 cts. for new, 88 a 89 cts. for old yellow 88 a 89 cts. *Philadelphia.*—Uplands and No. Orleans cotton, 16 a 17 cts. Carolina rice, 8 a 8½ cts. Superfine flour, \$5 a \$5.50; extras, \$6 a \$6.50; fine brands, \$7 a \$10.25. Red wheat, \$1.60 a \$1.65; amber, \$1.70 a \$1.73; white, \$1.78 a \$1.85. Rye, 92 94 cts. Yellow corn, 79 a 81 cts. Oats, 58 a 61 cts. Lard, 9½ a 9½ cts. About 2500 beef cattle sold at the Avenue Drive-yard, extra at 7½ a 7½ cts. per lb. gross fair to good, 6 a 7 cts., and common, 4½ a 5½ cts. Sheep sold at 5½ a 7½ cts. per lb. gross, and hogs at \$8.25 \$8.37 per 100 lb. net for corn fed. *Baltimore.*—Choi white wheat, \$1.80; Penna. red, \$1.67 a \$1.72; Oh and Indiana, \$1.56; spring, \$1.45 a \$1.55. Western mixed corn, 81 a 83 cts.; yellow, 78 a 80 cts. Oats, 59 cts. *Chicago.*—Spring extra flour, \$5.50 a \$5.7 No. 1 spring wheat, \$1.24; No. 2 do., \$1.21½; No. do., \$1.16. No. 2 mixed corn, 63 cts. No. 2 oats, 49 cts. Rye, 86 cts. Spring barley, \$1.38 a \$1.52. *Louis.*—No. 2 winter red wheat, \$1.60; No. 3 red fall \$1.48; No. 2 spring, \$1.23. Corn, 60 a 61 cts. No. oats, 47 cts. No. 2 spring barley, \$1.75.

#### TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association of Friends, will be held in the Committee-room of Arc Street Meeting-house, on Fourth-day, the 25th instant at 8 o'clock, P. M. Friends are cordially invited to be present.

EDWARD MARIS, Clerk.

Third month, 1874.

#### FRIENDS' SELECT SCHOOLS.

A teacher is wanted for the Girls' School on Seventh street, to enter upon her duties in the Ninth mo. next. Application may be made to

Charles Ellis, 1734 Chestnut street,  
Maria B. Taylor, 631 North Seventh street.

#### ANNUAL MEETING OF THE CONTRIBUTORS TO THE ASYLUM.

A Stated Annual Meeting of the "Contributors to the Asylum for the Relief of Persons Deprived of the use of their Reason," will be held on Fourth-day, the 18th of Third month, 1874, at 3 o'clock, P. M., at Arc Street Meeting-house, Philadelphia.

WILLIAM BETTLE, Clerk.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Philad.

**FRIENDS' ASYLUM FOR THE INSANE.**  
Near Frankford, (Twenty-third Ward,) Philadelphia  
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, in Scipio, Cayuga Co., New York, 2d mo. 10th 1874, aged 54 years, ANN H. COOK, wife of Nathl. Cook, a beloved and consistent member of the religious Society of Friends. Her relatives and friends have the comforting evidence and belief that her end was peaceful, in Camden, N. J., on the 24th of Second month 1874, REBECCA LEWIS, in the ninety-second year of her age, a member of the late Southern District Monthly Meeting of Friends of Philadelphia.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



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For "The Friend."

John Heald.

(Continued from page 235.)

1st mo. 6th, 1819. Went to Batavia. In this place our conductor and three others were imprisoned ten days in last month on a military account, in cold weather, where they suffered more than confinement.

7th. Attended Batavia Meeting; most of them were of other societies, and not much acquainted with silent waiting. I sat a considerable time, and then said: I find it necessary for me to avoid speaking in this way in my own will, and also that my own will does not hinder me when I ought to speak; and took occasion to show that we should learn to know our duty, and to yield obedience to Divine requiring. I put forth my own sheep, said the Good Shepherd, and go before them, and my sheep hear my voice, but the voice of a stranger they will not follow. I went on to show, that if we are His disciples, a disciple is a scholar, and if we are His scholars, then we should learn of Him; learn obedience to Him. Ye are my friends, if ye do whatsoever He command you. If ye love me, keep my commandments.

After dining at Isaac Shotwell's, in the evening, most of the heads of the families of this meeting being present, a good opportunity took place. I repeated the before-said sentence, and told them, I thought much depended on them, in regard to the welfare and prosperity of their meeting. I felt ability to encourage to faithfulness. Much tenderness appeared, and I felt thankfulness for the favor."

After visiting several other meetings in Western New York, J. Heald says: "15th. We attended a meeting in a dwelling-house, near the home of Caleb Macomber, who resided about sixteen miles from Rochester]. It was to me a dull, heavy, exercising time. I said, To our own Master we must stand or fall, and went on to show our accountability to our Master; that it was better for us to be severe and censorious with ourselves than others; that it would tend more to our true interest, and love would be more our feeling, if we were more disposed to forgive injuries. Who art thou that accusest another's servant to his master? Friends, we profess to believe in a

principle of light and truth and grace, which condemns us in ourselves for wrong doing, and in doing right we feel no condemnation; but profession is one thing, and possession is another. Each [should be] intent on attending to his own business, and more exact with himself than others, knowing that to our own Master we must either stand or fall. If in preaching, we are condemned for it in ourselves, or in withholding we are condemned, to our own Master we are accountable, and must every one receive our own reward for our own work. William Hubbard, I afterwards understood, was at this meeting, he who wrote what he called the errors of the Quakers.

21st. The day after Farmington Quarterly Meeting, was a great meeting for worship, and I thought eminently favored, and in a distinguished manner overshadowed with Heavenly regard. In the forepart my feelings were much tried, but in the latter part, and while dear Phebe Field was bearing testimony, I sat and comfortably partook of the repast, as she with demonstrative clearness and good language, held out the invitation to join in to help support the glorious cause, dignified with the crown of immortality. O! how precious was the season. Near the close I felt it to be my duty to add a little in confirmation, and to bind or rivet the testimony. She then entered into supplication, and thus sweetly ended this favored meeting.

28th. At Scipio Monthly Meeting, in which I delivered a testimony, expressing a fear I felt, that some were in danger of falling into disgrace, and piercing themselves through with many sorrows, and bringing reproach on the precious cause; and that the deviation began in a secret indulgence in wrong practices. O! the effects of wrong indulgence. We lodged at Joseph Tallcot's.

29th. Attended North Scipio Meeting, held at Charles Gifford's. I soon felt my mind turned to a remembrance of Pharaoh's butler. I stood up and said, 'I this day remember my faults;' and referred to Joseph who was sold into Egypt; and in tracing the account several instructive statements presented,—as his obedience when sent, the effect of resentment in his brethren, and his faithfulness in resisting temptation after he was sold into servitude. When we remember our faults, they afford us no real satisfaction, but contrariwise a certain secret dissatisfaction. I had a lengthy labor, but got through in a way to increase the attention of some who needed to be stirred up. There is an expectation in the reprovor, that such as are reprovor are capable of amending; that they are worthy of notice, and not abandoned. I believe it is a wrong idea in some who take offence at rebuke, as if what was aimed at was degrading them and making their character odious. This seems to me to be taking the dark and unfavorable side to view. If they would consider it as a mark of attention and regard, and lend an ear to hear,

if the reprovor be a wise one, what a benefit would be gained; for the reproofs of instruction are the way to life. I was favored to bring divers important views before the people, and the minds of many were brought to a solemn quiet.

2nd mo. 2nd. Went to Hector. My companion had eaten nothing after meeting at Salmon Creek [the day before] until he left me and went back to see a friend. I doubted the propriety of his going back, but he was resolute to go as well as not to eat, which caused unpleasant sensations to those we were among; and I have had some sensations not pleasant, since parting with him, as well as before, when thinking he refused to take advice, but would take his own way.

3rd. A considerable meeting assembled. I felt destitute, my companion away, and trying sensations occurred; but I endeavored to be quiet, and in a while I felt a renewal of strength to bear testimony to the all-sufficiency of grace and Truth. My mind was enabled to rise above the discouragements and depressions, and I acknowledged the favor with thankfulness. The minds of the people seemed to be settled and solemnized, and a feeling of tenderness was, I believed, witnessed.

7th. Went to Sempronius and attended their meeting, being First-day. The house was not large enough, and but few were Friends. After some time I found my way to engage in testimony, and I entered on it with fear, and earnest desire for preservation; but I was favored in it to my humble admiration, and many felt the weight. It was a time of remembering favors; for I showed how some endured great trials that we are exempt from, to have a conscience void of offence toward God; and compared their privations with our favored privileges and enjoyments. How easy we are while thus favored, as if our own peace was of less importance to us than theirs to them. O! how I am filled with love to the people, but O! how kind the Heavenly Father is to supply this love.

8th. Having Job Kenyon for a conductor, we rode to De Ruyter to Benjamin Mitchell's. 9th. I have walked the floor in silent and pensive thinking on the present situation I am in, waiting a day for the people to tell one another that we are come and want to see them, and thinking too how poor a creature I am, and how weak an instrument, and whether I might not have saved a little time by pressing on; and in the present case, by having a meeting to-day. O! the working of the mind, and especially when deeply trying exercise is drawing on renewedly to labor through. How shall expression bring to view the ideas that now and many other times press upon my mind. O Lord, thou knowest my heart, thou knowest I desire to serve thee, thou knowest how weak my capacity is, and how limited, how small, my abilities are to be engaged in so great a work. Thou hast

seen meet to try and humble me too, and now be pleased to be with me through the deeps, if through the deeps be the way for me to go. Remember in gracious kindness, if it please thee, my beloved wife, whom thou knowest that I love, and soothe her sad forebodings, and comfort her with the incomes of thy kindness and love. And O be pleased to bear up her mind and save it from sinking in discouragement. Be pleased graciously to watch over my dear children for good. Ah thou knowest how often the secret breathing prayer of my heart has been to thee for them. But in order to be given up to follow thee, I have left these dear objects of my love, and thou knowest the feeling of my tried mind on their account."

Of the meeting held at De Ruyter the following day, J. Heald remarks, that he thought it an instructive opportunity.

(To be continued.)

### Animal Character.

(Continued from page 236.)

#### THE CAT.

One evening before dinner-time the present writer had occasion to go into a dining-room where the cloth was already laid, the glasses all in their places on the sideboard and table, and the lamp and candles lighted. A cat, which was a favorite in the house, finding the door ajar, entered softly after me, and began to make a little exploration after his manner. I have a fancy for watching animals when they think they are not observed, so I affected to be entirely absorbed in the occupation which detained me there, but took note of the cat's proceedings without in any way interrupting them. The first thing he did was to jump upon a chair, and thence upon the sideboard. There was a good deal of glass and plate upon that piece of furniture, but nothing as yet which, in the cat's opinion, was worth purloining: so he brought all his paws together on the very edge of the board, the two forepaws in the middle, the others on both sides, and sat balancing himself in that attitude for a minute or two, whilst he contemplated the long glittering vista of the table. As yet there was not an atom of anything eatable upon it, but the cat probably thought he might as well ascertain whether this were so or not by a closer inspection, for with a single spring he cleared the abyss and alighted noiselessly on the table-cloth. He walked all over it and left no trace; he passed amongst the slender glasses, fragile-stemmed, like air-bubbles cut in half and balanced on spears of ice; yet he disturbed nothing, broke nothing, anywhere. When his inspection was over he slipped out of sight, having been perfectly inaudible from the beginning, so that a blind person could only have suspected his visit by that mysterious sense which makes the blind aware of the presence of another creature.

This little scene reveals one remarkable characteristic of the feline nature, the innate and exquisite refinement of its behavior. It would be infinitely difficult, probably even impossible, to communicate a delicacy of this kind to any animal by teaching. The cat is a creature of the most refined and subtle perceptions naturally. Why should she tread so carefully? It is not from fear of offending her master and incurring punishment, but because to do so is in conformity with her own ideal of behavior; exactly as a lady would feel vexed with herself if she broke anything in her own drawing-room, though no one

would blame her *maladresse* and she would never feel the loss.

The contrast in this respect between cats and other animals is very striking. I will not wrong the noble canine nature so far as to say that it has no delicacy, but its delicacy is not of this kind, not in actual touch, as the cat's is. The motions of the cat, being always governed by the most refined sense of touch in the animal world, are typical in quite a perfect way of what we call tact in the human world. And as a man who has tact exercises it on all occasions for his own satisfaction, even when there is no positive need for it, so a cat will walk daintily and observantly everywhere, whether amongst the glasses on a dinner-table or the rubbish in a farm-yard.

The quality of extreme caution, which makes the cat avoid obstacles that a dog would dash through without a thought, makes her at the same time somewhat reserved and suspicious in all the relations of her life. If a cat has been allowed to run half-wild this suspicion can never be overcome. There was a numerous population of cats in this half-wild state for some years in the garrets of my house. Some of these were exceedingly fine, handsome animals, and I very much wished to get them into the rooms we inhabited, and so domesticate them; but all my blandishments were useless. The nearest approach to success was in the case of a superb white-and-black animal, who, at last, would come to me occasionally, and permit me to caress his head, because I scratched him behind the ears. Encouraged by this measure of confidence, I went so far on one occasion as to lift him a few inches from the ground: on which he behaved himself very much like a wild cat just trapped in the woods, and for some days after it was impossible even to get near him. He never came down stairs in a regular way, but communicated with the outer world by means of roofs and trees, like the other untameable creatures in the garrets. On returning home after an absence I sought him vainly, and have never encountered him since.

All who have written upon cats are unanimous in the opinion that their caressing ways bear reference simply to themselves. My cat loves the dog and horse exactly with the tender sentiment we have for foot-warmers and railway rugs during a journey in the depth of winter, nor have I ever been able to detect any worthier feeling towards his master. Ladies are often fond of cats, and pleasantly encourage the illusion that they are affectionate; it is said too that very intellectual men have often a liking for the same animal. In both these cases the attachment seems to be due more to certain other qualities of the cat than to any strength of sentiment on his part. Of all animals that we can have in a room with us, the cat is the least disturbing. Dogs bring so much dirt into houses that many ladies have a positive horror of them; squirrels leap about in a manner highly dangerous to the ornaments of a drawing-room; whilst monkeys are so incorrigibly mischievous that it is impossible to tolerate them, notwithstanding the nearness of the relationship. But you may have a cat in the room with you without anxiety about anything except eatables. He will rob a dish if he can get at it, but he will not, except by the rarest accident, displace a sheet of paper or upset an inkstand. The presence of a cat is positively soothing to a student, as the pre-

sence of a quiet nurse is soothing to the irritability of an invalid. It is agreeable to feel that you are not absolutely alone, and it seems to you, as you work, as if the cat took care that all her movements should be noiseless purely out of consideration for your comfort. Then, if you have time to caress her, you know that there will be purring responses and why inquire too closely into the sincerity of her gratitude?

All other animals are stiff in comparison with the felines, all other animals have distinctly bodies supported by legs, reminding one of the primitive toy-maker's conception of a quadruped, a cylinder on four sticks, with a neck and head at one end and a tail at the other. But the cat no more recalls this rude anatomy than does a serpent. From the tip of his whiskers to the extremities of tail and claws he is so much living india-rubber. One never thinks of muscles and bones whilst looking at him, but only of the reserved electric life that lies waiting under the softness of the fur. What bursts of energy the creature is capable of! I once shut up a half-wild cat in a room and he flew about like a frightened bird, or like leaves caught in a whirlwind. He dashed against the window-panes like sudden hail, ran up the walls like arrested water, and flung himself everywhere with such rapidity that he filled as much space and filled it almost as dangerously, as twenty flashing swords. And yet this incredibly wild energy is in the creature's quiet habit subdued with an exquisite moderation. The cat always uses precisely the necessary force other animals roughly employ what strength they happen to possess without reference to the small occasion. One day I watched a young cat playing with a daffodil. She sat on her hind-legs and patted the flower with her paws, first with one paw and then with the other, making the light yellow bell sway from side to side, yet not injuring a petal or a stamen. She took a delight, evidently, in the very delicacy of the exercise, whereas a dog or a horse has no enjoyment of delicacy in his own movements, but acts strongly when he is strong, without calculating whether the force used may not be in great part superfluous.

Cats have the advantage of being very highly connected, since the king of beasts is their blood-relation, and it is certain that a good deal of the interest we take in them is due to this august relationship. What the merlin or the sparrow-hawk is to the golden eagle, the cat is to the great felines of the tropics. The difference between a domestic cat and a tiger is scarcely wider than that which separates a miniature pet dog from bloodhound. It is becoming to the dignity of an African prince, like Theodore of Abyssinia, to have lions for his household pets. The true grandeur and majesty of a brave man are rarely seen in such visible supremacy as when he sits surrounded by these terrible creatures, he in his fearlessness, they in their awe; he in his defenceless weakness, they with that mighty strength which they dare not use against him. One of my friends, distinguished alike in literature and science, but not at all the sort of person, apparently, to command respect from brutes who cannot estimate intellectual greatness, had one day an interesting conversation with a lion-tamer which ended in a still more interesting experiment. The lion-tamer affirmed that ther-

as no secret in his profession, that *real* courage alone was necessary, and that any one who had the genuine gift of courage could safely enter the cage along with him. "For example, you yourself, sir," added the lion-tamer, "if you have the sort of courage I mean, may go into the cage with me whenever you like." On this my friend, who has fine intellectual coolness and unbounded scientific curiosity, willingly accepted the offer, and paid a visit to their majesties the lions in the privacy of their own apartment. They received him with the politeness due to a brave man, and after an agreeable interview of several minutes he backed out of the royal presence with the gratified feelings of a gentleman who has just been presented at court.

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 229.)

To her Mother and Sisters.

"Baltimore, 10th mo. 1835.

Dear mother and Sisters,—We arrived here without accident about half past three P. M. though at French Town just as the cars stopped, having reached their destination, the wheel of the one next to ours came off. Had it been going on rapidly as usual, it is likely would have been attended with much danger. Thus we were cared for.

Attended this morning the first sitting of the Yearly Meeting of Ministers and Elders. The little company of Friends met, came together, I believe, under an humbling sense of their stripped and peeled condition; and like the multitude that was fed by the blessed Redeemer with very small provision, they were ministered unto by His command, I trust, whose comforting presence seemed, on taking our seats, to be with us, mercifully sustaining his poor, little, humble, trembling disciples, and fulfilling to them His ever gracious promise: 'Lo! I am with you always, even to the end of the world.' My heart felt much, but without relief.

Truly there are few of the trees of the Lord's forest left here, so that a little child may write them. Yet if there be but a 'few berries on the top of some of the outmost boughs,' that same blessed, heavenly Shepherd spoke, through the mouth of His prophet said, 'A vineyard of red wine; I the Lord do keep it, I will water it every moment: lest any hurt it, I will keep it night and day,' is very near to bless it, yea, to strengthen the little that remains that it die not. May He bless and prosper His own work, saith my soul.

With dear love to you all, and to all encircling friends, your affectionate

SARAH HILLMAN."

To her Mother.

"Salem, 5th mo. 31st, 1837.

Dear Mother,—We\* arrived here, Clayton and Wistar's, last eve about half past seven; having attended Woodbury Monthly Meeting on our way down. It was very small, but I was glad to be at it. Not that there was an sounding, but a feeling of Divine mercy far to gather and strengthen still to trust in our ever-present Helper. Friends seemed passed and thankful for even such a poor visit. Anne Tatum at whose house we lodged, desired her love to you. She was truly sympathizing. We dined to-day at J. Whitall's.

\* S. H. had for companion in this visit, Mary W. Davis.

6th mo. 1st. This morning I feel sweetly refreshed under a belief that as I have not entered into this warfare on my own charges. He who knows the sacrifice, because Himself prepared it, will condescend to be with and keep me; be mouth and wisdom, tongue and utterance; and bring me back in peace.

Dear Clayton and Martha Wistar seem disposed to do all they can to further the work. We purpose dining after meeting at E. W. Miller's, and then proceed to Greenwich this evening. We may perhaps visit five families between here and there on our return.

It is truly no light matter to stand as an ambassadress for Christ: to be entrusted with any measure of a gift of the ministry or word of reconciliation; and while I desire mercy to be found faithful, I crave to be preserved from saying one word more than is required, in any shape or in any place. I cannot do less than believe that every step taken in simple faith, tends to strengthen in the christian race, and adds a little to the preparation and meteness to associate with the spirits of the redeemed in our Heavenly Father's kingdom.

Mayest thou, my dear mother, be sustained in my absence by the Great Shepherd and Bishop of souls; and that my very dear sisters may be increased in heavenly treasure, and preserved in quiet peace and in health, is the sincere desire of yours in the bonds of the gospel,

S. HILLMAN."

To her Mother.

"Salem, 6th mo. 4th, 1837.

Dear Mother, \* \* \* I think I can say to the praise of His grace, who never faileth those who trust in Him, that thus far my divine Lord and Master has been with me and strengthened me. There is here a precious little company, who are, I believe, 'preferring Jerusalem to their chief joy.' And under discouragements from the many weaknesses of flesh and spirit, are endeavoring to follow on to know Him, who hath loved them and so marvellously delivered them in days that are passed, when the blast of the terrible one beat as a storm against their wall, and when they found in Him a sanctuary. To these my heart is united in the bonds of the gospel.

We attended the meetings as anticipated in the last letter. Lodged at John Sheppard's; and had a very precious season in his family before parting. Then rode to Allowaystown, where we visited J. and W. F. Reese's families, and one or two others. We proceeded yesterday in the engagement allotted us here, in fearfulness and trembling; and after meeting to-day expect to visit two or three families; desiring to get through as soon as may be, without improperly making haste; but above all desire so to attend to the directions of our Almighty Helper as to return in peace, feeling the answer in our hearts of having done the little we could.

In C. and M. Wistar I find not only truly kind, but truly sympathizing friends and helpers. Martha mentioned in the Monthly Meeting her willingness to join in the work, such was her unity with it; and her dear husband, not less devoted, has given up himself to go and take us. Thus banded we travel on harmoniously together. Not, it is true, without descending into the deeps again and again, causing me to feel what I am, and what I am not. Through mercy strength for the day has been apportioned to the service; and I

think we might adopt the language of the poor woman who, when enquired of if she lacked any thing, at once responded, 'Nothing, Lord.' May our hearts praise Him; for truly, 'I was brought low and he helped me.'

At evening, after the service of the day is over, I have enjoyed a little the beauties of the country around me; a picture which my dear sisters would relish very much. The flowers are abundant; and my ears are engaged very early in the morning with the notes of the many birds, chanting as it were their songs of praise to their great Creator.

\* \* \* The day of sifting, and trial of the foundation upon which we have been building has come, and *is coming*; and none but those who are builded upon the Rock, the chief corner-stone elect and precious, can stand. Every man's work will be tried *as by fire*. May we each then be engaged to repair to this foundation. Let us be willing to come under the operation of the sword of the Spirit, which is all-powerful in dividing between the precious and the vile, and is a discernor of the thoughts and intents of the heart; that thus we may be prepared to 'discern between the righteous and the wicked; between him that serveth God, and him that serveth him not.' May the Lord in his mercy enable us to stand in this evil day, and having done all to stand. That when the awful, undeniable messenger comes, we may be found ready, having oil in our lamps, and they trimmed and burning.

With love, your affectionate, tribulated child and sister,

S. HILLMAN."

(To be continued.)

### Prepare for Spring.

It is a good rule, and applicable to all men, whatever may be their occupation or pursuit in life, to take a retrospective glance, at each closing year, in order to avoid in the future, if it be possible, errors of judgment and defects in practice. Let us carefully review the past year and detect, if we can, the origin of failures—for failures will occur—and also trace the causes of success. The farmer who is content to give the past the go-by, and makes no effort to profit by the experience it affords, will make slow progress in his art. He will always be behind-hand at seed-time and harvest; the season of active labor will find him impoverished; while his more thoughtful neighbor will get along without vexation or delay.

With the latter every necessary want has been anticipated; the opening spring finds his implements and machinery in order, the working stock well cared for and properly prepared for the toil which awaits them. There is usually a great deal of weather during February and March when out door work cannot be done, and all bad days can be spent to good advantage in the shop in finishing up some of the innumerable little jobs which in summer were deferred until winter. Repair and oil harness, and get any new that is wanted; see that the lines, traces, &c., are in good order. Form some idea of the number of teams to be worked, and have harness ready for all. Examine plows carefully, and replace any broken or weak parts, tighten the nuts well, and then give the plow a good painting. Nothing pays so well as to keep plows, harrows, reapers, wagons, and all implements which are exposed to the weather at times, well painted. One day's work at painting during each winter

will save many a dollar in the course of a few years.

If you need a new reaper, order it now and set it up, and see that it is all right and ready for work.

If any new tools are needed it will pay to buy early, as you generally get a better article, and then there will be no difficulty in getting a handsome discount. None but the very best tools should be used; they may cost more at first, but the saving of muscle, to say nothing about their durability and the difference in the work done, will soon pay for them. Oil the handles of all the small tools, such as hoes, forks, rakes, &c., with linseed oil; it will prevent the wood from shrinking, and the more they are used the smoother they will get. Just here let me say that if the mold-board of plows, and the parts of all other tools that need to be kept bright, are coated with linseed oil as soon as the season's work is over, they will be in good order when wanted for work again. Get the seeds to be used on the farm ready. Don't wait until planting and sowing time to make your selection; or, if the seeds are to be obtained from a distance order them at once.

Now is the time to get a supply of wood for the balance of the winter, and be sure to get enough to last all next summer and fall. Have it cut ready for use, and corded up so it will keep dry. You will find such a woodpile a great convenience in hot weather when you are busy with work. Make gates for every place on the farm where they are needed, and don't have any tumbledown affairs, but make good gates and hang them all, so they may be opened easily. Repair all the old fences, and make new ones if needed. There is a great deal of straw and other things wasted which would make good manure, and our land can never be made too rich. Have you an orchard containing good varieties of fruit, from the earliest to the latest? If not, don't let another season pass without planting a good selection of apricots, cherries, peaches, plums, quinces, pears, and, best of all, have a number of different varieties of apples, so you will never be without them. Of course, every body plants grapes, raspberries and strawberries. They require so little attention, if rightly managed, and reward us so well for the labor bestowed on them, that no one should be without them.

The different things that should be attended to are not too numerous to mention. It is a good plan to have a pencil and paper in your pocket, and whenever you think of anything you want write it down at once. This will assist you very much in getting the little things about the place attended to in good time. Your memoranda will be good to refer to in bad weather, and will remind you of work in the shop. There is nothing helps a farmer along with his work so well as to have everything ready, so that when planting time comes he has nothing to do but plant and take care of his crops. Everything seems to work so nicely; there is no vexation or hurry about the work; all is done at the right time; the crops grow better and there is a wonderful difference in the amount realized for the labor of the season. We all know that the farmer works hard for the money he gets; but if there were more management, and things were done at the right time and in the right way, our farmers would make a great deal more money and make it easier.—*Rural World.*

## IS THIS THE WAY?

Selected.

Ho! Christian pilgrim, ho! and tell,  
Is this the way to Zion's hill?  
I long to find the shining road,  
That leads to glory and to God,  
But fear my 'wildered feet do stray  
In sin's deceitful, devious way;  
O, if I'm lost, what shall I do?  
Then tell me, pilgrim, tell me true.

I love in Kedar's tents to dwell,  
I love the courts of pleasure well;  
But God's own fury drove me thence,  
I started but I knew not whence.  
'Twas on a dark and dreadful track,  
The burden still upon my back;  
No stop—no stay, for death was there,  
But onward, on, in black despair.

No certain way was in my range,  
But many, wild, divergent, strange;  
The thorns would pierce my bleeding feet,  
My strength be overcome with heat,  
Till weary, fainting, I did cry:  
"Save me, O Lord, or else I die!"  
'Twas then I heard one sweetly say,  
"Come unto me, I am the way."

Methought it was my Saviour's voice  
Bidding my weary wandering cease;  
A sweet repose—a holy calm  
Came o'er me like delicious balm.  
That is God's promised rest, I cried,  
I'll pitch my tent and here abide,  
On Pisgah's raptured mount will stand  
And gaze into the promised land.

I fondly dreamed my conflicts done,  
But ah! the race was to be won;  
And as toward the goal I hied,  
"Eternal good for me," I cried.  
I thought I never more should stray  
From out the peaceful, narrow way;  
But ah! I blush with shame to tell  
How oft I wandered—oft I fell.

'Tis true I sometimes catch a view  
Of Calvary's hill, and glory too;  
But dubious clouds will intervene—  
A veil still darkly hangs between,  
A dread unwraps me like a pall  
Lest I knew not the way at all—  
Lest I but idly, vainly dream,  
The victim of a fevered brain.

O Pilgrim, I am lone and chill,  
Is this the way to Zion's hill?  
Wilt thou not hold thy lamp on high,  
Till I the heavenly road descry?  
I fear lest I mistake the track,  
But cannot, dare not turn me back;  
Is this the way thou dost pursue?  
Say, Pilgrim, is it thus with you?

## THE TREE.

Selected.

I love thee when thy swelling buds appear,  
And one by one their tender leaves unfold,  
As if they knew that warmer suns were near,  
Nor longer sought to hide from winter's cold;  
And when with darker growth thy leaves are seen  
To veil from view the early robin's nest,  
I love to lie beneath thy waving screen,  
With limbs by summer's heat and toil oppressed;  
And when the autumn winds have stript thee bare,  
And round thee lies the smooth untrodden snow,  
When naught is thine that made thee once so fair,  
I love to watch thy shadowy form below,  
And through thy leafless arms to look above  
On stars that brighter beam when most we need their  
love.

For "The Friend."

## Farmers' Granges.

These associations have spread with wonderful rapidity over the land, and the number of their members is now very great. In the Western States, where they originated, their attention was at first especially turned to the question of cheap railroad freights, a question of great importance to those farmers who have to send their produce a long distance to mar-

ket. In the Eastern States, the principal advantage claimed for them, is that of supplying their members with machinery and other merchandize at a cheaper rate than it can be procured through the ordinary channels. I regard to a few articles, this is possible; but when we reflect that the margin of profit of most things that are bought and sold is not the average more than a moderate interest on the capital invested, and a fair compensation for the labor bestowed by the merchant; it is evident that the inflated hopes of the members of the Grange cannot be realized, in an large measure. Inevitable disappointments awaits them.

It is with regret that the writer has been informed that several of the members of the Society of Friends have joined these associations. However innocent their motives, yet it is inconsistent with their religious profession to become members of a secret organization, and they are in danger of finding themselves gradually led into things which they did not at first anticipate, and which will mar their usefulness in the church, and expose them to temptations, which it would be wise for them to avoid.

In a recent number of the *Herald of Truth*, a paper published by the Mennonites in Indiana, is an article on this subject, warning their members against joining themselves to these societies. The following extracts from it will show the reasons adduced therefor, and may well cause some of our own members to reflect seriously before taking such a step.

"The reason why our brethren should take no part with the Granges is simply 1. Because it is a secret organization, and that which good need not be hid, nor kept secret. 2. The promises or oaths required of them are inconsistent with the doctrines of Christ. See Mat. v. 33, 38. 3. In uniting with the organization we enter into a league with a promiscuous class of men, believers and unbelievers, men who swear, and drink, and whose lives are in no way governed by the principles of religion (We do not say that all men who join the Granges are bad men; but that there are enough men of this character among them, and one can doubt for a moment) and such a union with all kinds of irreligious men, is strictly forbidden, for the Christian must have no communion with the unfruitful works of darkness. 4. Now these organizations by exciting public opinion, holding excitable public meetings, lead step by step to actions, and means which are unbecoming to a non-resistant follower of Christ; they are led by men who use moral suasion as long as moral suasion will accomplish their purpose; but when this fails other means will be resorted to, and in this, a conscientious follower of Jesus will be led to bring reproach upon the name of Jesus and cause to be evil spoken of.

"These organizations as a matter of course are laboring to raise public sentiment against railroad companies and speculators, and who fully organized and established, the principal means will be political influence. Candidates for office must be members of Granges, and members of the society must vote for the chosen candidates, and in the legislative assemblies these must make their influence felt by adopting measures favorable to the objects of the associations. Thus the present Granges are only laying the foundation of a scheming political party, similar to several parties of like character which have existed in years

one by, in the country; and where is the umble follower of Jesus that can keep his conscience void of offence under the influence and in confidential union with such parties? "For these reasons we hold that our brethren should not unite with these organizations, and also because our Conferences have passed resolutions against them. Let us indeed be a light in the world, and not a stumbling-block in the church."

The following letter of Samuel Neale to wealthy and prominent Friend in Philadelphia, was written shortly after his return from religious visit to this country. The counsel which it conveys appears worthy of being revived at this day.

"Glanmire, the 7th of the 10th mo., 1773.

Beloved Friend:—My mind is often looking towards your land, with a grateful remembrance of its inhabitants, and hope that a couple will be raised up from amongst the multitudes resorting thither, that will repair to the ensign of the Lamb set up in Zion.

Our people have been much favored with the opening of Light; the Fountain of everlasting kindness has sent forth its streams immediately and instrumentally to enrich and build up; but it has been too little attended to: much pains and care have been dispensed by the Shepherd of Israel, to preserve and protect his visited; and if they will not have Him to rule over them, He will send his call and love another way, to gather out of the highway and hedges, to bring a people to the knowledge of Him and His beloved Son, that will stand in the gap, repair the breaches, and proclaim the day of the Lord. And though Israel will not be gathered, yet will He be glorious by the manifestation of his own strength and power in a people who are now no people. What a pity it is that those who have been made partakers of the Divine Light, and powers of the world to come, should lose the enjoyment, by adhering to visible glory, and things that will not profit in the Lord, but scatter from the Lord's inheritance in time and in eternity? I fear the inundation of temporal prosperity amongst the professors of the blessed Truth, will turn them from the pursuit of discipleship, vitiate their relish for Divine worship, and urge many to rest in the shell of barren profession: and though such may cut a figure among men, yet they are destitute of a foundation; when trial comes their works will be burnt up, and mourning, lamentation and woe will be their portion: but how beautiful will be the footsteps of those, who with good Joshua can say, 'let others do as they will, as for me and my house we will serve the Lord.' I believe, dear friend, thy desires often run in that channel, and though Heaven has blessed thee various ways in the enjoyment of temporal felicity, thou hast often felt the disappointment and trial attending the mortal state and the pilgrimage through time, [which are] perhaps permitted in the wisdom of Him that is unsearchable, to balance through the surges and tossings that are to be met with; to be as ballast in the midst of the great ocean, that the vessel may get safe to port. I have and do sympathize with thee, and thy beloved honorable partner, in what you have met with towards the evening of your day: which I conclude is best, because it is a dispensation permitted by Him who knows what is past,

present, and to come, and has often seen meet to try and prove those He loves, to keep them unto the end in faith, in greenness, in fidelity, in hospitality and good works, that they may lay hold on eternal life; and if thou would permit me to drop a hint, which I think I have seen in the opening of the door of light and intelligence, and which my love for thee and thine emboldens me to drop—which is, that abounding worldly riches has made many bankrupts, if I may use the term in religion; it has buoyed them up in an elevated state above the lowly seed, and they have floated in the spirit of the world like a ship without an anchor; and have been tossed as from one novelty to another which I compare to rocks, until they have been cast away as in the dead sea of formal worship and ease,—very little regardful of the inquiry approaching, what hast thou done with the talent? And if this does not always happen, in the immediate possessor, it frequently does in the successor, who steps into fulness and worldly glory, as at one step, by which they are raised as with a torrent from the little footing they had, and are swept into the great and devouring channel that leads to mystery Babylon, and there sup of the golden cup that stupefies and keeps in bondage. This, beloved friend, I have seen many instances of in many, very many, in our Society; and what has been, may be, and a word to the wise may suffice. I love thy children; I believe they will be tried with one of the greatest trials, worldly riches, and I ardently desire they may be blessed with wisdom and stability to stem the current that has carried so many by its rapid course into ease and forgetfulness of the Lord's doings for their progenitors. There is nothing more ornamental than the Truth, it is the strength, riches and wisdom of men, and as we live in it, we are led to feel the woes of others, to sympathize with the afflicted, alleviate their sorrows, strengthen the hands of those whom the Lord has anointed for His work and service, and be as a prop unto them in emergencies, when adversity hangs over them as a cloud;—then the virtuous rich man may arise as a strong man, as a bridegroom coming out of his chamber, shelter such, be as bread and clo hing to such, and build them up when almost broken down, or ready to fall. Some such may be said to be imprisoned, incapable of service, and the seed imprisoned in them. Visiting such and administering to them, is like visiting the sick, clothing the naked, feeding the hungry, giving drink to the thirsty, and feet to the lame; and may multiply the blessing in such a manner upon his house, that an increase a hundred fold may be added.

I would not throw out any hint that friendship does not authorize, and a Christian nearness dictate, but will just add, where much is given much is required; and earnestly desire, that peace and prosperity in every sense may attend thee and thine, and that you may be honorable as your predecessors in the church militant, and relinquish the world in the parting moment, with the rising prospect in the vision of faith that immortality and glory await you forever. \* \* \* \* \*

Thy affectionate and obliged friend,

SAMUEL NEALE."

To mourn without measure is folly, not to mourn at all insensibility.

#### Science in the Cottage.

Under the title of "Where there's a Will there's a Way; or Science in the Cottage," James Cash has furnished us with a most interesting account of the labors of several naturalists in humble life, not exactly unknown to fame, but known only in the inner ranks of science. Naturally of a retiring disposition, and precluded by their social position from taking their rightful status in the world of science, the lives of these men, and even their very names, are unknown to thousands who have profited by their labors. Nearly all of them workingmen in the true sense of the term, laboring hard for the support of their families, they are examples of what can be done by indomitable energy and perseverance. These naturalists had none of the leisure which easy circumstances affords, and which renders the pursuit of knowledge, comparatively so easy; they studied science while fighting in many cases a hard battle for life.

George Caley, one of the most zealous of the Lancashire botanists of the early part of the century, was the son of a Yorkshire horse-dealer who had settled near Manchester. He seems to have had a longer term of schooling than most of his contemporaries, but still at an early age was doing the drudgery of the farm. The quackery and ignorance of the local farriers did not escape his notice, being the business of his father, and an odd volume of farriery which he studied seems to have led to his botanical researches, which first commenced in his looking for the useful plants mentioned in the book. Having acquired a knowledge of the plants of his district—though not a systematic knowledge—he came into possession of Dr. Withering's "Botanical Arrangement," and set to work in the winter to master it. In this he succeeded, and becoming acquainted with some botanical companions, he explored every hill and plain within a day's walk of Manchester, till in process of time the district was exhausted. About this period of his life, having become acquainted with Linnaeus's "Genera Plantarum," and "Systema Vegetabilium," he conceived the idea of travelling to foreign countries, and took the bold step of writing to Sir Joseph Banks, the president of the Royal Society. After some time he received a reply offering him employment as a working gardener at Kew, which was not exactly what he desired, and although he accepted the post, his duties debarred him from cultivating his mind in his own way, and it was not long before the engagement came to an abrupt termination, after some rather intemperate remonstrances had been addressed by him to Sir Joseph Banks. Caley thought, in fact, that he did not require the training which Sir Joseph desired him to have, and he withdrew in disgust to his Lancashire hills. He, however, soon recovered his equanimity and wrote to his patron, who, in reply, suggested that the "gentlemen of Manchester" should make a subscription to maintain him whilst searching in the South Seas, offering himself to subscribe and use his best efforts to induce the Government to send him out. This proposition fell through, but a few months afterwards Caley was summoned to London by Sir Joseph, who had obtained permission to send him to New South Wales to collect specimens for his patron and seeds for the garden at Kew. How well Caley did his work

in that then unknown land is matter of history: he did far more than he was sent out to do, and his extensive collection of animals was purchased by the Linnean Society, and for a long time constituted the most splendid portion of their museum. After a few years residence in England, he was made superintendent of the Botanic Garden at St. Vincent, and retired on the breaking up of that establishment, having been altogether twenty-two years abroad.

Edward Hobson, the correspondent of Sir W. J. Hooker, W. Wilson, and Dr. Greville, was looked up to by the Lancashire botanists as their recognized head—an infallible authority to whom they referred their disputes. The intimate friend of Caley, he survived him but a few months, dying at the early age of forty-eight. Hobson's early life is shrouded in obscurity, save that he left school when about eleven years of age, and he was not known amongst the Lancashire botanists till he had acquired substantial knowledge of the subject, which was speedily recognized, for it was not long before John Dewhurst, growing feeble, resigned the presidency which he had held for a quarter of a century into his hands. Hobson turned his attention chiefly to cryptogamic botany, and became the trusted correspondent of Hooker and Taylor, the authors of the "Muscologia Britannica," by whom he is often named as an authority, and from whom he received material aid, in the shape of rare mosses not to be obtained in his neighborhood, when compiling his "Musci Britannici." A letter from Sir C. Lyell conveys to Hobson Dr. Hooker's admiration of his enthusiasm and acuteness, accompanied by a present of his own copy of the "Muscologia" which Sir Charles had borrowed, and a collection of Jungermannia and other cryptogamia from the New Forest. Hobson was a journeyman to a Mr. Eveleigh, himself a mineralogist and naturalist of local celebrity, and the nobleness of his nature is seen from the following anecdote of him told by an intimate friend. In 1829 Hobson had distinguished himself in arranging portions of the museum of the Manchester Society for the Promotion of Natural History, and it was unanimously resolved to offer him a permanent engagement in that institution with a salary of £100 a year. Well, although such a post was all that he could have wished for, he preferred to earn a somewhat precarious living with Mr. Eveleigh, because that gentleman had been very kind to him when prosperous, and now, when circumstances were altered, his services might be of importance to Mr. Eveleigh, and he could not think of leaving him.

John Horsefield, of Prestwich, though not so distinguished as his contemporaries Caley and Hobson, was, nevertheless, an accomplished botanist. Following the occupation of a weaver from morning till night, without books and without instructors, Horsefield's first idea of the uses of wild plants seems to have been derived from "Culpeper's Herbal;" and until his father joined a workingman's botanical society and brought home Lee's "Introduction to Botany," he had no idea of the science, and even that book was like so much Greek to him. He commenced by writing out the names of the twenty-four Linnean classes and pasting them on his loom-post. In this way he acquired by diligent study much solid information, and laid the foundation for the great knowledge he afterwards

possessed. For many years Horsefield was president of the Prestwich Society, and afterwards of the United Societies of the district. To his botanical attainments he added a considerable knowledge of astronomy, algebra, and mensuration. He died at an old age in 1854.

James Crowther, of Manchester, was born in a cellar, and, like Horsefield, became a weaver, beginning his working life at the age of nine. He joined the society of which Dewhurst was president, and assiduously devoted all his spare time to botanizing not without unpleasant adventures with gamekeepers, who naturally looked upon him with suspicion till on one occasion he was fortunately arrested. It seems when in search of aquatic plants he carried a jointed rod resembling a fishing-rod, save that it had a pair of hooks at the end, one of which had a sharp edge for cutting the stems of the plants beneath water. Once, when engaged in this quest at Tatton, two gamekeepers seized him and took him before Mr. Egerton, who, seeing the tackle was not adapted for fish poaching, and listening to Crother's tale, ordered him to be set at liberty with free permission to roam wherever he chose on the Tatton estate. Crowther found the means for following his pursuit by the sale of specimens, and by earning a shilling or two after working hours as a porter at the landing-stages, for he never allowed his family to suffer by a deduction from his wages. On one of these evenings, while looking out for a passenger who wanted a parcel carried, he met Sir J. E. Smith, who was in search of information for one of his botanical works. Sir James engaged Crowther to carry his luggage, and asked if he knew one of the neighboring gentry. "Yes," replied Crowther, "he's a bit in my way." "What way is that?"—a question the answer to which led to further inquiry, and Sir James found in Crowther the very man who could supply him with the information he required. Crowther, like most of the Lancashire botanists, died at an advanced age, but, unfortunately, during his latter years he had suffered great privations.

John Mellor, of Royton, who was regarded as the father of Lancashire botany, died in 1848, at the age of eighty-two. Like most of his contemporaries he was a hand-loom weaver, but made excursions far beyond his native district, having traversed the Highlands no fewer than six times, ascending all the principal mountains in search of plants, which he sold to Mr. Don, Dr. Hooker, and others, thus earning sufficient to supply his modest wants.

Richard Buxton, the author of the "Botanical Guide," was another of these worthies, who, at the age of sixteen, found himself "unable to read." To thoroughly feel this defect was speedily to remove it, and at the age of eighteen he entered the service of a man who appears to have been an herbalist, and whilst with him his attention was first turned to botany. He went on for years plodding along in his study of the science, till one day, whilst botanizing, he saw another person engaged in the same pursuit, who turned out to be no other than John Horsefield. An acquaintance thus commenced ended in his introduction to the botanical societies.

John Martin, of Tyldesley, was also a hand-loom weaver, and a constant correspondent of Sir W. Hooker, who calls him an "accurate botanist."

We have left ourselves but little room to speak of George Crozier, botanist, entomologist, and ornithologist; of Thomas Townley, a botanist, and the inseparable friend of Crozier, and of the lesser-known Lancashire botanists, but these are not less worthy of mention than their contemporaries.

Of Just and Wilson, Mr. Cash has much of interest to say, but they were not in humble life, and we pass on to Samuel Gibson, of Hebdon Bridge, botanist and ornithologist, a man intimate also with geology and mineralogy notwithstanding that he had to support a family of nine children by his labor as a whitesmith. His splendid collection of fossil shells from the lower coal measures, now the property of Owens College, is his best memorial. Gibson was a contributor to the *Phytologist* and other magazines; he never attended a day school for a single hour, and did not commence his studies till he had reached the age of twenty-five, and yet he could claim the respect and attention of such men as Professors Sedgwick and Phillips.

Mr. Cash's book closes with a brief notice of "Mathematicians in humble life," a race, we think, more numerous than even botanists and other lovers of nature, but whose abilities are hidden in greater obscurity. Butterworth, the prince of Lancashire geometers, was a fastidious weaver, earning in his best days miserable wages, and eking out an existence in old age by teaching a few children, whose pence added slightly to the relief allowed him by a society established in Manchester for the purpose of assisting poor scientific men.—*English Mechanic*.

#### Women's Indian Aid Association.

Hiram W. Jones, agent, writes acknowledging receipt of goods, as follows:

Quapaw Ind. Agency, Seneca, Mo.,  
3d mo. 10, 1874.

Early on the bright spring morning after the receipt of the goods, we repaired to the camp (about two hundred yards from the agency) accompanied by some of the Modoc "boys," carrying the goods for the women and children.

We had the chiefs to call up and seat upon the grass (for it is quite green), around us all the women and children, except three of the former who were sick. We told them by whose kindness we were enabled to make them the presents, and impressed upon them the desires of their friends that they should be good, and keep "good hearts." In reply to the question, if they would try to keep good hearts, they replied by a hearty "Aye," their customary assent.

We then presented to each woman and child their share. After this we distributed the shirts as far as they would go, to the men, but the seventeen sent did not go half round.

They (the Modocs) are giving as little trouble as could be expected; seem very anxious to adapt themselves to their new life. On First-day afternoon, we arranged a meeting between them and the Seneca chiefs. It was interesting, to see the attention with which the Modocs listened to the talk of their more civilized brethren. One point made by the Seneca chief "White-Tree," seemed particularly to impress them, and to meet their full approval. It was this: "That all men are brethren, and the Great Spirit loves all alike, and wishes them to live together in peace."

They seem fully to comprehend, that their method of living by the chase is now an impossibility, and that hereafter they must depend upon the fruits of their labor.

The two boxes of garden seeds sent from B. for the MODOES, act as a great stimulus to many Indians, and they are planting early as, radishes, onions, lettuce, &c. Many varieties of the smaller seeds are entirely exhausted. There is an increasing disposition on the part of most of our Indians to enlarge their farms. They are making considerable improvement, in the way of making and laying rails in the fence, and breaking fresh land. The health of this people is very good, considering their exposed condition.

HIRAM W. JONES.

If we are not to take thought what we shall say when we come before worldly needs, because it shall then be given us; and it is not we who speak, but the spirit of our heavenly Father, that speaketh in us; much can our ability be needed, or ought we to study to ourselves forms of speech in our approaches to the great Prince of princes, King of kings and Lord of lords. For if we consider his greatness, we ought not by Christ's command: or our relation to him as children, we need not: he will help us, he is our Father; but it is if he be so indeed. Thus, not only the mouth of the body, but of the soul is shut, till God opens it. The body ought never to go before the soul in prayer: his ear is open to all requests, and his Spirit strongly intercedes for those that offer them.—*No Cross no Crown.*

## THE FRIEND.

THIRD MONTH 21, 1874.

The improvement of education has certainly made much progress in this country within the last twenty years, and the occupation of a teacher has deservedly risen greatly in the estimation of the public. The elements now necessary to entitle to the character of a good instructor, are so much more numerous and sharply defined than formerly, that those who deservedly obtain that character, rank equally in reputation and social standing with any other professional adepts: but it is to be regretted on many accounts that such teachers are not more numerous among those who have adopted the profession.

In the advance which general school learning has achieved, and amid the high encomiums so commonly passed upon the advantages to be derived from popular education, there has been great remissness shown, in devising and adopting proper means for so applying the science of education, as to rightly and thoroughly train those who are, or who aim to be the educators of the present generation of children. Such means as would be adapted to discover by practical competition, who do not possess, the peculiar talents necessary for excelling in the highest of all arts; that of making use most efficiently of the proper methods and instruments for drawing out the latent powers of the mind, while cultivating the affections of the heart, and implanting the principles and practices of christian virtue.

How much depends upon the principles, the

talents and the acquirements of teachers, in forming the characters of those placed under their care and tuition! Their responsibility is great; for they are educating their keen-sighted disciples, not only when imparting literary or scientific knowledge, but by the very tones of the voice, and the impressive instruction of every day example. In applying the art of teaching, unless they possess discriminating minds, and are sufficiently on the watch to detect and comprehend the characteristic traits of their individual pupils, and to adapt their modes of instruction, so as to counteract hurtful propensities or habits, and to incite intellectual effort in those who may seem too dull and obtuse to acquire learning in the ordinary routine method of imparting it, they may finally dismiss some who have been long under their tuition, as ignorant blockheads; who had their mental peculiarities been properly analyzed, and a different mode of interesting them in the pursuit of knowledge adopted, might have made creditable scholars.

Mental power is not developed in the same way, and at the same age in all children; and the instances are numerous of persons distinguished in after life for their acuteness and learning, who were extremely dull and unpromising in childhood. It is stated of Isaac Barrow, who when he was appointed Master of Trinity College in England, was said to be one of the best scholars of that time and country, that in his early school days, he was obstinately opposed to make any effort to learn, persistently devoting himself to rude sports, and withal so quarrelsome and ill natured, that his father, despairing of his son's future worthiness, or usefulness, often said if any child was to be taken from him, he hoped it would be his son Isaac. But under the training and instruction of one who detected good abilities under his repulsive and discouraging exterior, and knew how to adapt the method of education so as to counteract the evil, and bring out the good, Isaac Barrow finally excelled in the acquisition of knowledge, and became the pride of his family and a benefactor of mankind.

Of the celebrated Adam Clark it is recorded, that it was with the greatest difficulty he learned the letters of the alphabet, and though kept at school and often harshly treated and upbraided for his stupidity, he was eight years old before he could spell words of three letters. But, providentially, when between eight and nine years of age, he was placed under a teacher, who had the ability and took pains to make himself acquainted with the mental capacity and disposition of his pupil; and by a judicious course of kindness and encouragement, he aroused his dormant energies, and initiated him fairly into a course of study and improvement which did not cease through life.

One of our own acquaintances, who for years before his death, was widely known for his profound mathematical knowledge, and power of abstruse calculation, was so dull a boy, that after being long at school, his teacher—the late Enoch Lewis—thought it not worth while for him to attempt to go beyond arithmetic, as it would prove only loss of time.

We have no idea that all dull boys or girls have the capacity to become proficient in learning, nor that it is always the fault or deficiency of the teacher when they leave school with little knowledge and stunted intellect.

It however can hardly escape the observation of those familiar with schools, that the criterion for judging of competency in a teacher requires to be more elevated; and that the art of teaching and the capacity to comprehend different phases of youthful character, and meet the requirements of manifest idiosyncrasies, is much wanting among the many who aspire to be the educators of children. Parents are often in fault respecting the time and opportunity allowed their children for obtaining school education; and sometimes for interfering with the course of study prescribed by the teacher, who knows the ability of the child, and what is the proper order for him or her to pursue, in the effort to master the usual branches of a scholastic course. The brains of some children do not develop equally with other parts of their physical system, so that the size of an adult may be obtained while the organ for perception and thought is still that of a child. A skilful teacher soon obtains a knowledge of any such peculiarity, and understands how much mental labor the pupil can properly undertake, and what result may be rightly expected from it. Others who have not had the opportunity, or have not made use of the opportunity to acquire this knowledge, may do great injustice to the teacher and pupil, by attributing the slow progress of the latter to want of capability, interest or care on the part of the former, and undertaking to regulate the studies in their own way.

In our ordinary intercourse and dealing with children, we are all too apt to forget, that to them life and the world are new; that every thing is almost equally unknown and unexamined, and that until the freshness of what is presented to the senses has become somewhat exhausted, there is nothing that naturally seems more necessary for happiness than freedom from restraint. Curiosity is a prominent feature in their intellectual unfolding, urging to give attention to every new object that presents; to seek enjoyment from it for a short time, but impeding long detention with the same subject of thought. Hence their ideas, however vivid, are disconnected, and it requires a considerable effort to enable them to adopt a system, however simple, or master a complication of even a few elements. It is only as renewed observation rectifies former conclusions, and experience gradually teaches the reality of order, and the necessity for rules, that consecutive reasoning, and the capacity to arrive at definite results thereby, are to be expected. First impressions, whether of natural objects or the themes of education, are generally the deepest; and therefore continuing longest, may prove, as they are correct or erroneous, the means of betraying into future error, or assisting to guide into truth. It is therefore of great importance, that in responding to the natural eagerness in children for discursive inquiry, care should be taken not to give a false or ambiguous reply, however small the matter may appear. It is far better they should remain in ignorance about it, than receive false impressions, or entertain the erroneous conceptions of others. In the one case they will know they are yet to learn the truth, in the other they may suppose they have already been sufficiently instructed in relation to it.

This is preeminently important as respects the truths of religion, and the principles and practices connected with it, inasmuch as the

happiness and value of life depend upon their right reception and application.

"For reason still, unless divinely taught,  
 What'er she learns, learns nothing as she ought,  
 The light of revelation only, shows  
 What human wisdom cannot but oppose;  
 That man, in nature's richest mantle clad,  
 And graced with all philosophy can add  
 Though fair without, and luminous within,  
 Is still the progeny and heir of sin.  
 And without this, whatever he discuss,  
 Whether the space between the stars and us;  
 Whether he measure earth, compute the sea,  
 Weigh sunbeams, carve a fly, or spit a flea,  
 The solemn trifler, with his boasted skill  
 Toils much, and is a trifler still."

#### SUMMARY OF EVENTS.

**FOREIGN.**—Gladstone has issued the customary note requesting the presence of his supporters on the reopening of Parliament. At the same time he has written to Earl Granville, saying: I desire my political friends to clearly understand that at my age I must reserve my entire freedom to divest myself of the responsibility of leadership at no distant time. The need of rest will prevent more than my occasional presence in the House during the present session.

The Times, in a leading article, says so long as Gladstone remains in the House of Commons, he is the only possible leader of the opposition. Every true Liberal will accept his leadership on his own terms.

The Daily News says Gladstone's name is a tower of strength. The whole body of Liberals regard him as their natural head. Any other person would only be the leader of a section.

The Times publishes a long statement signed Charles Orton, in which the writer confesses that he recognized the Tichborne claimant as his brother the last time he saw him, and his silence was bought with £5 paid monthly for a year and a promise of a thousand or two in addition at the conclusion of the trial.

The Daily News and Telegraph give the following as a correct account of the treaty of peace with Ashantee: The king agrees to pay to Great Britain a war indemnity of 50,000 ounces of gold; renounces all claim to Adansi, Assia, Denkera, Akam and Wassa; withdraws his forces from parts of the coast belonging to or under the protectorate of England; undertakes to maintain a good road from Coomassie to the Prah river, and to protect commerce; will prohibit human sacrifices, and promises perpetual peace with England. General Wolesley does not expect the entire indemnity will ever be paid, but regards the other stipulations of vastly greater importance, and more likely to be adhered to. A garrison will be kept at Prahsn.

The Duke of Edinburg and his bride, entered London on the 12th inst., in the midst of a blinding snow storm. The reception by the people was warm and enthusiastic, many thousands lined the streets and gave a hearty welcome in the midst of the storm. A stand at Charing Cross broke down, throwing some fifty persons to the ground. During the day four persons were killed and twenty-four injured in consequence of the pressure of the crowd.

A meeting in favor of Fenian amnesty was held in Hyde Park on the 15th inst., at which 20,000 persons were present. A petition for the pardon of the Fenian convicts will be presented to the Queen in person.

A letter of the Pope to the Roman Catholic bishops of Austria, exhorting them to combat the pending ecclesiastical bills in the legislature, has been published. The Pope says the measures proposed are calculated to place the church in ruinous servitude. The Pope has also written to the Emperor of Austria adjuring him to protect the church within his dominions.

A Madrid dispatch of the 15th says, Serrano with an army of 30,000 men and 90 guns, is now face to face with a Carlist force of 35,500; while another army of 5000 men is moving on the Carlist rear. Gen. Moriones has resigned in consequence of illness, and Marshal Serrano has assumed supreme command of the Spanish forces in the north. The Governor of Bilbao has informed Marshal Serrano that he has provisions sufficient to last until April, and he will continue vigorously the defence of that city.

In the Committee of the Assembly on the electoral law, a proposition has been made by the Right for the disfranchisement of the colonies of France. Laboulaye made an earnest remonstrance, warning the members that the British colonies in America had been alienated by the denial of the right of representation. The colonial deputies have unanimously demanded the right.

A Vienna dispatch says: The Emperor Francis Joseph has authorized his government to assume a strong attitude against the ultramontane opposition to the ecclesiastical laws.

A Constantinople dispatch says: There is great distress among the poor here, in consequence of a heavy snow storm. Private charitable organizations, in addition to the government, are actively at work to relieve those who are suffering.

Advices from Rio Janeiro report that the Bishop of Pernambuco has been sentenced to five years in jail for continued resistance to the laws.

A dispatch from Cape Coast Castle, of the 22d ult., says that all the British troops except the Highlanders, have re-embarked for home. General Wolseley was to embark on the 7th inst.

The total number of British troops killed and wounded in the invasion was 384.

The steamship Laconia while on the voyage from Alexandria, Egypt, for Algiers, having as passengers 278 pilgrims returning from Mecca, encountered violent gales. One large wave which struck the vessel washed from her deck 117 of the pilgrims, and all were drowned.

A great assemblage of French people took place at Chiselhurst, England, on the 16th, to celebrate the eighteenth anniversary of the birth of the son of the late Emperor Louis Napoleon. Over six thousand cards of admission were issued, and those to French persons only. The Duke of Padua addressed the Prince in the name of the Frenchmen present, congratulating him upon having attained his majority. The Prince made a speech in reply thanking his countrymen for the faithful remembrance of the late emperor. He thinks there is an irresistible current of public opinion in France in favor of a plebiscite, and declares himself ready to accept its verdict. Among the eminent persons present were the Duke de Grammont and Rouher and Ollivier, once members of the French Cabinet.

The steamer Queen Elizabeth has been wrecked off Tariffu. Estimated loss £535,000.

London, 3rd mo. 16th.—Consols 92½. Bank rate of discount 3½ per cent.

Liverpool.—Uplands cotton, 7 15-16d.

City of Mexico advices to the 10th inst. have been received. A fearful outrage had occurred at Jalisco. A fanatical priest having advocated the extermination of Protestants, a mob of his hearers gathered in the evening and proceeded to the residence of John Stevens, a minister sent out by the Boston Board of Foreign Missions. He was seized by the mob, killed, and his body chopped into pieces. They afterwards sacked the house and carried off every thing of value.

The government has sent a detachment of troops to the place, and orders have been issued for the arrest of all the priests in Ahualulco and the neighboring town of Teshitan. A mob in Sagua, acting under similar religious frenzy, attacked the small garrison of the town, burned the archives and pillaged the houses of the authorities.

The Governor of the district of Mexico has issued an order prohibiting cock-fighting as a practice unworthy of a civilized people.

**UNITED STATES.**—On the 11th inst. Charles Sumner, Senator from Massachusetts, died in Washington after a short and violent attack of angina-pectoris. He had reached the age of 63 years, having been born 1st mo. 6th, 1811. For many years he occupied a distinguished position as the earnest and able advocate of the equal rights of man.

There were 523 deaths in New York city last week. The revenues of the Pennsylvania Railroad, in 1873, from the main line between Philadelphia and Pittsburgh, were \$24,886,009, of which \$19,608,555 were charges on goods transported, \$5,008,201 passengers, mails and expresses, and the balance miscellaneous. The expenses were \$15,440,305, leaving net earnings of the year \$9,445,704. The gross earning show an increase of \$2,297,683 over the preceding year.

The interments in Philadelphia last week numbered 287, including 98 under two years. Of consumption 54, inflammation of the lungs 22, apoplexy 10.

The expenditures of the Paid Fire Department of Philadelphia during the year 1873, amounted to \$473,237. The estimated losses on property destroyed by fire aggregated \$993,480. The smallest loss was in the 3d month \$25,046, the largest in the 9th mo. \$182,512.

The snow blockade of the Central Pacific Railroad was for a few days removed and the trains ran regularly, when another heavy fall of snow occurred, burying the road to a great depth in portions of the route.

The gross earnings of the Union Pacific Railroad in 1873, were \$10,266,103, and operating expenses \$4,974,861, leaving net \$5,291,242.

*The Markets, &c.*—The following were the quotations

on the 16th inst. **New York.**—American gold, 119 U. S. sixes, 1881, 119½ a 119¾; ditto, 1862, 117; ditto 1868, 118½ a 119; 5 per cents, 113½ a 114½. Superfine flour, \$5.75 a \$6.15; State extra, 5.675; finer brand \$7 a \$10.75. No. 1 Chicago spring wheat, \$1.55; No. 2 do., \$1.51 a \$1.53; No. 3 do., \$1.46 a \$1.48; western, \$1.62; amber do., \$1.68; white Michiga \$1.81. No. 3 western barley, \$1.80. Oats, 61 a 65 cts. Western mixed corn, 86 a 90 cts.; yellow, 90 cts. southern yellow, 90 cts.; white, 91 a 95 cts. **Philad.**—Uplands and New Orleans cotton, 16 a 17 c Superfine flour, \$5.50 a \$5.75; extras, \$6 a \$6.50; fin brands, \$7 a \$10.25. Western red wheat, \$1.60 a \$1.64; amber, \$1.70 a \$1.75. Rye, 95 cts. Yellow corn, a 83 cts. Oats, 60 a 64 cts. Carolina rice, 8½ c Smoked hams, 12 a 14 cts. Lard, 9½ a 9¾ cts. Clov seed, 8 a 10 cts. About 2000 beef cattle were sold the Avenue Drove-yard, common at 4½ a 5½ cts. per lb gross; fair and extra, 6 a 7¾ cts.; a few choice brought 8 cts. Sheep sold at 5½ a 6½ cts. per lb. gross, for common, and 7 a 8 cts. for fair to choice. Hogs \$8.50 a 2½ per 100 lb. net. **Chicago.**—No. 1 spring wheat, \$1.25 No. 2 do., \$1.18½; No. 3 do., \$1.15½. No. 2 mix corn, 61½ cts. Oats, 43½ cts. No. 2 spring barley, \$1.0 Lard, \$8.90 per 100 lb. **Baltimore.**—Choice wh wheat, \$1.85; choice amber, \$1.80 a \$1.85; Penna. r \$1.75; western do., \$1.60 a \$1.65. Yellow corn, 80 82 cts. **St. Louis.**—No. 2 spring wheat, \$1.21 a \$1.1 No. 3 fall, \$1.40. No. 2 corn, 61 a 62 cts. No. 2 oa 47 a 49 cts.

A young woman Friend, with experience as a teacher, desires a situation as assistant in a Friends' School. Address box 12, Kennett Square, Chester Co., Pa.

#### TRACT ASSOCIATION OF FRIENDS.

The Annual Meeting of the Tract Association Friends, will be held in the Committee-room of Art Street Meeting-house, on Fourth-day, the 25th inst. at 8 o'clock, P. M. Friends are cordially invited to present. EDWARD MARIS, Clerk.

Third month, 1874.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia  
 Deborah Rhoads, Haddonfield, N. J.  
 Rebecca S. Allen, No. 335 S. Fifth St., Phila

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia  
 Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 8th of 12th mo., 1873, at his residence Adrian, Michigan, JOSEPH GIBBONS, a beloved honored elder, son of the late Joseph Gibbons, a val minister of the Southern District Monthly Meet Our dear friend having improved his faculties means of use, dedicated his scientific and other attainments to the good of others. His more advanced was one of varied usefulness, both in the church and the community; manifesting a growth in grace, and deepening interest in the spiritual welfare of those around him. His sorrowing relatives and friends the consoling assurance that his end was peace.

—, 2nd mo. 17th, 1874, at her residence, Upper Chichester, Delaware Co., Pa., MARY PENNELL, relict of Joseph Pennell, in the 79th year of her age, a member of Concord Monthly Meeting. Her sufferings were very severe, which she bore with quiet, patient resignation, and her friends have the comforting assurance that their loss is her everlasting gain. "Gathered in shock of corn fully ripe."

—, at the residence of his parents, near Muscat Iowa, on the morning of the second of Third mo. 1874, BENJAMIN ELDRIDGE, son of Abner and Amy Eldridge, in the 26th year of his age.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



# THE FRIEND.

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For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 243.)

To Martha Wistar.

"Philadelphia, 6th mo. 20th, 1837.

My Dear Friend:—If affectionate remembrance be sufficient to prompt us in this way to hold converse with those we love, then sure may dip pen in ink and venture on; otherwise there seems so many, many cares of one kind or other pressing upon me, I scarcely know where to begin, or what to say. Surrounded as we are in a city like this, with sources of sorrow, the heart that is willing in some little degree to lend its sympathies, to weep with those who weep, finds many to mourn with, as well as many to mourn over; and it is at times permitted too, through unutterable mercy, to rejoice with those who rejoice in believing that the Lord sitteth upon the floods, and that He reigneth, and with the Lamb will reign as King forever.

In looking back upon the solemn engagement in which thou and thy dear companion\* have been so sweetly banded with me, in exercise and in suffering, however feebly and unworthily I feel my very best efforts, to promote the cause and kingdom of my dear Lord and Redeemer, I am favored to feel a quiet peaceful rest, which is truly grateful, and worthy of heartfelt acknowledgment to our Almighty Helper.

May you, dear friends, be encouraged and strengthened in the work of your day, for truly the fields are white unto harvest; and ye read that 'He that reapeth receiveth wages, and gathereth fruit unto like eternal.' The burden of the church does rest on a very few there, and I cannot but believe it will be felt to fall with increased and increasing weight upon you, my dear friends, as the dear fathers and mothers left, are gathered to their heavenly home, and their vacant places must be stepped into by the next in the rear, as no break may be left for the enemy's over foot. Ah! then it is we are made to feel increasingly an awful responsibility; and earn for ourselves what the apostle meant by his expression, 'They watch for our souls as

they that must give account.' This is, and will be the place in which you, dear friends, must endeavor to be found faithful. I doubt not it is your chief concern to be furnished from Him, in whom are hid all the treasures of wisdom and knowledge, with counsel and strength, and wisdom, that thus you may be enabled to withstand in the evil day, and having done all—all the little you can—stand.

Oh! may there be raised up a succession of fishers, fowlers, and hunters, to seek the precious prey of the souls of men; that in the day when inquisition will be made, we may be found acquitted, and through the mercy of our adorable Advocate and Redeemer, be permitted on Mount Zion to stand, and forever celebrate the praises of our God and Saviour.

Dear — looks poorly, and seems bowed down; but I believe there will be a lifting up in the right time. He who knows us altogether, knows what to do with us; how to break us to pieces, and how to make us anew; and to prepare for the wedding garment—the righteousness of our dear Saviour.

Many dear friends are very tenderly in daily remembrance, of which thou may please inform with my love very affectionately. Love also to your dear children; for whom I feel particularly solicitous, that they may be prevailed upon to listen, morning by morning, to the secret, gentle whisperings of the still small voice—the pleadings of the Divine Spirit. That as they grow in years, they may grow in grace, and become as a field blessed of the Lord.

And now, dear friends, indebted for many kindnesses conferred while with you, on poor unworthy me, demanding my grateful acknowledgment—I, with unfeigned love, subscribe myself your attached friend,

SARAH HILLMAN."

To Martha Wistar.

"Philadelphia, 2d mo. 25th, 1838.

Dear Friend,—Inclination and leisure, perhaps thou knowest, seldom combine with such as like myself, have little talent for writing; and yet love prompts the effort to say to thee at this late period, thy letter was not only duly received, but was truly cordial. Many, many times has my spirit saluted thee, even amid new and unthought of trials, which have in these days come upon us. We have heard it said, 'The signs of the times are fearful!' And, 'who shall stand in the day that is approaching?' Some among us have been going as with our hands upon our loins and our mouths in the dust, secretly bemoaning the 'hurt of the daughter of Zion.' We have heard a sound, but not of peace; and have been ready to say, 'alas for the day!' but now it comes. May the Lord on high shield his own sheep and lambs everywhere. May He make himself known amongst them as of old he did for Israel; and deliver all that trust in Him. He is stronger than all. He that delivered

his servant from the paw of the lion and the bear, who led His chosen Israel through the sea; and who his ownself bore our sins, and carried our sorrows; who trod the wine-press alone, and of the people there was none with him; He knoweth them that trust in him.

Dear friend, may it be our chief concern to avail ourselves of the privilege granted the Lord's dear children—not only to 'believe in Him, but also to suffer for his sake.' It seems to me that as many as abide with their dear Master, as many as dare not make any compromise, neither to say with some, 'I am of Paul; and I of Apolles, and I of Cephas;' but do desire in humility and abasedness of soul to be bowed in spirit to Christ Jesus, being willing to suffer reproach for his blessed name sake, have a great fight of afflictions in store for them. And oh! may they be animated to 'hold fast the profession of their faith without wavering,' knowing that He is faithful that called them. May we, my dear sister, be found of this number—patient and faithful, bearing about in the body the dying of the Lord Jesus,—that His life may be manifested in us, and that through the power of His resurrection, we may know an overcoming of this present world which lieth in wickedness; and be prepared, through the boundless mercy of our adorable Advocate and Intercessor, to stand on Mount Zion with that blessed multitude, who in robes of white and with palms in their hands, forever praise his holy Name.

\* \* \* It is truly a very critical time with us as a people. Nevertheless I believe there will be a remnant left or preserved upon the ancient foundation of true Quakerism. There are many ways out, and but one way or door in to the sheepfold; and this way is Christ: whom to know, with the Father that sent Him, He has expressly said, is life eternal.

Another object of interest was that of dear —'s accepted offering. Ah! I do believe he has entered into covenant with his dear Master by sacrifice. May he be strengthened to keep hold of his part of the covenant, and be made useful and honorable among his brethren; yea, a blessing to his father's house. If thou please, remember me affectionately to him: and tell him to persevere, that *the prize* is at the end of the race.

Ah! methinks, though myself the very least in my Father's house, I can very sincerely crave for you dear friends, thou and thy husband, with whom, in some little measure, my spirit has travailed, that, notwithstanding your feeling of unworthiness and unfitness for the work of the Lord, the arms of your hands may be strengthened; that you may be clothed upon with the armor of righteousness on the right hand and on the left, and know a being kept, with my own soul also, as in the hollow of His hand. That thus we may move only in and by the appointment of the great and blessed Head of the church, who hath said, 'My sheep hear my voice, and

\* Clayton Wistar, afterwards an elder of Salem Monthly Meeting, N. J.

I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.' To His holy care and keeping I desire to commend us for time and for eternity; and in the love of the gospel, remain your attached, sympathizing friend,

S. HILLMAN."

(To be continued.)

### Animal Character.

(Continued from page 243.)

HORSE—OX—ASS.

It happened to me one night during the late war in France to ride into the court-yard of an inn which was full of French artillerymen. In the bustle and hurry of the time it was useless to call for the services of an ostler, so I set about seeking for stable-room myself. In the French country inns there are no stalls, and the only division between the horses, when there is any separation at all, is a board suspended at one end by an iron hook to the manger, and at the other hanging from the roof by a knotted cord. In this inn, however, even the hanging-board was wanting, and about fifty artillery horses were huddled together so closely as almost to touch each other, so that it was difficult to find an open space for my mare. At last I found an opening near a magnificent black animal, which I supposed to be an officer's saddle-horse.

A fine horse is always an attraction for me, so as soon as I had finished such arrangements as were possible for the comfort of my own beast, I began to examine her neighbor rather minutely. He seemed in perfect health, but at last I discovered a fresh wound on the near foreleg, evidently caused by the fragment of a shell. (There had been a battle at the place the day before.) Turning to an artilleryman who was standing by, I asked if the veterinary surgeon thought he could save the horse. "No, sir, he is to be shot to-morrow morning." This decision seemed hard, for the horse stood well, and was eating his hay tranquilly. I felt strongly tempted to beg him, and see what rest and care could accomplish.

At midnight I came back for my own mare. There was a great and terrible change in her neighbor's condition. He lay in the straw, half under her, the place was so crowded. I shall never forget his piteous cries and moans. He could not rise, and the shattered limb was causing him cruel pain. His noble head lay at my feet, and I stooped to caress it.

"So this is the reward," I thought, "that man gives to the best and bravest servant he has! A long night of intolerable anguish, unrelieved by any attempt whatever to soothe or ease his pain; in the morning, the delayed charity of a rifle-bullet!" This single instance, which moved me because I had seen it, perhaps a little also because the animal was beautiful and gentle, what was it, after all, in comparison with the incalculable quantity of animal suffering which the war was causing in half the provinces of France? These reflections filled me with pain and sadness as I rode over the battle-ground in the frosty moonlight. The *dead* horses lay there still, just as they fell, and for them I felt no pity. Swift death, sudden oblivion, rest absolute, unconscious, eternal, these are not evils; but the pain of the torn flesh and the shattered bone, the long agony in hunger and cold, the anguish of the poor maimed brutes, who struggle through the last dark passages of existence,

without either the pride of the soldier, the reason of the philosopher, or the hope of the Christian—that is evil, pure and unmixed!

Like all who love animals much, I know and remember them as I know and remember men.

The powers of affection in the horse are for the most part latent. We see faint signs of them, and there is a general belief that the horse has such powers, which is founded partly on some exceptional examples, and partly on a subtle satisfaction in believing that we are beloved by our slaves. But the plain truth is, that horses, as they live usually in our service, have little to love us for, and most commonly regard us either with indifference or dislike. When we come to the active vices, the hatred and rebellion of the horse against his master express themselves very plainly, much more plainly than equine affection expresses itself ever. Many of these vices are hereditary in the equine blood, and are a tradition of ill-usage. The way in which they burst forth in horses, apparently of the most tranquil character, is one of the mysteries of nature. Three instances have occurred in my own stable, of animals becoming suddenly and irremediably vicious, passing in the course of three or four days from a state like that of Paris under the Empire to the rage and rebellion of Paris under the Commune, and neither in these cases, nor in any other that has come under my observation, has a *real vice* ever been permanently eradicated. Horses become vicious from many causes; the most frequent, I think, is idleness, in combination with confinement and good keep. Out at grass a horse becomes wild rather than vicious, and mere wildness is easily curable by gentleness and patience. Tied up in a stable, with plenty of hay and corn, his system accumulates the electricity of irritability which ought to have been regularly expended in work, and it explodes in dangerous violence. Four days' idleness in an inn-stable, during wet weather, cost me the most valuable horse I ever possessed. On the fifth day no man could ride him, and no man was ever able to ride him afterwards.

Most horses are fairly good, and in some races almost all of them are docile. In other races vices of different kinds are very common. Take the Corsican ponies, for instance, a hardy little race of much speed and endurance, very useful to drive in pairs in small phaetons; they are nearly always vicious, though seldom vicious enough to interfere materially with their usefulness. A tiny pair were offered me with a pretty carriage, the whole equipage suspiciously cheap, but I discovered that one of the charming little creatures would kick and the other bit like a wolf. Afterwards, I found that these accomplishments were common to the Corsican breed; in fact, that they were generally as energetic, but as wilful and difficult to deal with, as their little human compatriot, Napoleon. On the other hand, there are breeds where gentle tempers and amiable manners are hereditary.

The conspicuous merit of the horse, which has given him the dearly-paid honor of sharing in our wars, is his capacity for being disciplined,—and a very great capacity it is, a very noble gift indeed; nobler than much cleverness. Several animals are cleverer than the horse in the way of intelligence; not one is so amenable to discipline.

The patient oxen! This is their main vir-

tue, patience. And their chief gift or endowment is strength. No animal known to us in Western Europe has patience comparable to that of the ox, and for vast strength, steadily exerted, he is above rivalry. The dray-horse is as strong, but he does not possess the persistent steadiness of trained oxen. The bovines have not the horse's irritability; the temper is very calm, slow to anger, and of infinite endurance. They work always upon nature's grand old principle of unhurried but untiring application, pushing on always with pressure equal to their task, as if life in the world were infinite for them, and the hour instead of flying, walked on at their own slow pace. Better servants man never had, and notwithstanding their slowness they achieve enormous results.

The animals which work for us show the character, as men do, in their work; and therefore, in speaking of the working animals, let me inquire, first, how they acquit themselves in service. The time when these animals are grandest is not, I think, their idle time; not the hours they pass in luxurious indolence: summer noontide, under the shade of widely-spreading trees, but their moments of supreme effort in harness, dragging great wains home in the late evening, when the sky is charged with thunder and the harvest is hastily garnered.

The difference of custom in the employment of oxen cannot be seen in a more striking manner than by visiting two old French cities, Sens and Autun, each on a market-day. (The fifteen hundred vehicles that go to the market at Sens, not one is drawn by oxen, or if there should be one, it is a chance which may happen twice in a twelvemonth.) At Autun, on the contrary, you will find perhaps a thousand pairs, all the heavy work being given to oxen in that neighborhood, while the light work, requiring speed, is reserved for horses.

In writing about the bovines it seems as if it would be an omission not to speak of the most magnificent example of their strength, the rage and fury of the bull, but in the papers I intend to confine myself pretty strictly to what I have seen, passing on with the most rapid allusion what I have read of or heard about, else there would be no end to the subject. Now, I never saw a bull really in a rage except once, and then most of the time, as the reader will see presently, I necessarily had my back to him, and could observe very little. It fell out in this wise. The present writer was descending a certain most lovely trout-stream, in his canoe, on a beautiful morning in June. In one place the stream passed through a great park-like pasture, and in the pasture were a herd of oxen with a very fine tawny-colored bull. This bull took offense at the canoe and became furious. He began by galloping alongside and bellowing, but afterwards dashed into the stream. Had I been a better strategist, he would have done this below me and cut off my retreat, but the road was open before me and I paddled for life. The bull got on astonishingly fast, though, in spite of the rough, stony river-bed. The water may have been seven inches deep, the current luckily, rapid, but great were my apprehensions of grounding, for had I once stuck fast my enemy would have been upon me. At length we came to a deep pool, with a quantity of snags. I slipped through these, but they stopped the bull, who floundered about

or awhile, and by the time he got to shore gain I was safe in an impenetrable cover.

A donkey's temper is closely connected with the barometer; he is comparatively miable and vivacious when the air is dry, at he subsides into sullen sluggishness under the influences of humidity. As to the state of the roads, he is delicate as a prettily-booted dy. Mud is his abomination; he cannot endure to splash himself, and will not trot on muddy macadam till compelled by the cruelty of his driver.

I have never yet seen the donkey which could be guided easily and safely through an intricate crowd of carriages or on a really dangerous road. The deficiency of the ass may be expressed in a single word; it is deficiency of delicacy. You can guide a good horse as delicately as a sailing-boat; when the skilful driver has an inch to spare he is perfectly at his ease, and he can twist in and out amongst the throng of vehicles when a momentary display of self-will in the animal could be the cause of an immediate accident. The ass appears to be incapable of any delicate discipline of this kind. He may be strong, swift, courageous, entirely free from any serious vice, but he is always in a greater or less degree unmanageable. When he is really vicious, that is another matter. There is no aid to his inventions, for he is quite as intelligent as the horse, and a thousand times more different to man's opinion or man's punishment. I have seen a donkey feign death so perfectly as to take in everybody but his master, who had been too often a spectator of that little comedy. Many asses are dangerous biters. It is probable that the idea of using the ass for service would scarcely have occurred to any modern nation if it had not come to us from the East. In hot sunshine the ass is at his best, and in the dry atmosphere of Palestine or Egypt he may display permanent activity. Besides, in those countries he has the immense advantage of possessing a foil to set off such merits as are really his. People who are accustomed to the camel, the most stupid of domesticated brutes, may admire the ass by contrast, as Sir Samuel Baker did. And there are races of Oriental asses far superior in elegance to ours, and superior perhaps in delicacy and docility.

(To be continued.)

For "The Friend."

### Church Discipline.

A recent number of *The Independent* contains some remarks on this subject, by W. C. Wilkinson, which are much in accordance with the spirit of our own Discipline, which seeks the restoration of those who have fallen into evil, and the preservation of the Church as an organized body of disciples, exemplifying in their daily lives, the doctrines they profess. The following passages are extracted from the article alluded to.

"The law of church discipline is laid down by the Supreme Lawgiver himself of the Church, in the eighteenth chapter of Matthew. The whole statute is a statute suffused with a tender spirit of love. There is nothing hard or harsh in any of its provisions. It enjoins forbearance and admonition, and only in the last degree of its application commands severance of a member from the body. It is of church discipline as conducted according to the letter and in the spirit of this law of the Lord that I speak. Church discipline thus conducted does no harm to any interest what-

ever. On the contrary, it serves many important uses, some of which I desire here to enumerate.

"In the first place, church discipline, lawfully and lovingly conducted, tends to reclaim the offending member.

"This is manifestly a leading object had in view by Christ himself in the ordinance of church discipline. It is noteworthy that the ordinance proper is immediately preceded in the text by what it is proper to regard in the light of a touching and significant parable. The Lord supposes the case of one sheep lost out of the flock of a hundred. 'Doth not the owner,' Christ asks, 'leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray? And if so be that he find it, verily I say unto you he rejoiceth more of that sheep than of the ninety and nine that went not astray. Even so it is not the will of your Father which is in Heaven that one of these little ones should perish.' The provisions of the statute regulating church discipline immediately follow. That tender, healing, balsamic expression, 'thou hast gained thy brother,' is another unmistakable note of the reclaiming object that was prominent in the thought of the Divine Lawgiver when he promulgated the law of his kingdom. Church discipline is primarily, then, only brotherly watch-care. It begins when the transgression is recent, and seeks to close before the transgressor that hard path on which he has entered at his very first step in it. It leads the transgressor to make confession of his fault—an act of Christian obedience, with one exception, the most difficult and at the same time most fruitful that any Christian can perform.

"In the second place, church discipline, rightly conducted, tends to promote the moral and spiritual benefit of those who conduct it.

"I know that precisely the opposite opinion as to the tendency of church discipline is very current. But this is because the nature itself of church discipline is radically misconceived. It is not a judicial procedure. It is a process of spontaneous peace-making. It is not official. It is brotherly. And *brotherly admonition* I reckon, beyond even the grace of confession, the highest and hardest and rarest office of Christian obedience toward a fellow-disciple. No doubt it is fatally easy for a brother aggrieved to go in a spirit of anger to the author of the grievance and rate him roundly for his fault. But this is crimination, not admonition. It begets recrimination, not confession. To admonish a brother, as a brother, for his sake, rather than for your own, ah! that is about the last achievement of grace in a human heart. But this is what the law of church discipline requires on the part of those who conduct it. What courage, coupled with what humility; what firmness, coupled with what gentleness; what pureness, coupled with what sense of fellow-weakness; what wisdom, what patience, what unselfishness, what love does the proper exercise of church discipline suppose on the part of those who administer it! To what a pitch of holy endeavor does it require them to rise!

"In the third place, church discipline properly administered, has a wholesome admonitory and restraining effect upon those members who do not directly participate in administering it.

"If discipline undertaken proceeds to its last degree—the expulsion of the offending

member—the law of Christ seems to suppose that the entire Church, as a body, engage in it. All the members, then, are active participants and none are mere spectators of the procedure. But the initiatory and intermediate steps, although these should, in fulfillment of the manifest intention of Christ, be as private and confidential as possible, will, in the nature of things, often inevitably be observed by some members that are not themselves implicated in the practical responsibility of the measures. There will somehow be diffused more or less widely through the body a sense of an unusual activity in the *vis medicatrix* which is lodged in the Church, working toward a particular member where there is felt to be a wound. The Church is one body, and it is not possible for any single member of it to suffer alone. There will be a certain indefinable consciousness spread throughout a considerable part, at least, of the Church that a rally and muster of the reserved recuperative forces of the organism is in progress. As far as this is the case so far there will be experienced a reflected sense of circumspection and fear on the part of each member for himself, lest he, too, in his turn, prove the occasion of a similar disturbance and a similar effort at self-recovery to the body. We are all of us so constituted that we do not like to have the rebuking and correcting offices of others directed toward us. There is a strange instinct in us all to shrink from becoming the object of moral reprehension, however kind and however healing, with our fellows. The just dread of this is one of the most effective deterrents from wrongdoing that the relations of man to man can furnish. It was the wise purpose of Christ in legislating for his Church to provide a system of means by which the scattered rays of moral public opinion could be promptly gathered and brought to a focus upon any member in the body that needed a concentration of external influence to reduce him to propriety in behavior. It is a sad loss to the good of all when this beneficent Divine provision is suffered to fall into neglect and disuse."

"In the exercise of church discipline the effort is to restore a mutual harmony in some degree impaired. The remedy is expressly adapted to the disease. The members themselves, between whom the breach of relation has occurred, are set to repairing the breach. If they fail, then other members are summoned to re-enforce their ineffectual efforts. Finally, if need arise, the whole body concentrates its vital reparative force at the point of rupture. If the utmost energy of the organism prove insufficient to restore the offending member to his place and office, then, with one supreme agony of self-recovery, the offending member is cut off."

Fifth month, 1803.—About these days my situation was that of secret mourning and lamentation, not for the dead, but for them that were gone into captivity, and for the slain of the daughter of my people. O Lord, by whom shall Jacob's seed arise, seeing it is so small and oppressed!—*Richard Jordan*.

How descriptive is the above of the mournful feelings and plaintive appeals of some in the present day! The sorrowful language of whose hearts at times is, "The ways of Zion do mourn," &c.; "her enemies prosper," &c.; "how doth the city sit solitary, that was full of people," &c.

What a comment is the following on the vanity of riches!

*Nathan Rothschild, of London.*—The high priest of the exchange was not happy, even in the midst of his overflowing coffers. Naturally enough, he had few friends and numberless enemies. In later years he suffered from constant dread of assassination. He was always receiving threatening letters, declaring that his life depended on his sending certain sums of money to certain addresses. He scented murder in every breeze, suspected poison in every cup. In sleep, he had nightmare visions of crouching things: in waking hours, he started at every unexpected noise.

One morning two strangers were announced as having important business with the banker, and they were shown into his private office. He bowed to them, and inquired the nature of their negotiation. They bowed and said nothing, but advanced toward him, thrusting their fingers nervously into their pockets. Rothschild's alarm was excited at once. They must be searching for concealed weapons: their bearded faces made it clear to his frightened fancy that they were homicidal ruffians. He retreated in terror behind a large desk, seized a ponderous ledger, hurled it at their heads, and screamed "murder," at the top of his voice. A small army of clerks poured into the room, and laid violent hands on the strangers, who proved to be wealthy Polish bankers, bringing letters of introduction to the (physically timid) lion of loans. Embarrassed by his auriferously august presence—what is there in a breathing money-bag capable of inspiring awe?—they forgot their speech and their common coolness of conduct. They were nearly as much terrified as the renowned Israelite; and, as it was their initial visit to England, they imagined at first that all foreigners were deemed robbers and desperadoes until the contrary was established.

The wretchedly rich Nathan never went out alone after dark, never entered an unlighted room, had servants within call of his bed chamber, slept with loaded pistols under his pillow.

A fellow-Frankforter, dining with him one evening, and, observing the luxury of his household, remarked: "You must be happy, baron, with the power to gratify every wish."

"Happy, indeed!" was the response. "Do you think it happiness to be haunted always with the dread of murder, to have your appetite for breakfast sharpened by a threat to stab you to the heart unless you enclose a thousand guineas to some unknown villain?"

On one occasion, when the great financier had been to an evening party, and had gotten into his carriage to go home, a friend, wishing to make an appointment, stepped out to speak to him. The timorous banker mistook his familiar for a highwayman, and thrust a pistol out of the carriage window, with his favorite cry of "Murder!" before he could be acquainted with the situation.

As Rothschild grew richer and older his fears increased. He became almost a monomaniac on the subject of assassination, and many of his relatives thought him in serious danger of insanity through his constant apprehensions. Most of the menacing messages were unquestionably sent by his enemies, with whom he was plentifully supplied. Conscious of his weakness, they revenged themselves upon him by inspiring him with baseless terrors. He was repeatedly told so, but he could

not be induced to believe that he did not dwell in an atmosphere of poisons, poinards and pistols.—*Harper's Magazine.*

#### MY DARLINGS.

Selected.

When steps are hurrying homeward,  
And night the world o'erspreads,  
And I see at the open windows  
The shining of little heads,  
I think of you, my darlings,  
In your low and lonesome beds.

And when the latch is lifted,  
And I hear the voices glad,  
I feel my arms more empty,  
My heart more widely sad;  
For we measure dearth of blessings  
By the blessings we have had.

But sometimes in sweet visions  
My faith to sight expands, —  
And with my babes in his bosom,  
My Lord before me stands,  
And I feel on my head, bowed lowly  
The touches of little hands.

Then pain is lost in patience,  
And tears no longer flow;  
They are only dead to the sorrow  
And sin of life, I know.

*Alice Cary.*

Selected.

#### PRAYER FOR STRENGTH.

Father! before thy footstool kneeling,  
Once more my heart goes up to Thee;  
For aid, for strength, to Thee appealing,  
Thou who alone canst succor me.

Hear me! for heart and flesh are failing—  
My spirit yielding in the strife;  
And anguish, wild as unavailing,  
Sweeps in a flood across my life.

Help me to stem the tide of sorrow;  
Help me to bear Thy chastening rod;  
Give me endurance; let me borrow  
Strength from thy promise, O my God!

Not mine the grief which words may lighten;  
Not mine the tears of common woe:  
The pang with which my heart-strings tighten,  
Only the All-seeing One may know.

And I am weak; my feeble spirit  
Shrinks from life's task in wild dismay:  
Yet not that Thou that task wouldst spare it,  
My Father, do I dare to pray.

Into my soul Thy might infusing,  
Strengthen my spirit by Thine own,  
Help me—all other aid refusing—  
To cling to Thee, and Thee alone.

And oh! in my exceeding weakness  
Make Thy strength perfect: Thou art strong!  
Aid me to do thy will with meekness,  
Thou, to whom all my powers belong.

Saviour! our human form once wearing,  
Help, by the memory of that day,  
When painfully Thy dark cross bearing,  
E'en for a time Thy strength gave way.

Beneath a lighter burden sinking,  
Jesus, I cast myself on Thee;  
Forgive, forgive this useless shrinking  
From trials that I know must be.

Oh! let me feel that Thou art near me,  
Close to Thy side I shall not fear.  
Hear me, O strength of Israel! hear me;  
Sustain and aid! in mercy, hear!

Selected.

Since trifles make the sum of human things,  
And half our misery from our foibles springs;  
Since life's best joys consist in peace and ease,  
And few can save or serve, but all may please;  
Oh! let th' ungentle spirit learn from hence  
A small unkindness is a great offence.  
Large bounties to restore we wish in vain,  
But all may shun the guilt of giving pain.

*Hannah More.*

For "The Friend."

Believing the following extract from Friends Library, entitled "Institution of the Discipline," vol. 1st page 123, may be interesting to the readers of "The Friend," it is sent for insertion therein.

"In John Burnyeat's Journal, he observes that at the Half-Year's Meeting at Oyster Bay on Long Island, in the Eighth month, 1671 Friends were much troubled with 'several who rose up in a wrong spirit,' against the blessed order which Friends were gathered into and sweetly settling in; and their envy and bitterness was chiefly against George Fox and his papers of wholesome advice, which in the love of God, he had sent among Friends. These papers were doubtless the Epistle issued by that eminent man on the subject of discipline, which were received in this country and noticed on the minutes as authoritative in the Society. That the Discipline instituted by him, was substantially the same as that now existing, at least in its principal features, the following extracts will illustrate. They also evince the comprehensiveness of his mind, which with no other external guide than the New Testament, marked out a system of church government embracing so many important points, and so completely adapted to the various circumstances of the Society that, through all the changes which have occurred in a period of more than one hundred and seventy years, it has been found adequate to meet the wants of the church. These extracts are rendered more interesting also, by the view which they give of the amiable and excellent traits of his character. Love to the brotherhood and to all mankind—a desire to promote peace and happiness among his brethren; sympathy for the afflicted; care for the destitute; liberality to the needy; tenderness and forbearance toward the erring, and kindness and courtesy to all, are strongly marked throughout the whole.

No man of unprejudiced mind and competent judgment, can peruse the disciplinary regulations made by George Fox, without being struck with the wisdom, moderation, and christian dignity and propriety which distinguished them. 'There is no character in Christian history since the days of its divine Founder,' says the Annual Review and History of Literature, 'more free from spot or stain, than that of George Fox. It is not less absurd to pronounce him insane from his writings, than it would be to pronounce Cromwell a fool from his speeches. By their actions they are to be judged. No form of civility so unexceptionable in its means and end, so beautiful in all its parts, so perfect as a whole, has ever been imagined in philosophical romance, or proposed in theory, as this man conceived, established and reduced to practice.'

Such is the opinion respecting George Fox and the Discipline, expressed by persons not members of the Society of Friends, and consequently not likely to be influenced by sectarian partialities. It is not surprising if those who enjoy the privileges of membership, and realize the beneficial and happy effects resulting from the institution which he was the instrument of establishing, should love the character of the man, and cling with religious veneration to the principles and practices of their forefathers, from which they have derived superior advantages for so many generations."

### Changing Climate of the Atlantic Coast—Laws of the Weather.

We have in this city a very skilful and careful observer of the weather—Daniel Draper, director of the Meteorological Observatory at Central Park. Persons who lounge through the lower room of the Museum building at the Park, and notice with curiosity the records of the thermometer and barometer and anemometer, get but a poor idea of the real labors of the director. The solid fruits of his toil appear in his annual reports, where he classifies and makes instructive use of the myriad data thus obtained, and deduces results of great value. His last report just issued, is rich in philosophical truths. It contains not merely what he can pick up at the Park, but laborious comparisons of observations for several points on the Atlantic coast for terms of years, and the conclusions justly based thereon. D. Draper is the persistent foe of one popular fallacy—and in this number he seems to demolish it altogether. The fallacy is this (it is very prevalent among old people)—that the temperature of the Atlantic States is becoming warmer. This notion, often expressed in current literature, ought to disappear from print after the severe handling it receives from this meteorological expert. This year he confines his investigations to the months of June, July and August in groups of five years, at various points on the coast, and we give the general results. For New York the mean of four groups of five years each for the months given is 71.83 degrees, and the mean of the same months for thirty-three successive years is 72.09. The Philadelphia records for four groups of five years each show a mean of 73.57 degrees, and the mean of the same months for fifty-six years is 73.79. The Boston observations date back eighty-four years, and the mean for the three months is 69.43, and that for the four groups, &c., is 69.39. At Charleston, the mean of four groups, selected from observations between 1750 and 1854 is 80.12, and there is no variation worth mentioning from one end of the scale to the other. The registrations for New Haven cover a period of eighty-six years, and the mean is 69.76 degrees, and that for the group selections 69.77. Incidentally, we would notice the difference in the mean temperature of all these places as follows, for the longest terms of the observations:—Boston, 69.43; New Haven, 69.76; New York, 72.09; Philadelphia, 73.79, and Charleston, 80.12. From these tables D. Draper deduces the truth that there has been no change in the temperature of the three hot months of the year in the Atlantic States, thus strengthening the opinion maintained by him last year in his investigations of the winter months, as far back as we have any records. In the report of 1872 he also showed that, taking the rainfalls in successive periods of ten years each, and comparing them, there is no apparent increase or diminution in the mean quantity of rain; also that the number of days that the Hudson River had remained closed, taken in periods of ten years, from 1817 to 1867, was about 91 annually, and that the mean did not vary during the entire period of the record. Statistics at New Orleans, Cincinnati, St. Paul and other places, as far as they go, indicate alike stability of climate. Turning from this subject the author inquires—What is the direction in which atmospheric fluctuations cross the United States? In March, 1872, as thou-

sands of persons have unpleasant cause to remember, a biting cold wind from the north-west swept over a vast tract of country, killing deciduous and evergreen trees by the million. The Central Park alone lost eight thousand trees by this unseasonable blast. Our own investigations made at the time showed a wide-spread destruction all over Long Island, New Jersey, the New England States, and West as far as the Rocky Mountains. D. Draper, studying the history of this phenomenon, finds that the cold wind made itself first felt on March 13, in the region between the Rocky Mountains and the Mississippi. It had a front of at least 1,000 miles, and a velocity of 500 miles a day, and lowered the temperature of places over which it passed by more than 20 degrees. On the 14th it traversed the space between the Mississippi and the Alleghany range; on the 15th it swept on to the Atlantic coast, and thence out to sea. This terrible wind followed a course perfectly well-defined by barometrical and thermometrical records; and it is the same course taken by all the great atmospheric waves, cold or warm, which pass over the Atlantic slope of the United States. Their uniform direction is towards the East. Tables also indicate that while some of the atmospheric movements are cyclonic, or arranged round a central point, many are analogous to those exhibited by the ocean waves, long and straight, with maxima and minima lines. The great rainstorms over the same region generally move in an easterly direction. D. Draper presents tables of the movements of storms originating in this country and traversing the Atlantic Ocean. Within certain limits the time of their passage may be predicted. From a comparison of the registers at the Central Park Observatory and those of Valentia and Falmouth he obtains this law—In the case of an easterly wind which is travelling about 200 miles in 24 hours, find the exact time of the lowest reading of the barometer, and ascertain the speed of the storm for 24 hours before and 24 hours after that time, and the mean of these two numbers will give the rate of progress in 24 hours; then divide 4,200 by this last number, and the quotient will express the number of days required for the storm to cross from New York to Falmouth or Valentia. D. Draper gives one example out of many to demonstrate this. October 4, 1869, there occurred a low barometer at the Park Observatory. In the 24 hours previous, the wind had made 313 miles, and in the next 24 hours it made 286 miles—the mean being 299. Dividing 4,200 by this, the theoretical time of passage across the Atlantic was 14 days, and the date of its arrival at Falmouth October 18. The English weather reports proved that the actual time of its arrival was on the calculated day. D. Draper notices the curious occasional fact that storms leaving this side of the Atlantic several days apart arrive in the British Island on the same day; also, that there are instances in which the last storm overpasses the first by several days. Out of eighty-six atmospheric disturbances expected to cross the Atlantic, only three seemed to have failed.—*Journal of Commerce.*

How hard it is for wise people to become fools; indeed it seems as though they would rather remain fools than become wise through this medium.—*Richard Jordan.*

For "The Friend."

Some of the editorial remarks in the 18th number of the "Friend," do not dovetail with some in the 29th number. After a quotation from Robert Barclay on the subject of Divine worship, it is said: "The pre-arranged reading of the Scriptures, is as much will-worship and stated service or ritual, as is reading the liturgy in the 'Established Church.' Much has been said, both in this country and in England, to reconcile Friends to having the Scriptures read in their meetings, but we cannot see how any one, understanding and holding the doctrine of Friends in relation to the spirituality of Divine worship, and the necessity for the direct influence of the Holy Spirit for every act of worship, can give countenance to such an open violation of that fundamental doctrine, as to assemble with those who practise it." In the 29th number, it is said: "While we believe that those who are in the practice of those things," (reading the Scriptures or singing psalms or hymns), "have no valid claim to the character or name of Friends, yet we apprehend the *time has not come*, when those who adhere to the doctrines and testimonies which Friends have ever held, and who alone are the true Society of Friends, are prepared to determine what further the Head of the church requires at their hands."

Now, it appears clear to me, that the writer in the 18th number thought the "*time had come*," when Friends thus situated (as described) should "*determine* what further the Head of the church requires at their hands." A course to be pursued is even pointed out for them. "We would suppose they would greatly prefer to sit down with their families at their own homes, and there wait reverently upon the Father of Spirits, than submit to such a ceremony, such an impediment to the most solemn act in which their souls can be engaged." The views held out in the paragraph quoted (18th number), are in accordance with those of Robert Barclay, published nearly two hundred years ago, and to which the Society of Friends has set its hand and seal, believing that he wrote under Divine direction and guidance, and therefore, the Head of the church has "*determined*" for Friends what they may and ought to do under such circumstances. So that we conclude with Robert Barclay, "That where a people are gathered together into the belief of the principles and doctrines of the gospel of Christ, if any of that people shall go from their principles, and assert things false and contrary to what they have already received; such as stand and abide firm in the faith, have power by the Spirit of God, after they have used Christian endeavors to convince and reclaim them, upon their obstinacy, to *separate from such*, and to exclude them from their spiritual fellowship and communion, for otherways if this be denied, farewell to all Christianity, or to the maintaining of any sound doctrine in the church of Christ." A.

[The difference, between those members of a meeting, where the reading of the Scriptures has been introduced as part of its "service," worshipping at their own homes, and Friends as a Society deciding "what further the Head of the church requires at their hands," is so clear and decided, that we apprehend few, if any other of our readers do not see and comprehend it, and therefore that it is not necessary to enter into any explanation respecting it.—Eds.]

For "The Friend."

John Heald.

(Continued from page 242.)

"2d mo. 12th, 1819. At Madison I took up some time in treating on silent worship, showing that it was nowhere commanded by the Divine Master, that [his disciples] should preach at all meetings they came to. The fashion or custom of preaching as now used may cause people to think this must be right, and without examining impartially we are liable to be imposed on. The Master entered into a synagogue and stood up to read, and received the book of the Prophet Isaiah, and, when he had read a few lines, returned the book and sat down, and the eyes of all the people were fixed on Him. Was there not a sitting in silence then? I suppose more can be said in favor of silent waiting than many are aware of. When there was silence in Heaven for the space of half an hour, nothing is said of its being wrong or unacceptable. We are instructed to pray, Thy kingdom come, thy will be done in earth as it is in heaven; and we ought to wait to know what the will of Heaven is, and then endeavor to do it. Where two or three are gathered together in my name, there am I in the midst. Here not a word is said of preaching to them.

Ruth Spencer had notice given of a meeting at a place called Log City, to which we went. The meeting was in a school-house which was filled to overflowing. Ruth spoke a short time, and I followed, and in closing desired them not to put off the necessary preparation for death, until the things concerning their peace be hid from their eyes; as did the people formerly whom our Saviour wept over, saying, O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children, even as a hen gathereth her chickens under her wings, but ye would not; now the things belonging to your peace are hid from your eyes. This is a deplorable state for a poor creature to fall into. A man made some objection to this, and wished me to explain the last sentence. Some others called on him not to disturb the meeting now. Ruth made some pertinent remarks, and said that God's spirit would not always strive with those who would not be gathered; that the destruction of such was of themselves. The man again retorted, when she said she wished none might put off till no way remained for them to be gathered, but they must be cast off. It was a solemn time on the minds of the people generally.

18th. We attended the Quarterly Meeting at Duaneburg. My mind labored under an exercise in regard to the youth. In many places, two or three families live detached from Society, and sometimes a family alone, and schools nearly all made up of other people. In attending to the answers to the Queries, there appeared to be divers instances of deviation in dress and address, and in the unnecessary use of strong drink; and so far as I had passed, there were very few children favored with a guarded education, but were generally put under the care of other people to be taught. Under a sense of the probability that they would imbibe some improper views from their teachers, my mind became deeply exercised. When I thought of expressing my concern to the men, I wanted the women to hear, and I could find no way more likely [to yield relief] than to request that the parti-

tions be opened. This was readily acceded to, and I opened my concern. I moreover mentioned that I rejoiced in finding so much tenderness among the dear young people, that were preserved as well as they were. When I had cleared myself, Anna M. Thorn of Nine Partners, followed, and there was much tenderness among both old and young.

23d. At Middlefield, my mind soon felt a concern of a trying kind. I mentioned the young man who came to our Saviour, saying, What good thing shall I do that I may inherit eternal life. It seemed he had a serious, inquiring turn of mind, wanted to enjoy felicity, but when he heard what was to be parted with, he went away sorrowful. Thus many are in degree inquiring, O what shall I do that I may be happy! Here with many ends the concern, and it is often forgotten for a length of time, though it is so clearly seen that something should be done. It seemed to me that I never felt so much indifference in any meeting, and I labored long to gain a little sober attention, and in a degree of love concluded.

24th. Yesterday afternoon and this morning I felt grieved for the people. Sadness of heart was my lot, because there seemed to be no entrance to engage their attention to their truest interest. Though this was a general sense, I believe their were some sincere, tender-hearted ones among them.

25th. At Charleston. O how poor I feel this morning. I do not know but that I have somehow missed the way that I should go, and I do not know where it is I have missed, if I have taken an improper step. It was dreadful to me to go on toward the meeting, but we got there in time and sat down. Some small opening presented to my mind, and at length it felt as though I must offer the little, and I said, He that knew his Lord's will, and did it not, should be beaten with many stripes. To our own Master, we must either stand or fall, and He whom we profess to serve, knows all our weakness or frailty. He knows the ability we are furnished with, and we can hide nothing from Him. Going on in fear and under a sense of much weakness and some trembling, proceeding carefully as way and matter opened, I treated of the attention due from parents to children, and from children to parents; and how desirable to parents, after they have by night and by day attended to the wants of their dear children, that when they require them to do something, they obey with readiness, doing as well as they know how. But if perverse disobedience be the way they practise, how far this is from being acceptable to the parents, how far from making a grateful return for so great care. And should not we yield obedience to the Great Parent? Is it not ingratitude to neglect to obey Him? Shall we receive many blessings and be desirous of more, and return feigned, pretended obedience? As I proceeded I felt strength to increase, and tenderness and solemnity spread over the assembly, and it became a season of favor, and my heart breathed thankfulness and praise to the bountiful Giver. Before parting I bid them an affectionate farewell, and commended them to God and the Word of His Grace. They appeared after meeting solemn, not going into light or vain conversation, as in some places I have painfully witnessed.

27th. We attended Monthly Meeting at

Duaneburg. Before the business came on had a short testimony which was close, saying, that things will not always be in the way they are in, that such as are lifted up will be brought down, and such as are of low degree will be exalted, those who are wise in their own eyes, and prudent in their own conceit, will be brought down, while the humble who are little in their own esteem and of low estate are exalted. It was trying exercise, but when I had got through I sat down relaxed. This communication had considerable reach on divers that were present.

Last evening we received letters from our connections and friends at home, giving an account of their welfare, which has been renewed cause of thankfulness to the Father of mercies, that as he had been pleased to engage me to leave these dear objects of my love, He had preserved them and me too, I being now near six months since receiving any account from them.

28th. Attended a meeting at Duaneburg I sat tryingly exercised for some time, then arose and said, The winter is gone, the rain is over and past, the time of the singing of birds is come, and the voice of the turtle is heard in the land. I then intimated that the description fitly applied to the poor, tried soul that has been tempted and buffeted, and has passed through these difficulties with conflict and adversity, and begins to feel the genial warmth of the Sun of righteousness to arise. Ah how pleasing to realize the winter to be gone, the rain over and past, the time of the singing of birds to be come and the voice of the turtle to be heard in the land! How consoling how rejoicing, to experience what is no doubt intended to be conveyed by this passage! The preciousness of it is sufficient to cause the heart of the widow to sing for joy. But, my friends, after all this [how sorrowful it would be if] there should be a sitting down at ease a forgetfulness of past favors, and resting satisfied in the time of prosperity, the time of adversity and of favor too, forgotten. This state of ease is too natural to us, and without watchfulness we are very liable to fall into it; and in the times set apart for our solemn approaches to our Maker to permit the mind to wander, and to stray away after the delights of this world, the amusing gratifications of the things of time. I was favored to bring several ideas feelingly to view, and believe the minds of many were humbly impressed. I wanted that the humble, careful travellers should be encouraged, and I believe they were; and the negligent warned.

(To be continued.)

*The Foot of a Horse.*—The human hand has often been taken to illustrate Divine wisdom—and very well. But have you ever examined your horse's hoof. It is hardly less curious in its way. Its parts are somewhat more complicated, yet their design is simple and obvious. The hoof is not, as it appears to the careless eye, a mere lump of insensible bone fastened to the leg by a joint. It is made up of a series of thin layers, or leaves, of horn about five hundred in number, and nicely fitted to each other, and forming a lining to the foot itself. Then there are as many more layers, belonging to what is called the "coffin bone," and fitted into this. These are elastic. Take a quire of paper and insert the leaves one by one into those of another quire, and you will get some idea of the arrangement of

he several layers. Now, the weight of the horse rests on as many elastic springs as there are layers in his four feet—about four thousand; and all this is contrived, not only for the conveyance of his own body, but for whatever burdens may be laid on him.—*Rural Tome.*

For "The Friend."

"Would you judge of the lawfulness or unlawfulness of pleasure? of the innocency or malignity of actions? take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; in short, whatever increases the authority of your body over your mind, that thing is sinful to you, however innocent it may be in itself." Thy monstache is quite a pretty one—it suits nicely the general contour of thy face; imparts to thee a half-military, and sort of European style, which, with thy broad, square shoulders and good carriage, makes thee one that may well be admired. Thy clothes, and the selection and arrangement of thy jewelry, are certain to attract the attention of whoever may be in thy presence. Thy manners are sufficiently polished and are quite attractive. Thy acquirements are considerable—thou art well posted in Shakespeare, Dickens, and many of the poets. Thy associates accord thee much attention and preference; the fact is, thou art really very popular, and there is a lustre about thee that impresses thy friends caution thee about thy tastes, don't attach too much importance to it, for they forget the claims as well as the charms of youth—they have had their good time, and have outlived their love for externals; and if thou should listen to all their admonitions, counsels and warnings, thou might pass thy morning in gloom, and be shut out from sunshine the best part of thy day; No, no, don't regard them—they will get over it.—And more than all this, if thou allows thyself to become too conscientious, thou'lt never get long in business in the world. Sharp, shrewd men would pluck thee on every side, and leave thee away in the rear to be pointed at as one that couldn't make a living.

Thus has the devil been instructing thee; all this and more too of a similar nature, has been the enemy of thy peace, already persuaded thee to believe, is true—thou hast imbibed it all, and the poison is now working—that tenderness of conscience which preserved thee in an earlier life is waning—the light that was in thee is growing less and less, darker and darker. Gross sins thou wast never guilty of, but, "the little foxes are spoiling the tender vine." The vanity of thy mind, thy love of approbation, thy forgetfulness of thy Creator, thy ambitious dreams of the future, thy name of the Master and His words, thy fear of the cross of a crucified Lord, thy dread of any straight and narrow way, thy refusal to deny thyself objects and idols which thou knowest to be wrong, are all fast sapping thy spiritual life, and to-day thou art further from God and His salvation than thou wast a few years ago.

There is a way to return which thou art ignorant of:—forgiveness afresh, and reconciliation awaits thee. "Repent, for the Kingdom of Heaven is at hand." And "boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Accept now the proffered blessing of divine help; re-

turn again to Bethel where God met with thee in the beginning; repent, and thy soul shall yet live. Apply thyself with earnestness to the means appointed in God's mercy for thy restoration, until enabled to exchange thy pleasure building of to-day, which hath only sand for a foundation, for the substantial and ever enduring felicity of the redeemed. I know thee not by name or place—only as a brother for whom Christ died, and whose cause he is even now pleading at the Father's throne: He loves thee, and wants to save thee so much, and yet I fear thou "will not."

*Sex in Education.*—Dr. Clarke, in his little volume upon this subject, has pointed out in a very impressive way the bearings of science upon a question which has been hitherto handled with very little reference to scientific principles. He says that the endurance of women is not equal to that of men, which everybody claimed to know before; but he says that this inequality of endurance must shape school policy, which has not hitherto been admitted, and he furthermore discloses the mischievous and fatal consequences that follow in our schools from practically disregarding the physical differences of sex. The effects of exposing girls to the same school method and discipline as boys are injurious and often fatal to health, but from their nature they are studiously concealed, and in the present temper of public feeling are often persistently denied. The doctor, however, has studied the question as a physician, and the book abounds with painful evidences that he has studied it to some purpose. He shows what must be the inevitable consequences of the co-education of the sexes carried out as a system, and maintains that what science predicts experience verifies. He says: "A philanthropist and an intelligent observer, who has for a long time taken an active part in promoting the best education of the sexes, and who still holds some sort of official connection with a college occupied with identical co-education, told the writer a few months ago that he had endeavored to trace the post-college history of the female graduates of the institution he was interested in. His object was to ascertain how their physique behaved under the stress—the wear and tear of woman's work in life. The conclusion that resulted from his inquiry he formulated in the statement that "the co-education of the sexes intellectually a success, physically a failure."—*Galaxy.*

#### A Voice from the Past.

*Extract from an Epistle issued by Philadelphia Yearly Meeting in 1833.*

The present period is remarkable for the great number of undertakings that have for their object the promotion of moral, religious or benevolent purposes, and in which the co-operation of Friends is often solicited. We believe that a frequent or familiar association with the world and with those who do not conform to our principles or practices, whether by writing or carrying on such plans, or in our common intercourse among men, is calculated to have a weakening effect on the mind, to leaven us into the spirit of the world, and expose us to temptation, to depart from our religious testimonies. It behoves us all, and especially the young convinced, to beware of the great and increasing activity which prevails at the present day, lest by

running into things which are not convenient for them, their spiritual strength may be dissipated, and their advancement in the work of true religion obstructed.

Be on your guard, dear young Friends, against too readily joining yourselves with any of these associations. You will find your safety to consist in stillness and a deep indwelling with the Seed of life in your own hearts, keeping within the bosom of our own Society, and in your daily walk in the world, showing forth a good conversation with meekness of wisdom in all lowliness of mind. Avoid entering too freely into conversation on religious topics, or meddling with subjects which are too high for you; and rather seek to learn in the School of Christ, those things which belong to your own everlasting peace, than be forward to engage in religious discussion.

Let nothing induce you to slight the precious testimonies of truth, either in your dress, language or deportment, but yield yourselves to the restraining power of the cross, which will circumscribe your desires and give you solid peace and contentment in a plain and moderate way of living. This will preserve you also from seeking after wealth, or engaging in great trade or business, both of which are snares that have entangled many visited minds, been productive of sorrowful consequences to them, and brought reproach on our religious profession. Finally, dear Friends of every class, may we all press after an increase of that heavenly fellowship which stands in Christ Jesus, our holy head, that, being baptised by one spirit into one body, we may experience a united and harmonious travail for the preservation of our religious Society on its original foundation; for the support of its testimonies, and the faithful administration of its discipline; that thus coming unto Christ as unto a "living stone, disallowed indeed of men, but chosen of God, and precious, we also as lively stones, may be built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

(Signed,)

WILLIAM EVANS, Clerk of Men's and  
RUTH ELY, Clerk of Women's Yearly  
Meeting.

*Remarkable Memories.*—Mary Somerville, in her recollections, gives the following instances which came under her observation:

"There was an idiot in Edinburg, the son of a respectable family, who had a remarkable memory. He never failed to go to the kirk on Sunday, and on returning home could repeat the sermon word for word, saying, Here the minister coughed, Here he stopped to blow his nose. During the tour we made in the Highlands, we met with another idiot who knew the Bible so perfectly that if you asked him where such a verse was to be found, he could tell without hesitation, and repeat the chapter. The common people of Scotland at that time had a kind of serious compassion for these harmless idiots, because 'the hand of God was upon them.'

The wise as well as the foolish are sometimes endowed with a powerful memory. Dr. Gregory, an eminent Edinburg physician, one of the cleverest and most agreeable men I ever met with, was a remarkable instance of this. He wrote and spoke Latin fluently, and Dr. Somerville, who was a good Latinist, met with a Latin quotation in some book he

was reading, but not knowing from whence it was taken, asked his friend Dr. Gregory, 'It is forty years since I read that author,' said Dr. Gregory, 'but I think you will find the passage in the middle of such a page.' Dr. Somerville went for the book, and at the place mentioned there it was."

This belief, of the necessity of imperfection, is not only dangerous but hurtful; for instead of inciting to endeavors after holiness, it discourages all attempts thereto. For what need a man set forth towards a city, while he believes he shall never come there?—*John Crook.*

## THE FRIEND.

THIRD MONTH 28, 1874.

### SUMMARY OF EVENTS.

**FOREIGN.**—An analysis of the returns of the recent parliamentary elections in Great Britain exhibits the remarkable fact that, although the Conservative party elected the majority of the House of Commons, the Liberal party had a majority of the popular votes. The Liberals polled 756,386 votes throughout the kingdom, and the Conservatives 690,782, a Liberal majority of 65,654, and yet the Conservatives have a majority of 50 in the House.

Parliament reassembled on the 19th, and the members of the House of Commons were summoned to the Chamber of the Peers to hear the Queen's speech read. Among the subjects referred to in the speech, are the marriage of the Queen's son with a Russian princess, which is regarded as a pledge of friendship between two great empires; the successful result of the Ashantee war, and the drought which has affected the most populous provinces of the Indian Empire. In reference to the latter the Queen says: "I have directed the Governor-General of India to spare no cost in striving to mitigate this terrible calamity." Attention is called to the delay and expense attending the transfer of land in England, which form a serious obstacle to dealings in real property, and it is intended to submit measures for consideration which will, if adopted, remove much of the evil complained of. A bill will also be introduced dealing with such parts of the acts regulating the sale of intoxicating liquors as have given rise to complaints. Several local matters are referred to, including the working of the act affecting the relationship between master and servant; the act dealing with offences connected with trade, and the law of conspiracy. The Government desires that Parliament before attempting fresh legislation on these subjects, should be in possession of all the material facts and know the precise questions in controversy, to obtain which knowledge a royal commission of inquiry has been issued in regard to the state and working of the laws referred to.

Disraeli gave notice that the government would ask for the adjournment of the House from the 31st inst. to 4th mo. 13th. He promised that the budget would be ready on the 16th prox.

On the 20th a remarkably high tide occurred on the eastern coast of England. Ipswich, Yarmouth and Hull, were partially flooded, and the Thames rose so as in some places to overflow its banks to the damage of adjacent stores and warehouses. Several persons were drowned.

General Wolseley and part of the troops of the African expedition, have returned to England.

A loan of \$50,000,000 is needed for India, of which \$15,000,000 are wanted immediately.

Disraeli has refused to receive a deputation that came to ask for the release of the imprisoned Fenians.

A decree has been promulgated in Madrid establishing a national bank, granting it a monopoly of the issuing of bank notes, and compulsorily incorporating with it all other banks in Spain. In return the new bank is to make large advances to the government.

No important change in the north of Spain is reported. The first movement for the relief of Bilbao, by way of the river, was a failure. It was found impossible to effect a landing, and the expedition returned to Santander. An ammunition wagon lately exploded in Serrano's camp, and killed and wounded fifty men.

The Roman Catholic Bishops in the Austrian Legis-

lature threaten to withdraw if the passage of the ecclesiastical bill is pressed.

The Prussian Reichstag is reluctant to fix the ordinary strength of the army at the high number demanded by the government, 400,000 men.

On the 22d, the Generals of the army waited in a body on the Emperor, and congratulated him on the reaching of his 77th birthday. The Emperor, in the course of his reply, referred to the army and declared that he was determined to maintain its strength, and thereby ensure the peace of Europe.

After a long debate in the French Assembly, the resolution censuring the government for its action in reference to the nomination of mayors of cities was defeated by a majority of 62.

The Duke of Padua and other distinguished persons who took part in the recent demonstration at Chiselhurst, have been removed from the mayoralties and other offices held by them under the government.

The Russian Official Messenger publishes a statistical table which shows that the fires in that country in 1873 were 22,476 in number, the damage done being estimated at forty-four two-fifths millions of roubles. Out of that total, five thousand nine hundred and eleven were caused by acts of imprudence, three thousand one hundred and forty-one are attributed to malevolence, eight hundred and sixty-four to lightning.

The diamond fields at the Cape of Good Hope are now nearly deserted, the majority of the seekers after wealth having concluded to abandon a quest which entailed severe labor and rarely paid more than expenses.

The revenues of the Suez Canal show a steady increase. The receipts of the 2nd mo. 1872 were 1,333,040 francs, those of the same month 1873, 1,852,132 francs, and those of the last 2nd month 2,011,000 francs.

The Bishop of Iceland has issued a pastoral ordering a religious celebration throughout the island on the 2d day of Eighth mo. next, in commemoration of the thousandth anniversary of the first settlement of the island. A new constitution granted by Denmark will go into effect at the date mentioned.

A City of Mexico dispatch says: A Catholic mob, on the night of March 7th, attacked a Protestant chapel in Puebla, broke the windows and furniture, destroyed bibles and stoned the pastor.

Prince Kalakua has been elected King of the Sandwich Islands, to succeed King Lunalilo. The new ruler is said to be a man of good character and better abilities than his immediate predecessors.

A recent census of Japan shows the entire population to be 33,100,000. The Emperor has ordered that his own income shall pay tax equally with that of his subjects. The malcontents in Fizen demand that an expedition shall be sent against Corea. The government is endeavoring to put down the rebellion, but many of the military refuse to act against their countrymen.

Seventy English journalists have made an excursion over the Midland Railroad in the Pullman cars, and the papers speak in high terms of this improvement of railway travel. The Times says, now that Pullman's enterprise has crossed the Atlantic, the improvement will not be limited to England.

On the 23d, the King of Italy received 3000 persons from all parts of the kingdom, who came to congratulate him on the twenty-fifth anniversary of his accession to the throne.

A protest has been presented in the French Assembly, from Gambetta and others, demanding the dissolution of the Chamber.

London, 3rd mo. 23d.—Consols 92.  
Liverpool.—Uplands cotton, 8½d.; Orleans, 8 7-16d.  
White wheat, 12s. 4d. a 12s. 6d. per 100 lbs.; red western spring, 11s. a 11s. 8d.

**UNITED STATES.**—The receipts from internal revenue has recently diminished in consequence of the temperance agitation in the West, which has lessened the demands on the distillers. While the sale of intoxicating drinks in large towns has not been much affected, it has been nearly broken up in many villages and small towns of Ohio and Indiana.

There were 557 deaths in New York last week.

In Philadelphia the interments numbered 293. The total consumption of anthracite coal in this city for 1873, is given as 1,751,871 tons, and of gas and bituminous coal about 375,000 tons, making a total of 2,126,871 tons, against 1,988,439 tons in 1872.

Dald Mountain, in the western part of North Carolina, near Tennessee, has for several weeks past given indications of a volcanic eruption, the ground upon its slopes trembling, and loud rumbling noises coming from the mountain.

The New England Freedmen's Aid Society, which was organized in 1864, has decided to close its operations. The society has received and disbursed about

\$350,000, and supported seventy teachers among a freed people of the South.

The whole number of hogs packed in the West, from 11th mo. 1st last to 3d mo. 1st, was 5,383,810, average weight 268 pounds; which is a decrease in number and weight compared with last year.

On the 22d a fire broke out in Indianapolis, which consumed a number of valuable buildings. Total loss about \$300,000.

On the 23d inst., a large manufactory at New Britain, Conn., was burned, and 500 hands were turned out of employment. Estimated loss \$800,000.

The United States House of Representatives, by vote of 168 to 77, has passed a bill to fix the amount of legal-tender notes for general circulation at \$400,000,000, said amount never to be exceeded.

**The Markets, &c.**—The following were the quotations on the 23d inst. *New York.*—American gold, 11 U. S. sixes, 1881, 119½ a 120; ditto, 1868, 119; ditto, 5 per cents, 114½. Superfine flour, \$5.75 a \$6; St. extra, \$6.25 a \$6.50; finer brands, \$7 a \$10.75. No. 1 Chicago spring wheat, \$1.55; No. 2 do., \$1.50; No. 3 do., \$1.45; white Michigan, \$1.82. Oats, 61 a 65 cts. Western mixed corn, 87 a 91 cts.; white, 91 a 95 cts. Rye, 98 cts. *Philadelphia.*—Cotton, 16½ a 17½ cts. uplands and New Orleans. Superfine flour, \$5 a \$5.25; extras, \$5.75 a \$6.50; finer brands, \$7 a \$10.25. Id wheat, \$1.60 a \$1.65; amber, \$1.70 a \$1.73; white, \$1.78 a \$1.83. Rye, 94 a 96 cts. Yellow corn, 80 cts. Oats, 57 a 63 cts. Sales of 2300 beef cattle. Choice 6½ a 7½ cts. per lb. gross, and common 4½ a 6 cts. Sheep 6 a 8½ cts. per lb. gross, and hogs \$8.50 a \$9 per 100 lb. net. *Baltimore.*—Choice white wheat, \$1.80 a \$1.85; fair to prime, \$1.60 a \$1.75; good to prime red, \$1.40 a \$1.80. Yellow corn, 78 a 80 cts. Oats, 60 a 64 cts. *Chicago.*—Spring extra flour, \$5.50 a \$6.25. No. 1 spring wheat, \$1.24; No. 2 do., \$1.17½; No. 3 do., \$1.14½. No. 2 mixed corn, 62 cts. No. 2 spring barley, \$1.41.

### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on Sixth-day, the 3d of next month, 1 P. M.

The Committees on Instruction and Admission will meet at 10 A. M. of the same day.

SAMUEL MORRIS,

Clerk

Philada. 3d mo. 24th, 1874.

The Visiting Committee meet at the School on Second-day evening, the 30th instant. Conveyances will be at the Street Road Station on that day, to meet the trains that leave Philadelphia at 2.30 and 4.40 P. M.

A young woman Friend, with experience as a teacher, desires a situation as assistant in a Friends' School.

Address box 12, Kennett Square, Chester Co., Pa.

### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office,

Burlington Co., N. J.

Charles Evans, No. 702 Race St., Philadelphia.

Deborah Rhoads, Haddonfield, N. J.

Rebecca S. Allen, No. 335 S. Fifth St., Philadelphia.

**FRIENDS' ASYLUM FOR THE INSANE.**  
Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

**DIED,** at his city residence, in Philadelphia, on 1st mo. 20th, 1874, OLIVER PARRY, in the 80th year of his age, a member of Philadelphia Monthly Meeting of Friends for the Western District; and was buried 2d mo. 23d, in "Friends' Solebury Burying-ground," Bucks Co., Pa.

—, at West Chester, Pa., on the 2d inst., JOHN TOWNSEND, aged near 85 years, a member of Birmingham Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



# THE FRIEND.

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## Animal Character.

(Concluded from page 251.)

### THE PIG—THE WOLF—KIDS.

Other charms than gastronomical ones have been discovered in young pigs by those who have occasionally made pets of them. The animal, though obstinate and self-willed, is really not stupid, and is capable of the warmest attachment, and of great fidelity to those he loves. All young animals are interesting, but young pigs are more comical in one respect than kids, or lambs, or kittens, or puppies; I mean, in the ludicrous combination of heavy structure with immense activity and precipitation. They are prudent in an advance, but they always lose their wits in a retreat, and on any decided alarm they hurry away in a general *saute qui peut*. In maturer years an obstinate courage frequently develops itself, and they charge with such force that a man cannot resist them without using deadly weapons. I remember trying to get a pig over a bridge; we were three men against him, all armed with sticks, but he charged us so fiercely, that after an hour's hard work, and a hundred ineffectual attempts, we were compelled to give in at last, and his owner had to seek a wide bridge higher up the river which took him nine miles out of his way. On this occasion the animal displayed splendid courage and indomitable resolution, so that it would have been impossible to thwart his purpose without inflicting some serious injury.

I remember driving one night in France, in the skirts of a forest, a very lively horse indeed, when suddenly he became livelier still,—so lively, in fact, that it was scarcely possible to hold him, and would not have been possible at all had not the road been deeply covered with snow, that was still silently and rearly falling. It was between midnight and one in the morning, and nothing was in sight but the black edge of impenetrable forest, with here and there a bit of sedgy morass, and, on the other hand, miles of treeless land, all white and untrodden, stretching away till it joined the dark grey sky. Whilst endeavoring to restrain the horse's impatience, I began to have a sort of feeling as if our shadows accompanied us on that swift course, and yet our lanterns were not lighted and

there was no moon, nothing but the steady weird light from the infinite white fields. I had a lady with me, a Frenchwoman, not wanting in courage, and she quickly laid her hand on my arm, and said "*Les Loups!*" Yes, the two moving shades were a couple of large wolves cantering silently in the same direction, and in a line strictly parallel with our own course, not pursuing us, but keeping steadily in the fields to our left. So we kept on for about a league, the horse half mad with fright, and galloping as fast as the snow would let him, and still the two black creatures to the left of us, keeping up with us as it seemed so easily, with that steady silent canter of theirs over the thickening snow! Whether they would attack us or not depended simply upon the intensity of hunger they might be enduring, and we watched them for some minutes with anxiety, but at length we began to imagine that the lines of our course were no longer quite parallel, that the space between us and the wolves was gradually widening. Soon afterwards this became a certainty: the wolves were going on a mission of their own, probably to some sheepfold in the neighborhood, and did not intend to honor us with their attention. The parallelism of our lines of route had been merely an accident, and our companions grew less and less, till at length we could only perceive two tiny black specks that seemed almost motionless in the distance, and that nobody who had not seen them nearer would have suspected to be wolves at all.

Sometimes, however, the wolves are more to be feared, even in France. It seldom happens that a man is in much danger from their direct attacks, but there is great peril of a bad carriage-accident when your carriage is pursued by wolves. Horses have a perfect horror of these animals, and lose their heads entirely on such occasions; so that one has good reason to dread wolves when driving, especially if the road is an awkward one.

The character and habits of the wolf have been carefully studied by many observers, who agree in admitting his craft and intelligence, though some of them doubt his courage. Toussenel tells us that he himself saw six full-grown wolves crossing the frozen Loire, in single file, in the winter of 1829, that he examined their track afterwards, and would have supposed, if he had not seen six wolves, that only one animal had crossed the river in that place, so accurately had the five others placed their paws in the foot-prints of the first. The wolf is so suspicious that it is almost impossible to poison him. If you place a poisoned carcase near his own residence he will not touch it, the only way to get him to eat of it is to drag it a long distance so as to make a trail, and then seem as if you had been anxious to hide it. He will follow the trail at night and find the carcase. A common way is to lie in wait for him with rifles round about the spot where the carcase is, and then

pour a converging fire upon him the moment of his arrival. Notwithstanding the most intense hunger he will not eat of anything that seems to him suspicious, he will devour earth itself first. The same prudence marks his conduct in all respects; he will not uselessly expose himself, yet he is not a coward. Like all robbers he enjoys foggy weather. It is well known that a farm which is close to the wolf's private residence is safer than one situated at a distance of a few miles, as he thinks it best to avoid scandal in his own neighborhood. The wolf knows too, very well, who are his active enemies, and who are the people whom, though not friendly, he can afford to regard with indifference. An instance is on record of a wolf which, quietly seated on a little eminence, watched the long line of peasants' carts going to market along the highroad close to where he was. Hundreds of anecdotes might be collected in proof of the wolf's exceeding intelligence in all that concerns the preservation of his life, and every hunt supplies fresh examples. A family of young wolves, instructed by their mother, will mislead the hunters artfully, taking the dangerous duty by turns for the protection of the rest. But when a strong, full-grown animal gets fairly away, out of the ring of beaters, his policy is simple in the extreme. He chooses a straight line, and sticks to it across all obstacles with uncompromising rectitude, and the worse the ground the safer he is, for then the distance rapidly widens between him and his pursuers. When the hunters are far behind the wolf relaxes his pace to a quiet trot, and finally takes a rest, not troubling himself much if one or two of the foremost dogs reach him, for he will give them a sharp bite or two that will deprive them of any wish to vex him again.

Like all young things, kids are extremely inquisitive, and whenever one of them thinks it has made a discovery, the others always immediately determine to find out all about the new subject of interest.

Sometimes the experiments made by a set of inquisitive kids must of necessity be successive. For example, if there is a basket in the place which will hold one of them, and no more, the others watch him with great interest; and as soon as he jumps out (which he is never very long in doing), the others inevitably jump in and out again by turns. A game of this kind will last till one of the kids has a new suggestion to make, which his brethren are sure to adopt; for they are always very ready in adopting any suggestion which promises a variety in their amusements. It became the fashion one day amongst my kids to carry a little sprig of green between the lips; and a very pretty fashion it was, from a painter's point of view, as it supplied a most refreshing touch of color amongst the blacks and greys. There is a certain impudence and fearlessness about kids which is often both laughable and charming. One day, whilst I

was at work sketching, the kids took it into their heads to try to upset my seat by getting under it, and lifting me up with their not very Samson-like shoulders. This they tried in turn; but, not being powerful enough to succeed, turned their attention to my great dog, who lay by me contemplating their gambols with a sort of half tolerance mingled with disdain. First one kid came up to Tom, and brought his tiny visage in contact with Tom's astonished physiognomy; then another tried the same experiment; and finally, of course, the third tried it. At last the dog's dignity could stand it no longer, and he rushed out of the place, not trusting himself to refrain from using his mighty jaws, which would have crushed a kid's head like a nut-shell.

Most young things (young crocodiles and some other reptiles excepted) appear to be reservoirs of pent-up natural energy that finds vent in irrepressible gambols. Of all active young creatures intimately known to me, kids are the most active. When they seem to be perfectly still and reasonable, a spring is touched, and they bound straight up as if the earth had suddenly become elastic and thrown them towards the sky like projectiles. They pass from moods of venturesome and reckless frolic to moods of extreme caution. When in the latter, they studiously examine some object in the place where they are confined, and the boldest of them approaches it first, ready, however, to withdraw upon any appearance of danger. The others follow behind, at regular intervals. In all this they are doing in play what they will have to do in earnest in after life. The gambols prepare them for the bold leaping amongst rocks and precipices, whilst the *eclaircur* work prepares them for the duty of a prudent sentinel when the wolves are near in the mysterious and deceptive moonlight.

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 250.)

To Martha Wistar.

"Philadelphia, 6th mo. 22d, 1838.

My Dear Friend,—Pleasant as it would be to greet thee and thy dear husband in your hospitable mansion, the feeling that I am not my own, forecloses every prospect at present of social visiting. When at liberty so to do can assure thee it would be grateful to me to enjoy with you the freedom of converse.

I trust there are, as thou sayest, preserved, even in every place where He has condescended to place his Name, such as shall cleave to Him, such as shall speak of the glorious majesty of his house, such as shall praise him in the midst of a crooked and perverse generation, yea tell their children of him, and talk of his greatness. Who will not love their lives unto the death, but rather strive to be kept among the number of the faithful, the chosen, as well as the called; who shall walk with their dear Lord, it is written, in white. Ah, that we may be of this number, let us press after the attainment, let us strive to be found worthy. Then shall we realize indeed to our comfort, that in every place, and in and under all our afflictions and trials, incense may be offered to his glorious, holy Name, and from the bottom of the heart a 'pure offering' prepared by Himself. Truly, my dear friend, we need to be girded with the whole armor of righteousness to stand in this day. We go to our meetings poor and empty, and sit them

through sometimes scarcely sensible of any rising of the spring, whose waters make glad all the heritage. And can we expect to rejoice when the Master reigns not? Yet I believe all the sincere hearted, are sustained and fed; and in His blessed time, will have to acknowledge that though they walk through the valley and shadow of death, they are sustained by his rod as well as his staff, and will rejoice in a coming day, that they have been brought into suffering—planted with their dear Master into the likeness of his death; that thus they may be prepared to arise, and walk in newness of life. To walk, even here, with him in white is, I believe, the privilege of the King's children; and I long for the blessed attainment. May we, with thy dear C. also, who seems so interwoven with thyself, that when writing I can scarcely do other than include him, steadily persevere, as I doubt not is our united, earnest desire, in the way cast up for us; accounting reproaches and afflictions for Christ's sake greater riches than the treasures in Egypt; and then, let come what will, we need not fear, but that our adorable unconquered Captain will keep us; yea keep that, which through mercy we have been enabled to commit unto Him.

Much depends upon the faithfulness of those who are engaged in the affairs of the discipline of the church. Oh! that strength may be furnished to my dear friends in their varied allotments, to go forth, not in the armor which is not proved, but being girt about with Truth; having on the breast-plate of righteousness. And may we realize our feet to be shod with the 'preparation of the gospel of peace;' attired also with the shield of faith, with which we shall be able to quench all the fiery darts of the wicked. Taking also 'the helmet of salvation, and the sword of the spirit, which is the Word of God,' which liveth and abideth forever. Thus equipped may we not humbly hope to be enabled to withstand in the evil day, and having done the little we can, (for truly it is very little) for the precious cause' sake, to stand to the end of the race; and finally through the mercy of Him who loved us and hath given himself for us, to be admitted into the company of saints and angels, and the spirits of the just made perfect, who with palms in their hands cease not to praise, and honor, and adore Him, that sitteth on the throne, and the Lamb forever and ever.

My love awaits your acceptance, and am thy sincerely attached friend,

S. HILLMAN."

To her Mother.

"Westchester, 10th mo. 7th, 1838.

Dear Mother:—Having attended Fallowfield Meeting by appointment, and ridden 15 miles after dinner, we\* reached here (Benjamin Cope's) about half past five. The day before we were at West Grove. Friends seem glad to have us at all the places; though the prospect of a succession, especially among the young is truly hopeless. Yet in almost every place there is a little suffering few, a remnant still preserved, bound to the law and the testimony, who feel near to our spirits, and with whom we have drank in the one cup of spiritual exercise and baptism. There are too, some among the princes of the people, of the fathers, who do not unite with any innovation,

\* Grace Evans was companion for S. H. in this visit to the meetings composing Concord and Western Quarterly Meetings.

and whose eyes are clear sighted to discern truth from error. We have visited some dear Friends in affliction; one with a cancer in his face, a very precious Friend, whose daughter is in very delicate health also; while her husband seems sweetly preparing for that better country where there is no more pain, neither sorrow nor crying. My time has been so entirely occupied, that when at liberty, all I could or can do seems to be to seek rest; so that my letters have been short and poor. Yours have all been truly acceptable. J. Lippincott came here, a few steps from his brother's, and brought them last eve.

\* \* \* To the praise of His grace, who I believe led me out on this mission, I may thankfully say, He has been with me to my comfort; has been mouth and wisdom, tongue and utterance, or I had fainted. For truly it is no easy matter to visit the seed which lies under oppression, being imprisoned; and also when the number of those who are digging in meetings for the arising of the well-spring of life is very few. Yet there has been, from season to season, strength furnished to pursue though faint; and now in looking towards the conclusion of this little service, quiet, peaceful poverty seems the clothing of my spirit.

The finishing of a work is not less important than the commencement; and I desire to be kept simply attentive to the unfoldings of Divine Wisdom every day, and at all times that I may leave nothing undone, neither do more than is required.

Love to dear M. and E. Bacon, of whom and their loss I often think. Also R. C. F. and hers, with other friends enquiring after me; and accept the warm feelings, my dear mother and sisters, of your absent

SARAH, in bonds.

Dear sister R. I had hoped would have written again. Love to her and to brother with their little ones."

To William Scattergood.\*

"Philadelphia, 11th mo. 18th, 1838.

—, Thy last letter was truly grateful as it contained intelligence new to me and desirable; that for which I trust I may say, have travailed according to my measure, even that the living child might be brought forth. And now, my dear friend, all that the Lord spake to thee of in early days, will he accomplish, as thou keepest hold on thy part of the covenant. Oh! that thou mayst follow up reservedly and faithfully, the leadings of his Holy Spirit, counting nothing too near or dear to part with for His blessed name's sake and when he leadeth again into Jordan, yea the very depths of Jordan, he willing to abide there until He speaketh the word, 'Come up hither.' Ah then, thou wilt bring up thy stones, living stones of memorial, to the honor and praise of Him who hath called thee out of darkness, and whose love hath been toward thee, I believe, invariably in the very darkest times thou hast known since I knew thee. Things here are truly discouraging as relate to the church, looking with man's unassisted sight; nevertheless the eye of faith, from Pisgah's mount, beholds at seasons the good land and better times ahead. Then let us struggle on, my dear friend, and cast our care for time and for eternity on Christ Jesus; He who has in mercy, never to be forgotten visited us in infant years, and kept us in a

\* Soon after his first appearance in the ministry, at Greenwich, N. J., in 9th mo. 1838.

humbling sense of our inability to save ourselves; and whose gracious promise, even in our darkest moments, has been realized, 'Lo, I am with you alway,' else we had long ere this fallen a prey to the enemy. Ah, and He will be with His own to the very 'end of the world.' 'The mountains may depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee.' Pray for us in this great city, this tumultuous city, that our faith fail not; great are our conflicts, wrestling not against flesh and blood only, but against spiritual wickedness in high places. Our meetings are very largo (a great assemblage of gay people) and often interrupted (I speak in fear), by offerings whereupon the impress of the hand of the High Priest, the great Apostle of our profession, is not seen; or any of the living virtue, the smell of the ointment made after his art, discoverable. May we learn to be content; where the seed suffers we must suffer; my heart is full, \* \* \* but I must affectionately commend us to the keeping of Israel's Shepherd, and say farewell. Thine in sincerity,

S. HILLMAN.

P. S. My dear friend, why wilt thou flee; is not spiritual death painfully to be felt in many places, where the enemy has not spread the net which causes to fall into unbelief? Ah methinks, 'Woe is me,' may be very properly the language of our spirits, because 'I sojourn in Mesech and that I dwell in the tents of Kedar.' May our attention be directed unto Him who died for us; who has in some measure brought us unto Himself; and made us willing to enter into covenant with Him. Oh! let us steadily follow His leadings, even though we may be brought into paths we have not seen. He leadeth the blind, and He will make darkness light before His own, and crooked things straight. I am sometimes ready to fear for myself, while I thus speak, lest I shall never be able to overcome the enemies of my own house, so as to come up in the line which has been marked in my view as the only way for me, into the kingdom of rest and peace. Pray for thy feeble friend, that nothing may operate to hinder her from being given up, in body, soul and spirit, to the guidance and leadings of the blessed Head of the church. I think my situation is mournful, something like poor Jeremiah's when he said, 'Cause me not to return to Jonathan's house,' &c.

Farewell, in near affection, thy attached  
S. HILLMAN."

(To be continued.)

### A Texas Cattle Farm.

The *Baltimore American* contains an account of cattle raising in Texas, furnished by a correspondent, a portion of which we think may interest some of our readers. After speaking of the wild cattle which range unrestrained in great numbers over the prairies, the writer proceeds:

"When ten miles from Rockport we reached the gate of the cattle-farm in charge of our friend Coleman, as the head of the firm of Coleman, Mathias & Fulton. Within this enclosure, the gate of which we entered, is by far the largest enclosed field in Texas, the number of acres being 125,000. On the south side it is bounded by Neuces and Corpus Christi bays, on the coast by Puerto and Copano bays, and on the north by Chultepin river. The amount of fencing required to

complete the enclosure was twenty-five miles, fifty miles being bounded by the watercourses. In other words, the boundary of this pasture is seventy five miles—fifty miles of water and twenty-five miles of board-fence. Some idea of the extent of this field may be formed from the fact that from the entrance gate to Mr. Coleman's house or ranche, the distance is twenty miles.

The improved appearance of the cattle as compared with those 'on the range' was too marked to escape the attention of the most inexperienced observer. They looked sleek and comfortable, and those that were not lying down were standing in the water of the pond to escape the hoof fly, which is said to be very annoying at this time of the year. The number of cattle in this enclosure at the present time is 25,000 head, which is regarded as very near its full complement. Five acres to the animal is the estimated limit to keep them in good condition throughout the year, and anything beyond that is regarded as overstocking.

During our drive across the pasture animals were encountered in great numbers, and could be seen browsing in the distance, but in such a vast enclosure, the horizon being to the eye its boundary in every direction, no estimate could be made of the number. They were all, however, large and well-conditioned. They had but little of the wild characteristics with which Texas cattle have been credited, many of them scarcely deigning to look at us as our carriages passed within ten feet of them. Indeed, these Texas cattle seemed to be very amiable and well behaved animals, their immense expanded horns only making the difference, and giving them a wild appearance.

The proprietors of this immense pasture do not make the breeding of cattle any special part of their business, though from seven to ten thousand calves are annually added to their stock. They prefer to buy cattle rather than raise them, as an abundance of herds can be purchased at the average of five dollars per head, including beeves, cows and calves. These they place in their pastures to fatten and improve their condition, and to await the steamers for shipping to New Orleans. Instead of raising the calves that thus come into their possession they ship their yearlings to New Orleans, where they command from \$8 to \$17 per head, according to condition; and as three calves cost no more to ship than one beeve, the profits to the shipper are fully equal. Beside the number of cattle now held in the pasture, 25,000, they still have on the range many more of brands which they have purchased. Parties of 'cow-boys' are out gathering these at so much per head, which is a very difficult work. A drove of some five hundred head of these roving cattle were brought in this morning. This firm have also another pasture of 3000 acres within two miles of Rockport. This is a kind of storage pasture, where they drive their picked cattle preparatory to shipping.

In seasons of drought it is very common for thousands of these animals 'on the range' to die for want of water. Among the owners of the herds thus turned loose, there has never been any combined movement for their comfort; but they have been allowed to live or die, as the case might be. What is everybody's business is nobody's business, and the water that falls during the rainy season is allowed to find its way to the Gulf, whilst a

trifling expense would effect its storage in reservoirs scattered over the prairies. The pasturage system is already producing its fruits, in harmonizing the business; and this firm have paid great attention to the water supply of their stock, and have been so successful in the formation of lakes, that they have no fear of drought; whilst the cattle do not have to go any great distance for water.

One lake that we passed, at the head of which is a strong dam lined with stone, is over two miles in length, the depth of the water ranging from five to eight feet. They have constructed two other dams in distant parts of the pasturage, though not so large as this one. The water question is regarded as one of great importance. It is a singular fact that the accumulations of water even in ponds on the prairies of Texas, always remain sweet and pure. Hence the storage of winter rains for summer use is entirely feasible, and is being done in all the pasturages, while the animals 'on the range' have to look out for themselves and stick to the few water courses, which soon become so crowded in time of drought that they are almost starved.

At 4 o'clock we came in sight of Colonel Coleman's ranche, the first sign of life visible being a large windmill which he has erected on the banks of the Chultepin river to pump up water for the purpose of irrigating his fields. He has several hundred acres here under cultivation. The land on which the ranche is located is, however, by no means level prairie, but rather rolling land, the river being about forty feet lower than the embankment upon which his windmill is located. The dew which falls in this country during the nights supplies in some measure the absence of rain in summer, the ground this morning being quite mucky from the effects of the dew during the past clear moonlight night."

### From a Testimony of Samuel Scott's, concerning the Necessity of Timely Preparation for Death.

It is not a bare professing, or talking of religion only that will avail; but, how are we walking and acting, as in the sight of the Omniscient Lord God? Thus good King Hezekiah, had attained to the blessed assurance of the favor of God when an solemn and humbling message was brought unto him, yet we read he turned his face to the wall; he turned from all visible objects. They who have the greatest share of worldly possessions, what comforts will they administer at such a time? Nothing will avail but the mercy of God through Christ, and the evidence of the Holy Spirit bearing witness with our spirits, that we have been walking in the fear of God, as Hezekiah did, who made his address unto the Lord, and said: "Thou knowest, O Lord! how I have walked before Thee in Truth and with a perfect heart, and have done that which is good in thy sight."

And we find the Lord owned him therein, and spared him, he receiving the message with weeping, and humbling himself before the Almighty.

O! this is the way to find favor with God, for the lofty ones to come down, and the proud to be abased; so that all flesh may be humbled in the presence of the God of heaven; for all flesh is compared to grass, and man, in his greatest strength and beauty, to the flower of the field, which soon withereth and fadeth away, as we poor mortals do; but the word

of the Lord endureth forever—this word of the Lord that is revealed in men's hearts, and is to be known and witnessed as a fire, a hammer, and sword, to burn up the briars and thorns—that which hath choked the precious Seed; to break the hard heart that hath been hardened through repeated transgressions, through pride, arrogance, and walking in the evil way; to cut and hew down all superfluity of naughtiness, and to separate between the precious and the vile; that thereby men's hearts may come to be prepared, and they may recover health of soul, through the operations of the Divine Word and Spirit of God, which in mercy is come thus nigh unto men, that they might be prepared thereby to live to his glory while on earth, and spend their few uncertain moments in his fear; that when the solemn message comes, that we are called hence, to be no longer stewards, but must give an account of our stewardship before the tribunal of the Majesty on high, it may be with joy.

If we have known the work and operations of this Divine Word, and have waited on and submitted thereto, then have we had our fruit unto holiness, and have been bowing before the Lord in our meetings. When there has been no verbal testimony amongst us, we have had recourse to the *inward law written in our hearts*, we have humbled ourselves, and been saying, as one did of old: "How shall I come before the Lord, the great and mighty One? or how shall I bear myself before the most high God? So that I may be accepted of Him."

O that people had but such considerations! they would be brought down; the lofty looks of men, and pride of all flesh would be abased and stained, their laughter would be turned into mourning, and their joys into heaviness, if they were but really concerned to be accepted of the Lord. What think ye? Will the Lord accept of men and women in their pride and vain glory, and gay attire and superfluity? Such as mine eyes have beheld with sorrow, upon some in this meeting. I tell ye, nay; for such are *spotted and stained with the spots of this world*; they are too much taken up with, and following the vain fashions and customs of it, which must be repented of and turned from, if they would find mercy with the Lord, if they are not totally hardened and resolved to have their own ways till the last moment of their time.

O! therefore come down all you lofty sons and daughters in Zion, and put away your pride and arrogance, that you may be prepared for this solemn time and message, and may come before the Lord with true humility, and not be adorned in such manner as was spoken against by the apostle, which doth not become a people *professing the self-denying religion* of our Lord Jesus Christ. That none may be found after such a manner, I must tell you it is *not acceptable* to the Lord; but it is a *contradiction* to our Christian profession, if we hold the Truth in righteousness, and such a conversation as *doth not become* the gospel of Christ; but may our adorning be *that of a meek and quiet spirit*, which in the sight of God, is said to be precious, or of great price.

Extol not riches, then; the toil of fools,  
The wise man's cumbrance, if not spare, more apt  
To slacken virtue, and aback her edge,  
Than prompt her to do aught may merit praise.  
Milton.

### THE TWO ARMIES.

As life's unending column pours,  
Two marshal'd hosts are seen,—  
Two armies on the trampled shores,  
That Death flows black between.

One marches to the drum-beat's roll,  
The wide-mouth'd clarion bray,  
And bears upon a crimson scroll,  
"Our glory is to slay."

One moves in silence by the stream,  
With sad yet watchful eyes,  
Calm as the patient planets gleam  
That walks the clouded skies.

Along its front no sabres shine,  
No blood-red pennons wave;  
Its banner bears the single line,  
"Our duty is to save."

O. W. Holmes.

### DREAM OF SUMMER.

Bland as the morning breath of June  
The southwest breezes play;  
And through its haze, the winter noon  
Seems warm as summer's day.  
The snow-plumed Angel of the North  
Has dropped his icy spear;  
Again the mossy earth looks forth,  
Again the streams gush clear.

The fox his hill-side cell forsakes,  
The muskrat leaves his nook,  
The bluebird in the meadow-brakes  
Is singing with the brook.  
"Bear up, O mother Nature! cry  
Bird, breeze and streamlet free;  
Our winter voices prophesy  
Of summer days to thee!"

So in these winters of the soul,  
By bitter blasts and drear  
O'erswept from Memory's frozen pole,  
Will sunny days appear.  
Reviving Hope and Faith, they show  
The soul its living powers,  
And how beneath the winter's snow,  
Lie germs of summer flowers.

The Night is mother of the Day,  
The Winter of the Spring,  
And ever upon old Decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks,  
Through showers the sun-beams fall;  
For God, who loveth all his works,  
Has left his Hope with all.

J. G. Whittier.

### The Palm Groves of Elche.

The English traveller, Augustus J. C. Hare, who visited Spain in 1872, remarks: Spain is *not* a beautiful country. If a traveller expects to find the soft charm and luxuriant loveliness of Italy, life in Spain will be a constant disappointment: no hope can possibly be more misplaced. Spain is not the least like Italy: it has not even the beauty of the greater part of France. Beyond the Asturias and the valleys near the Pyrenees, there are few trees in the Peninsula. There is scarcely any grass, and those who wish to find beauty must only look for it of an especial kind—without verdure, or refinement or color. But the artist will be satisfied without these, and will exult in the long lines, in the unbroken expanses of the stony, treeless, desolate sierras, while every crevice of the distant hills is distinctly visible in the transparent atmosphere, and the shadows of the clouds fall blue upon the pale yellow of the tawny desert. \* \* \* Except in the Asturias and some parts of Galicia, I am only aware of two places where there is anything that may be called beautiful country in Spain, and these are

Selected.

Montserrat, the noblest, the most gloriously beautiful of rocks, and the palm groves of Elche."

Elche is a town of 18,000 inhabitants, in the south-east of Spain, about thirteen miles from Alicante. Of the groves which surround it Hare says: "After two hour's drive, a serrated line of palms rose upon the horizon, and soon we entered their forests. Far in the air sometimes sixty feet high, rose the beautiful fans, with their enormous pendant bunches of dates, the golden fruit hanging from stems of so gorgeous an orange, that no mere description of color can give the faintest idea of their effect when they are lighted up by the sun, and backed by a deep blue sky, as we first saw them. Their variety also is most beautiful; some of the older trees growing perfectly straight, others bending in the most picturesque attitudes, some buttressed up with little stone walls, and beside them younger palm rising in full youthful vigor, tens upon tens of thousands, for miles around.

The male palms are often tied up and blanched to be cut for the Palm-Sunday festivals, and they are also sold to be stuck up in balconies as a protection against lightning, being considered quite as efficacious, and being certainly much cheaper than an iron conductor. Ten thousand dollars worth are sold annually in Elche for this purpose, and seventy thousand dollars worth of dates. The latter were gathered during our visit (January) by the clever little *hortelanos*, who climb the branchless trunk like cats, a rope being passed round it and their waists, upon which they rest their whole weight in a horizontal position, lowering their baskets when filled, and raising them again by a pulley. The defective palm leaves are sent to the manufactories and used as cigarettes. By the road-side, before every cottage door, are quantities of dates in baskets, no one watching them; any passer-by can eat as many as he likes, fill his pockets and leave his halfpenny in payment. It is generally left, for where Spaniards are trusted they scarcely ever abuse a trust. When we walked in the groves the hospitable peasants were only too anxious to load us with branches of the best fruit, and would accept no payment at all.

We spent three days in Elche, which, though the Roman Illica, is completely Moorish in character. There is a humble but decent *posada* (inn). Ever-increasing was our delight in the enchanting walks; sometimes through the thick groves of magnificent date-palms, where all is richness and splendor of color; sometimes in the deep brown ravines of the dried up Vinalapo, which reminded us of the Valley of Jehoshaphat. Elche, entirely Moorish, rising above like Jerusalem, with its flat roofed houses, old walls and crowning mosque; sometimes by the banks of little streams, bordered with prickly pear and pomegranates; and sometimes out upon the desolate gravelly plain beyond all these, which assumes a wonderful color towards sunset, and where the extreme clearness of the air makes the most distant objects, even to the violet mountains on the horizon appear supernaturally distinct."

And let this wearing of gold lace, and costly attire be ended, and clothe the naked, and feed the hungry with the superfluity. And turn not your ear from the cry of the poor.—George Fox.

For "The Friend."

John Heald.

(Continued from page 254.)

"3d mo. 4th, 1819. We had a meeting in a school-house, near Roxbury. The people were young in collecting, and they appeared to be so insensible of the importance of a right religious concern. I felt an impressive concern for myself and them, and mentioned the in-  
 ucement on my mind to come to this part of the country. That if all was done for us that could be done, and we might now safely set down at ease, without any more care, then his concern was of no use; but if we are in danger to come short, then it may be well to consider timely and seriously of the loss that may be sustained by neglect. The Divine Master had stated, except a man be regenerated and born again, he cannot see the Kingdom of Heaven; and the Apostle Paul has stated that circumcision is nothing, and uncircumcision is nothing. Then it is evident an entire change must be made, without which we are now unsafe as we are, and how dangerous to settle down at ease, and care no further. The minds of the people were solemn.

"3d mo. 6th. Attended the meeting at Oak Hill, which was large, of Friends and others. I used encouraging language to the sincere, honest-hearted, whose discouragements were great; but I reprehended the neglect of religious meetings, and the use of ardent spirits; warning the young to avoid tasting them, as tasting and tasting had, I believed, introduced many to the habitual intemperate use of them, who were virtuously disposed, and who would not have believed they would ever have fallen under this baneful influence. In the afternoon we went on towards New Baltimore, and came to Edward Hallock's, where we lodged comfortably.

"7th was First day. We had a precious meeting at this place, in which I was enabled to bring forth counsel for most cases present, and I pressed it close home; and particularly to the dear, precious youth, the persuasive invitation flowed sweetly, and they were warned to beware of following that which inclined to put off to a more convenient season.

In the afternoon we had a meeting as large as in the morning. After my companion had stood up, his first words were, Too late, too late. The sense that impressed my mind was alarming to me. After twice repeating, Too late, I said these words had rested very solemnly on my mind in this meeting, and I believed if such a situation was present, it would not be necessary such should be told of it, if there was no opportunity to amend and escape. I wished them to consider whether such a time might not come, that some of them might feel the sensation of too late. I thought the exercise laborious and impressive, and yet wished it to be more so, for it seemed to me to be too little regarded.

We went to Thomas Lawrence's to lodge. 8th. Attended Dickinson Meeting. I said, Speak, Lord, for thy servant heareth. This had impressed my mind weightily. It seemed as if some were ready to conclude, that if they were informed as intelligibly as Samuel was, they would attend to the requisition. I asked whether they had not known that some things, they were in the practice of, were wrong, as clearly as they could know if a vocal sound were heard to inform them. Notwithstanding this is so intelligibly known, yet such is the disposition and inclination to

do wrong, that doing that which is offensive to the Author of our existence is continued in, and very little attention given to please a kind and gracious God, as if it was no matter whether he was pleased or not, and we plead a want of knowledge too!

Though I thought it to be hard work yesterday, this seemed to exceed all. I spoke slowly as it presented, but so great was the resistance, that it felt to me, though the language seemed to be moving, it had but little effect. Though I felt love and compassion for the people, I would willingly have sat down and left them to take their own way, but could not find myself dismissed from labor; so I laboriously waded on through and found a resting place. Samuel Fausdick, of New Baltimore, took up the subject where I left it, and I thought had heavy labor; but still the life felt to me to be low, yet a tenderness appeared to take hold of many.

We dined at Moses Quinby's, and set out for Rensselaerville, and got to Nathan Spencer's late. In the morning we went to Richard Titus' and had notice given of a meeting at 3½ o'clock. It became a very precious time. I first mentioned, in Rama was a voice heard, lamentation, mourning and a bitter crying, Rachel weeping for her children and would not be comforted. Why should any bring distress on their own minds, so that when they are alone the solemn impression is sadness, however the outward appearance may be? Why should any try to conceal the anguish of mind and heaviness of heart, by indulging in the delights of sense; and feel lamentation, mourning and bitterness because of the inclination to indulge in amusements and delights, when to refrain would be followed with satisfaction of mind and true peace? O how strong the inclination after vain delights, when it [leads] to the desire to have remorse taken away, so that nothing be left to interrupt the enjoyment! If such were left without control, to go on in the way they list without remorse, then such as are concerned for them would feel lamentation and mourning for the innocent life thus lost and fled. While I was thus employed, pleading for the precious innocent life, and pointing to the sad effects of following delusive gratifications, and that, for a fancied satisfaction, not a real one; many appeared to be much tendered.

"3d mo. 10th. With great difficulty we got through snow-drifts to Middleburgh. I felt deep discouragement in my mind, but was easiest to make some remarks on the ministry, showing that humility was necessarily connected with a right attention to that service.

"3d mo. 11th. Attended meeting at Bern. The exercise previous to engaging in ministry not so trying as I commonly have. I began with: He that keepeth the word of my patience, him will I keep in the hour of temptation. It requires a close and faithful attention in order to obtain the promise of being kept in the hour of temptation that shall come on all the world to try them that dwell on the earth. What a favor it is, and how great the condescension, so graciously to condescend to the low, weak state and condition of His creature, man! I then adverted to the duty of worship, insisting on sincerity and uprightness of intention in performing it. Will it be acceptable to the Object of worship for us to say, I never knew anything more about it, than the outside appearance and sanctified

show; I never pretended to anything more? Will this amount to anything more, than for the profligate to say at the time of final decision, Lord, I never intended to serve thee, I intended to indulge and gratify myself in those delights within my reach; but now having done with these, be pleased to receive me into those ever-blessed mansions of unfading delights?

I believe the meeting, as well as myself, witnessed the overshadowing love of Israel's Shepherd to comfort and refresh the souls of the weary, renewing or strengthening a holy confidence in redeeming love. And I believe that many tender hearts rendered undissembled praise to the great King and Lord of all, who is now and everlastingly worthy thereof."

Those readers of "The Friend," who have perused the simple records which John Heald has left of his travels and exercises, must have noticed how often he was concerned to call his hearers to faithfulness and earnestness in waiting upon and worshipping our Creator. Happy will it be for those of us who learn this great lesson; who, in our every day walk through life, habitually turn the heart to God, seeking to feel His presence and sanction in all that we do, even in our usual business pursuits! This is in accordance with the apostle's exhortation: Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God. Those who are thus living will often feel drawn to wait on Him, with the mind withdrawn from all outward things—endeavoring to feel themselves as poor, dependent creatures in His holy presence—so that they may witness their spirits solemnized, and tendered, if it be His will, by the overshadowing of His heavenly wing. When such come to the public assemblies for Divine worship, their thoughts will not be directed to the ministers who are present, looking to them to draw water from the well of spiritual consolation, and idly waiting to be refreshed by their labors; but they will feel it to be their duty on taking their seats, to follow the exhortation of the Psalmist: My soul, wait thou only upon God; for my expectation is from Him. They will feel the need of keeping a vigilant watch against that restlessness of mind which would lead their thoughts away from the Object of our devotion, and if through human infirmity they permit them to wander, they will feel humbled by a sense of their weakness. When it pleases Him, whom they are endeavoring to serve, to spread over their minds a feeling of religious exercise, or a sense of quiet and solemnity, they will rejoice in the favor. As they are thus gathered in spirit, they will be prepared rightly to profit by such labors in the public ministry as may be called forth from commissioned and qualified instruments; and will be in less danger of being deceived and injured by that preaching which is in the enticing words of man's wisdom, and not in the demonstration and power of the Spirit.

It may seem to some a trifling matter, but is there not ground to believe, when we see the members of a meeting sitting in lounging positions, with the arms extended on the backs of the benches, and in other undignified and careless ways, that such are not in that frame of mind which exists in a worshipping assembly? One may behave with the utmost propriety and dignity in a religious meeting, and yet the heart be in a worldly state; but

where the heart is rightly exercised our whole deportment will show it.

(To be continued.)

### Scientific Notes.

*Antiquity of Beer.*—The use of such fermented liquor is so remote, that we have no dates by which to fix its origin. When, however, other arts had become more developed, and the art of writing discovered, we begin to obtain some evidence as to its use among the people of ancient times. Thus we learn that Osiris (1960 B. C.) is said to have taught the use of fermented extract of barley. Though there must be much of vague tradition in this account of the Egyptian discovery, yet we know that Pelusium at the mouth of the Nile, was distinguished long before the Christian era, for the excellence of its barley-wine. The Greeks, who derived the greater part of their civilization from the Egyptians, obtained from them the art of brewing at a very early period. We find mention, for example, in the writings of Archilochus, about 630 B. C., that the Greeks of his day were acquainted with this art. The Romans, in very early periods of their history, made use of beer, their "cervisia," prepared from barley, wheat and other cereals. Tacitus, in his work on the manners and customs of the Germans, mentions their great love for beer. The ancient Gauls, Britons and Scandinavians were noted for the use of beer in their festive meetings. At the present time, it is estimated that from 25 to 30 millions of barrels of this article are made in Great Britain alone.

R. A. Proctor, in attempting to give a conception of the Sun's distance from us, makes the following statements. An Armstrong gun sends a projectile with an initial velocity of 400 yards per second. If that velocity could be maintained, in thirteen years such a bullet might reach the sun. The sound of the cannon's report would be some half a year later. Sound travels quite slowly. So, if those heathen who pray to the sun could be heard by it, some thirteen and a half years would pass before their petitions could reach it. If a steel rod connected the earth and sun, and received the pull of the sun, that strain would reach the earth only in three hundred days. Feeling travels through the nerves one-tenth as rapidly as sound through the air. So if we could imagine a child with an arm 91,000,000 miles long, and that arm stretched out to touch the sun, he would grow into youth and manhood, pass the allotted three-score years and ten, and die without knowing he had burned his fingers. For it would take 135 years for the nerves to give him that information.

A Swiss society has recently offered a prize of 1000 francs, for the best essay on the importance of observing one day in the week as a day of rest, from the hygienic point of view.

*Koumiss*, or milk-beer.—Milk contains a peculiar kind of sugar, less sweet than cane sugar, to which the name of milk-sugar is given. This sugar, when dissolved in the milk along with the curd and butter, readily ferments, is transformed into alcohol and carbonic acid, and gives to the liquid an intoxicating quality. This fermentation will take place spontaneously; but it is hastened by the addition of yeast, or of a little already fermented milk. The fermented liquid is the Koumiss of the Tartars. Mare's milk is richer in sugar than that of the cow, and is usually

employed for the manufacture of milk-beer. It is prepared as follows: To the new milk, diluted with one-sixth of its bulk of water, a quantity of rennet, or what is better, some koumiss is added, and the whole is covered up in a warm place for 24 hours. It is then stirred or churned together till the curd and whey are intimately mixed, and is again left at rest for 24 hours. At the end of this time it is put into a tall vessel, and agitated till it becomes perfectly homogeneous. It has now an agreeable, sourish taste, and, in a cool place, may be preserved several months in close vessels. It is always shaken up before it is drunk. This liquid from the cheese and butter it contains, is a nourishing as well as exhilarating drink. It has been used as a wholesome article of diet in cases of dyspepsia and general debility, and in some other forms of disease, and it is said with beneficial results. The London manufacturers, who use cows' milk, add a portion of sugar to it, before setting it to ferment.

It is reported that a gardener at Tattenham, England, has succeeded in cultivating the Cockatoo flower of Madagascar, *Angraecum Ellisii*, and that it has recently bloomed. The flowers are pure white, sweetly scented, and with tubes or tails six inches in length.

The coral banks of the coast of Algeria are very rich, and said to produce the most beautiful coral in the world. In the 16th century France had the privilege of this fishery, and the coral business flourished greatly at Marseilles. During the wars of the Empire, however, England deprived France of the right of the fisheries, which were then abandoned to the Greeks and Sicilians. At present the industry has taken root in Italy, where the low cost of manual labor makes it very prosperous. The coral fishery off Algeria was in 1871 done by 220 vessels, each of them manned by 8 or 10 men, and the product was valued at 2,380,050 francs. In 1872 only 131 boats were employed; the discovery of new banks on the Sardinian coast being the cause of this diminution, but, notwithstanding, the fishery was more productive than the previous year. Divers' jackets and diving-bells have been forbidden, as tending to injure the bottom. Each bank is divided into 10 parts, only one of which is gone over in each year.

For "The Friend."

A concise account of that eminent and faithful servant of the Lord, John Burnyeat, (copied from the Rise and Progress of Friends in Ireland) being his own words.

"In the year 1653, it pleased the Lord to send his faithful servant George Fox, and others, into the north of England, and by the means of their ministry to discover the *right path of life* unto thousands that were in error, seeking the Lord, but not knowing where to find him, although he was *not far from us*, viz., by directing us unto the *true light and appearance of Christ Jesus our Saviour, in our own hearts*, that we might come to *know him*, and the glory of the Father through him, in his appearance, and so come to believe in him with the heart, and with the mouth confess him unto salvation; and God by this the Light of his blessed Son, which he had lighted me withal, let me see the body of death and power of sin which reigned in me, and brought me to feel the guilt of it upon my conscience, so that he made as it were to possess the sins of my youth, and now all that I

had built for several years; and particularly my high profession and conceit of an *imputed righteousness*, and that though *I lived in the act of sin, the guilt of it should not be upon me, but imputed to Christ, and his righteousness imputed to me*; was now, by the *shinings of the discovering light*, seen to be but a Babe tower which God brought confusion upon a presumption and invention (of man), or but like Adam's fig-leaved apron, in which he could not abide God's coming. I then came to see the guilt of sin remained, while the body of death remained, and *led into the act of sin*. Then began the warfare of true striving to enter the kingdom; then Paul's state was seen, wherein to will was present, but to do, many times power was wanting; the confusion, amazement, horror and distress beset me. O the poverty and want that my soul saw itself in, through the springing of the discovering light, which also manifested the exceeding sinfulness of sin, and the load and burden of it became exceedingly grievous, and all the pleasure of it was taken away from me and many more in that day, and then we began to mourn for a Saviour, and cry for a helper and healer, for the day of the Lord that made desolate had overtaken us, and the fire and sword that Christ brings upon the earth, by which he takes away peace, had reached unto us. We often assembled together as the Lord's messengers had exhorted us, and minding the Light of Christ in our hearts, and what that discovered, and through its assistance warred and watched against the evil seen therein, and according to that understanding received waited therein upon the Lord, to see what he would further manifest, with a holy resolution to obey his will so far as we were able, whatever it cost us. *We valued not the world, nor any glory or pleasure therein*, in comparison of our souls' redemption from that horror and terror we were in, under the indignation of the Lord, because of the guilt of sin that was upon us; and so being given up to bear the indignation of the Lord, because we had sinned, we endeavored to wait until it would be over, and the Lord in mercy would blot out the guilt which occasioned wrath, and sprinkle our hearts from an evil conscience, and wash us with pure water, that we might draw near with a pure heart, in the full assurance of faith as the Christians did of old, and waiting in the way of the Lord's judgment, we began to learn righteousness, and strongly desire to walk therein, and could no longer be satisfied with a talk thereof, and when we were in our deep fears, and our minds not well acquainted with either right striving out of self, in the Light and seed of Life that doth prevail and give the entrance, or true waiting or standing still, out of our thoughts, willings and runnings, which do not obtain, the Lord sent his servants who had learned of him, to direct us in what to wait, and how to stand still, out of our own thoughts and self-strivings, in the Light that did discover and dwell in the judgment we received therein, and by them our understandings were informed, and we got to some degree of staidness in our minds, which before had been as the troubled sea; and a hope began to appear in us, and we met often together and waited to see the salvation of God which we had often heard of, that he would work by his own power, and after we had met together for some time as we had opportunities, and

also sought the Lord with travailing spirits both night and day, when we were at our callings and upon our beds, being in our assemblies exercised in the *living judgment* that sprung in the light of our souls, and looking for the salvation of God, the wonderful power from on high was revealed amongst us, and many hearts reached therewith, and melted and broken; and great dread and trembling fell upon many, and the very *chains of death* were broken thereby and the promises of the word spoken by Isaiah the prophet, xlix. 9, and xlii. 7, and lxi. 1, 2, 3, were fulfilled unto many, and a heavenly gladness entered the hearts of many, who in the joy of their hearts broke forth in praises unto the Lord. The same Comforter our blessed Lord had promised, John xiv. being now come and received, did teach us to know the Father and the Son; when were our hearts inclined to hearken to the Lord, and our ears which he had opened to hear, were bent to hear what the Spirit's teaching was, and what he said unto the church, who was the chief Shepherd and Bishop of the soul, and thus were we gathered into right gospel exercise and gospel worship; and worshipped God who is a Spirit, in the Spirit received from him, according to Christ's appointment, John iv. 24; and then we came to see over all the worshipings in the world, which were set up either by imitation, or man's invention, and saw it to be in vain to worship God, and teach for doctrine the commandments of men, and therefore we were constrained to withdraw from them, and so many of us to go and bear witness against them in their invented and traditional worshipings, where they were ignorant of the life and power of God; and growing in experience of the goodness of the Lord, and of the sweetness, glory and excellency of his power, in our assemblies, we grew in strength and zeal for our meetings, more and more, and valued the benefit thereof more than any worldly gain: and thus continuing we grew more and more into an understanding of divine things, and heavenly mysteries, through the openings of the power that was daily amongst us, and wrought sweetly in our hearts, which still united us more and more to God, and knit us together in the perfect bond of love, of fellowship and membership, that we became a body compact, made up of many members, whereof Christ was the head." S. C.

Millville, 3d mo. 13th, 1874.

For "The Friend."

In the annexed portion of a letter of John Barclay to Samuel Alexander, there is a close pressing home of the indispensable need and duty for all that would attain eternal life, to submit themselves to Christ Jesus, taking his yoke or cross upon them, in order to know their calling, or what His will concerning them is, and then to abide in the same. If we be poor and blind and lost creatures, and can get nothing without the Saviour's grace—though *all-sufficient*, and *made perfect in weakness*; if there be neither help, nor hope, nor happiness out of Him, but in Him all things, our wisdom, righteousness, sanctification and redemption; if his servants we are whom he obey, and that obedience is to be "as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress," then surely the Lord's life and glory should be diligently waited

upon, with close, patient watchfulness unto prayer in all our steppings and goings forth, that His will may be known, and in our feeble measure done, which is our sanctification.

"Dear Friend:—It is pleasant to me to accept of thy kind invitation to come to Needham and in any way that I can, be of use to thee while there. I make no doubt there will be little cause for hesitation on my part. I could not say as much to many: for many now-a-days press and force themselves and one another (as thou well knowest) into services and plausible things, that have a show of good, (and are, it may be good when called for at their hands) which nevertheless the Truth in the bottom of their own hearts never called for, and so will hardly stand them out in, though the wrong thing in them may approve of it, and the world of professors, both such as bear the name of Friend and such as do not, may mightily applaud.

Our dear friend, Benjamin White, has been among us as one of the ancient Christians, or as one of our early Friends, rousing the earthly minded and lukewarm in such a powerful and authoritative manner, as we have not been used to of late years I suppose. Friends seem to look at one another, half frightened, to hear such close doctrine, and to be turned inside out, as he has in some instances to my knowledge been favored to do. And Friends cannot entice him to speak smooth things, nor win him over to prophesy deceits: and those that run after him or his company are disappointed in him, for they find nothing attractive or pleasant to that mind in them which should be crossed and crucified; but his habitual watchfulness reproves that which diverts from the Truth; and his silence and reserve (except when at times otherwise disposed) have been instructive to me, and seasoning: tending to lead to self-examination and reflection.

Thou wilt not take me to be setting up any man, nor yet as pleading for a formal superstitious gravity of face and figure. I may tell thee freely, that ever since I have known this way which used to be 'everywhere spoken against,' but which now 'all men speak well of,' I have sought diligently to meet with all those that lived in the *life and power* of those good things and right principles which they professed in their writings, and which were once witnessed by a little cloud of witnesses, and which Truth persuades me still leads into and preserves in, where it is heeded. And I have found *but a remnant* up and down that hold the Truth in the life of it; whose garments were free from the spots of the world and its religion, (for the world has taken to be religious, yet still 'lies in wickedness,') nor have I ever found of this remnant *but what* has sackcloth underneath, and are in mourning because of the oppression of the enemy: the joy of these and the ground of their rejoicing stand in the *real*, not in the *apparent* prosperity of the cause of Truth; their harps were hung upon the willows, their heads hung down, and their eyes were heavy. Among these I was ready to reckon a Woolman, a Scott, a Grubb of later years, and I felt as though I dare not make void their sufferings for the seed's sake. Having said this much I am inclined to add, that many things relative to the state of our Society, past and present, seem often to clear up in my view, when sometimes I have looked least for it; and I have more than once remembered the description of Ezekiel's vision, when he was brought

first to the door of the inner gate of Jerusalem, then toward the gate of the altar: afterwards he had to dig for a door bid; whereupon the command was, 'Go in,' &c., and he was shown yet greater and greater abominations, more and more hidden ones."

## THE FRIEND.

FOURTH MONTH 4, 1874.

"Day unto day uttereth speech, and night unto night showeth knowledge." This scripture declaration though when uttered, applied to the revelation of Divine power in the creation, may be quoted as descriptive of the progressive demonstrations of the fruits of the new religion struggling for complete control in the religious Society of Friends. Forty years ago Sarah Lynes Grubb, in one of her letters said, "In the Quarterly Meeting of Ministers and Elders [London and Middlesex] I was enabled to declare plainly *what the fashionable doctrine now preached among us, would lead to*; and to warn of the danger attached to leaning to our own understanding in spiritual things." Again in another letter of the same year, "I cannot close my eyes to the wide deviations from our ancient testimonies, which are, I believe, *fast levelling us with the world at large*." From that time to this, day unto day has been uttering the fulfillment of what she, and many other dedicated servants of the Most High, predicted would follow the general acceptance of the principles promulgated by the Beaconites, by J. J. Gurney and Dr. Ash; until now the change that has been effected is so great, especially in the character and mode of worship and prayer,—both essential to cohesion in one religious Society—that it is incomprehensible how those devoted to the recently introduced practices, can at the same time claim to be sincere and to be Friends.

We have just received information of doctrines preached and circumstances attending a series of meetings recently held under profession of Friend's meetings, altogether incompatible with the doctrines and practices which the Society of Friends has ever professed and endeavored to carry out. At present we think it not needful to spread the account on our pages, as our readers have at different times found similar statements in our columns.

The grievances and trials of Friends in the present day, may give rise to a want of right appreciation of the opinions and feelings of those who, though in membership, differ widely from those who adhere to the faith promulgated by Fox, Penn, and Barclay; but it is an indisputable cause of just complaint against them that they show a continuous determination to enforce, directly or indirectly, their new principles and practices upon the Society, which has from its rise, borne an unvarying testimony to the scriptural faith it holds, as set forth by the authors we have mentioned, and the testimonies springing from that faith. This, too, while knowing that those members who still hold to that faith and those testimonies, and endeavor to reduce them to practice in their daily lives, would rather suffer any wrong and deprivation than compromise or give them up.

While all rightly concerned Friends mourn over the grievous defections and departures they know have taken and are still taking

place within the pale of the Society, they have no desire to interfere with the right of liberty of conscience, of each one adopting the opinions he or she may believe right. But when a continued course of action shows conclusively that the original doctrines of Friends have been abandoned and others adopted, it cannot be otherwise than that the same inconsistency that attended a similar abandonment—though in different points—on the part of the Hicksites, should call forth similar animadversion.

Where those who are convinced of the soundness of the principles of Friends, as they have been set forth by their approved writers, and sanctioned by the Society ever since their first publication; that they are the product of the Holy Spirit, and that the testimonies and practices of Friends are an application of those principles consistent with the will of the Head of the church, where such find that the path of duty is continually obstructed by others, who profess to have found and adopted something better, they cannot but feel they are subjected to imposition and intolerance, and that to comply or compromise with what is called "modernized Quakerism," is to lay waste the cause and testimony of Truth. Such have need, in their efforts to maintain the right, of patience, long-suffering and christian forbearance; but it must be borne in mind that while it is very grateful to have the sympathy and support of the many, yet the good opinion of our fellow men is no test of the value of the cause espoused, or their applause a criterion of the merit of its supporters.

When the duty of the hour presents, whether in accordance with our inclination or not, we are required to perform it, and our eternal interest is connected with obedience to our convictions. It is no part of practical wisdom to waste our energies in unavailing regret that the circumstances under which we are placed are not more propitious, or that others have not conducted themselves so as not to make it needful for us to differ from or oppose them. The cause of truth and righteousness is of more value than any thing else we can be engaged in, and must not be bartered for any consideration. It will finally prevail and triumph over all that may oppose it.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The remains of Dr. Livingstone arrived at Suez on the 28th ult., en route to England. It appears that Livingstone died 5th mo. 4th, 1873, in the region beyond Lake Bemba, in the Bisa country. He made the last entry in his diary on 4th mo. 27th. After Stanley's departure the indefatigable explorer left Unyamembi, rounded the south end of Lake Tanganyika, travelled south of Lake Bemba, crossed it from south to north, and then proceeded along the east side returning north through the marshes to Muelesla. All his papers, sealed and addressed to the Secretary of State, are in charge of a British merchant of Zanzibar.

Siemens Brothers announce that their new steamship, the *Faraday*, built specially for the purpose of laying cables, will commence on the 15th of this month to take on board the cable which is to be laid direct to the United States. The Great Eastern will start in the Eighth month to lay the Portuguese telegraph cable from St. Vincent, in the Cape de Verde Islands, to Pernambuco, Brazil.

Disraeli has consented to receive a deputation of seventy Irish members of Parliament, who come to urge the release of the Fenian convicts. Dr. Butt and others will address the premier. The members of the deputation are very hopeful of receiving a favorable reply. There are only sixteen Fenians remaining in confinement.

The trustees of the London Peabody fund state that the number of families residing in the trustees' buildings is 882, occupying 1875 rooms. The average rent

per room is 1s. 10d. per week, and the net income derived from the buildings is about 2½ per cent. per annum upon the outlay. Two more blocks for the accommodation of 44 families have been built on the Blackfriars road estate, which will shortly be opened; while 16 blocks, for 352 families, are in course of erection on the site near Stamford street.

The coal miners of Staffordshire, to the number of 12,000, have struck work. The London papers attribute the prevailing depression in business to the extensive strikes of the coal and iron miners in various parts of England.

London, 3rd mo. 30th.—Consols 92. U. S. sixes, 1865, 109½; 5 per cents, 104.

Liverpool.—Uplands cotton, 8½d.; Orleans, 8¼ a 8½d. Breadstuffs quiet

The French Assembly has resolved to adjourn from 3d mo. 28th to 5th mo. 12th. A deputation of Royalists will soon visit the Count de Chambord, and make a last effort to effect a restoration of the monarchy. A Paris dispatch of the 27th says: In the Assembly today M. Dahirel, Monarchist, moved the Assembly take a vote on the first of July to decide the future form of government. He urged that it was impossible to adopt a constitution without first settling the question whether France was to be a monarchy or a republic.

The motion caused great excitement in the chamber and a heated debate ensued. M. Kerdre and the Duke de Broglie spoke against the motion and it was rejected.

Rochefort and Pascal Grousset have escaped from the penal colony of New Caledonia to Australia. They left in a small open boat, and had been three days at sea when they were picked up by a British vessel and taken to Australia.

A Madrid dispatch of the 26th says: A desperate engagement was fought yesterday before Bilbao. The Republican army, under the command of Marshal Serrano, attacked the Carlists at 6 o'clock in the morning, and met with a stubborn resistance. The battle was kept up all day, and was only stopped by the approach of night, when the Republicans encamped on the positions they had captured from the Royalists. The loss of the national troops was 470 men. The contest was renewed the following day and closed at night with decided advantages for the national forces, who had driven back the Carlist lines and taken a number of positions occupied by them.

Dispatches from Carlist sources, on the contrary, claim success for the insurgents in the two days fighting with Marshal Serrano.

A correspondent of the London Times, at Serrano's headquarters, telegraphs that the losses in the battle before Bilbao were very heavy.

A Vienna dispatch of the 25th says: Several deputies have prepared a resolution in the lower house of the Reichsrath, requesting the government to expel from the country the Jesuits and all orders affiliated therewith.

The Emperor, Francis Joseph, will visit Naples where he will meet the King of Italy and accompany him to Turin.

It is reported that King Victor Emanuel burned the address sent to him from a number of the citizens of Trieste, because it contained treasonable sentiments toward Austria, and that he will send in the Austrian government a disavowal of sympathy with the address.

The Carlist Junta at Bayonne, has received dispatches from Durango, near Bilbao, claiming that the Royalists maintain all their positions, and that they have cut the telegraph wires behind Marshal Serrano's army. These dispatches state the loss of the Republicans in the recent contest at 4,000 killed and wounded, while that of the Carlists did not exceed 1,000.

A London dispatch of 3d mo. 31st says: There have been heavy losses on both sides in the battle before Bilbao. Santander is crowded with wounded from the Republican ranks. The Carlist besieging force has partially suspended the bombardment of Bilbao, in order to turn their guns against Serrano's army.

**UNITED STATES.**—There were 525 interments in New York last week. The annual report of the New York Chamber of Commerce shows that the imports of New York, for the year ending 6th mo. 30th, 1873, amounted to \$426,321,427; those into all other ports of the United States \$237,295,720. The exports were from New York \$313,129,963; other ports \$336,002,600.

In Philadelphia last week the interments numbered 300. On the 24th ult. a destructive fire at Cramp and Sons' ship-yard consumed property valued at \$175,000.

The recent proceedings in Congress have been mostly unimportant. The Senate has agreed with the House in fixing the legal tender circulation at \$400,000,000. The House of Representatives, by a vote of 121 to 116, has passed a bill to regulate commerce by railroad

among the several States. By this bill railroads carrying freight and passengers between different States, are forbidden to charge more than a fair and reasonable rate for transportation, such rate to be ascertained and fixed by a Board of nine Railroad Commissioners to be appointed by the President, with the advice and consent of the Senate, and to be residents of each of the nine judicial districts of the United States. They are to be disinterested persons, and not to have any interest in the stock, bonds, or property of any railroad or other transportation company.

The total production of coal in the United States in 1873, according to the *Pottsville Miners' Journal*, was 45,413,330 tons, viz: Anthracite 22,828,108 tons, and Bituminous 22,585,222 tons. The total increase in 1873 over 1872 is 1,962,179 tons.

The towboat Crescent City, with six barges in tow blew up on the 23d ult. at Montezuma Island, on the Mississippi river, and sunk immediately. The barge were all consumed. Sixteen persons were killed and others badly injured. Loss of property about \$300,000.

A fire at Elmira, N. Y., last week, destroyed much valuable property. Estimated loss \$260,000.

The Assistant Treasurer at New York, has been directed to sell \$5,000,000 gold during the Fourth month.

The Massachusetts Legislature has balloted many times for U. S. States Senator to succeed Charles Sumner without effecting a choice. The votes are chiefly divided between Dawes, Hoar and Curtis, the latter being the Democratic candidate. The ballot taken on the 30th ult. resulted as follows: Whole number of votes, 256, necessary to a choice 129. Dawes received 8 votes, Hoar 73, Curtis 72, scattering 26.

The production of wool in the United States during the last four years is thus set down by the Commercial Bulletin. In 1870, 125,000,000 pounds, 1871, 112,500,000 pounds, 1872, 135,000,000 pounds, in 1873, 148,500,000 pounds.

**The Markets, &c.**—The following were the quotations on the 30th ult. *New York.*—American gold, 113 U. S. sixes, 1881, Reg. 119½; Coupons 120½; dilt 1868, 119½; 5 per cents, 115. Superfine flour, \$5.90 \$6.20; State extra, \$6.35 a \$6.60; finer brands, \$7 \$10.75. No. 1 Chicago spring wheat, \$1.57; No. 2 do. \$1.53; red western, \$1.62. Oats, 58 a 64 cts. Starrye, \$1.03. Yellow corn, 88 cts.; white, 88 a 92 c. *Philadelphia.*—Cotton, 17 a 17½ cts. for uplands at New Orleans. Superfine flour, \$5 a \$5.50; extra \$5.75 a \$6.50; finer brands, \$7 a \$10.25. Red wheat \$1.60 a \$1.65; amber, \$1.70 a \$1.75; white, \$1.80 \$1.90. Rye, 95 cts. Yellow corn, 82 cts. Oats, 58 a 65 cts. Rice, 8 a 8½ cts. Lard, 9½ a 9¾ cts. About 2200 beef cattle sold at 7¼ a 7½ cts. per lb. gross, extra, a few choice 8 cts.; 6¼ a 7 cts. for fair to good and 4½ a 6 cts. for common. Sheep sold at 6 a 8¼ cts. per lb. gross, and corn fed hogs at \$8.50 a \$9 per 100 lbs. net. *St. Louis.*—No. 2 winter red wheat, \$1.50 No. 2 spring, \$1.23. No. 2 corn, 63½ cts. No. 2 oats 50 cts. Spring barley, \$1.28 a \$1.45. *Chicago.*—Spring extra flour, \$5 a \$6.75. No. 1 spring wheat \$1.25; No. 2 do., \$1.19½; No. 3 do., \$1.17. No. 1 mixed corn, 63 cts. No. 2 oats, 44½ cts. No. 2 spring barley, \$1.52 a \$1.54. Lard, 9½ cts. *Cincinnati.*—Wheat, \$1.40 a \$1.43. Corn, 65 a 68 cts. Oats, 50 a 57 cts. Rye, \$1.05. Lard, 9¼ a 9½ cts.

#### WESTTOWN BOARDING SCHOOL.

As the stations of Superintendent and Matron of this Institution are expected to be vacated at the close of the Winter Session, in the 4th month next, Friends who may feel drawn to undertake the duties attached to them, are requested to communicate thereon with either of the following named members of the Committee.

Nathaniel N. Stokes, Cinnaminson Post-office Burlington Co., N. J.  
Charles Evans, No. 702 Race St., Philadelphia  
Deborah Rhoads, Haddonfield, N. J.  
Rebecca S. Allen, No. 335 S. Fifth St., Philad.

A young woman Friend, with experience as a teacher, desires a situation as assistant in a Friends' School.  
Address box 12, Kennett Square, Chester Co., Pa.

DIED, at the residence of her son-in-law, Dall Reeves, Harford Co., Md., Third month 3d, 1874, ABIGAIL N. PARKER, in the 73d year of her age, member of Birmingham Monthly Meeting of Friends.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



# THE FRIEND.

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Stage, when paid quarterly in advance, five cents.

For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 259.)

To Martha Wistar.

"Philadelphia, 3d mo. 2nd, 1839.

Dear Friend:—Amid many and varied disarrangements and conflicts both of flesh and spirit, my mind this morning seems to salute thee; and, in a little renewed feeling of sister-sympathy and tender affection, desires thy union with that of thy dear companion's encouragement and increase in that which is fading and which lives through death.

You have had dear E. Robson from house to house among you, scattering precious seed; and I trust in some places, if not many, it will not only take root but spring up, and bring forth fruit to the praise of the great Husbandman. Ah! hath He not visited and watered, and sent his servants again and again amongst us? But *what* are the fruits, and *where* are they? In this place, things are very discouraging. Elders there are who have left their first love; and ministers who are teaching the people some easier or other way to the kingdom of Heaven, than the way of the cross—the way which our Divine Lord and Redeemer consecrated for us—and who are robbing Him of His honor by saying, He has not yet come in His Spirit. There is notwithstanding, as thouarest in thy last very precious communication, some consolation in the belief, that among our dear young Friends, there are many attracted by the powerful influences of Divine Grace secretly revealed, and are made willing to wait for Him who is the Resurrection and the Life, where alone He is to be singularly known—in the heart; and in this school are being taught to yield to His all-conquering power. Some of these there are, who have been of later days constrained to appear in the simple garb of the Friend, though I doubt not much in the cross to the natural will; but to the realizing of the peace which passeth understanding, and does follow the audience in the day of small things—the audience of faith. — is of this number. Thou knowest him I suppose? His views are very sound and clear. May he be preserved. We have lost a father and a prince in the removal of dear Jonathan Evans. He who stood as a wall of defence on the right hand

and on the left; and was indeed an elder worthy of double honor. He was one whom the archers sorely grieved, and shot at, and hated; but whose bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob. And when called to put off mortality, his work appeared finished, so that there seemed to be nothing more to do. The language of conduct with him was, 'I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness,' &c. Ah! he is gone. And to some of us to be stripped at such a season as this of such a prop, such an unbending pillar, when so many that 'seemed to be pillars' bend, is at times almost overwhelming. Yet, dear friend, we have cause to believe that He whose is the work, and the power, and the cause too, will not fail those who put their trust in Him; but that as He has in mercy visited and called and chosen many who have gone before us, and kept them to a happy conclusion in His favor, and has also mercifully visited, and brought our souls, with many, many more, in some measure acquainted with the teachings of His Blessed Spirit, so He will continue, in His adorable mercy, to work in and for us, as well as in all who receive Him and obey His teachings. For truly His grace hath appeared to all men; and he hath wrought all that for us which in early days He spoke to us of, when our souls were first enamored with His love, and He became to us the chiefest among ten thousand, and altogether lovely.

I have found it necessary since thy last, to leave my home again a little while to attend the Quarterly Meetings of Concord and Western. Dear Grace Evans accompanied. Was at Springfield Meeting two First-days, and was favored to return with the covering of quiet, peaceful poverty; for which, unworthy as I am, I was thankful. My spirit does not ascend to the heights as some I have read of and heard of, yet there is a reward for every act of faith, and labor of love I assuredly believe, if it be no more than a little increasing ability to trust in our Heavenly Father's care, and commit our all into His holy keeping, as into the hands of a faithful Creator. The world can afford us no staff to lean upon. Its friendships are oftentimes very fluctuating, even when based, we had hoped, upon religion. But the foundation which is laid in Zion is immovable; and if we are only builded on this sure foundation, we need fear no evil, for we shall be, as we continue faithful, kept from the power of the enemy. May we, saith my soul, dear friends, be kept each in our lot, patient and faithful, whatever the permitted trials of our day may be, and they will be many I doubt not; that thus we may be prepared to be joined with that blessed company, who stand on mount Zion, and with palms in their hands, are ascribing all honor and glory and praise, to Him who hath loved them and

washed them from their sins in His own precious blood.

Thy cousin, H. Osley, has applied to Friends of Philadelphia to be received into membership. I called to see her; she desired her love to thee. In which desire my dear mother and sisters unite, with thy affectionately attached friend,  
S. HILLMAN."

To William Scattergood.

"Philadelphia, 5th mo. 27th, 1839.

\* \* \* \* My mind is deeply oppressed under weights and burdens known only to my (our I should say) Almighty Helper, who 'weigheth the mountains in scales,' and in His own way and time bringeth from under the mountains, removeth the weeds from about the head, and is afresh felt to be our Wisdom, Righteousness and Sanctification. Ah! there are none, I believe, fully made sensible of what the poor messengers, who are sometimes called upon to blow the trumpet in Zion, and sound an alarm in the Lord's holy mountain, have to pass through while eating the roll of prophecy, but they who are baptized into the same death. Nevertheless they have this sure consolation, they know He that is in them is greater than he that is in the world, and that He will keep that which we have through mercy been enabled to commit unto Him to the great day. Then in seasons of great conflict let us retire into the strong tower, and spread our cause before Him whose we are, who knoweth us altogether, and whom we desire to serve in the Gospel of His dear Son. Surely there is nothing in this world worthy to be compared with the joys of His salvation; not any thing worthy the energies of the immortal mind, but the pursuit of those durable riches and righteousness which are at His right hand. I can truly tell thee, my dear friend, that since I saw thee very little relief has been afforded my poor mind; but from meeting to meeting I have been wading in deep waters without any ability to cast off the burden, or any part of it. Retiring last eve under much oppression, I was awakened after a little sleep with this gracious promise, 'I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness.' Thinking it might prove a little encouragement to thee also, I freely pen it. Thou art aware that thy correspondent has long known of baptisms and conflicts, and deaths many; and still made slow progress towards the promised land. Yet to the praise of His grace who has thus far sustained I can say, that when my heart has been thoroughly reduced into submission, He has, blessed be His holy Name, always showed himself strong. He has burst the bars of iron in sunder. He has said to the prisoner, 'go forth.' Yea, and even out of darkness has brought into light. Peter's situation, when sleeping between two soldiers, bound with two chains, has been much before me. When the angel of the Divine presence

appeared, a light shined in the prison, and the command was given, 'go, stand and speak in the temple to the people all the words of this life.' Chains could not bind him then. The prison doors opened of their own accord; and we find, that after the angel had conveyed him through the gate and one street, he departed. Peter was to feel what he was; he was to go in the strength of Him who had called him; as must we also. And now if thy Heavenly Master is preparing to say to thee, return to thy country and to thy kindred; if He bid thee come to labor in this thy native and poor, yet beloved city, come: there are hearts here open to receive you in the right time. The harvest is truly great, the faithful laborers are very few. Though to the outward eye, many laborers there are, and some labor much. — came yesterday to our meeting and spoke long; then prayed. To me there was the savor of death. The spirit that is gone forth, cries, words! words! help, help! chiefly to the servants not to the Master. 'It is splendidly delusive,' as S. Fothergill said; and cannot distinguish between that which serveth God, and that which serveth him not. \* \* \* I am thy attached sympathizing friend,  
S. HILLMAN."

(To be continued.)

### The Escorial and Philip II.

A. J. C. Hare, in his "Wanderings in Spain," thus notices the gloomy and magnificent building which occupied so much of the attention of the bigoted Spanish monarch.

The Escorial may be taken upon the road northwards, or may form a separate excursion from Madrid. The station of the name lands you at the foot of the hill on which this colossus of granite is placed. It is generally described as standing in a mountain wilderness, but this is not quite true. You ascend through woods which are pleasant enough, and where Charles VI. wisely declining to inhabit the "architectural nightmare," built a pretty little toy palace of his own. But behind the Escorial all is a bleak solitude, blue bleak peaks, capped with snow, and furrowed by dry torrent beds, or sandy deserts sprinkled over with boulders of granite. There is no softening feature. The dismal streets of granite houses, which surround the huge granite palace and church, have the same lines of narrow prison-like windows, the same harsh angular forms everywhere. The main edifice was thirty-one years in building, and is three quarters of a mile round, but each wall is just like the other, they have no distinguishing features whatever. It has thirty-six courts, and eleven thousand windows, but they are all of the same size, and all exactly alike. The architect, Herrera, was tied down to the most hideous of plans, that of a gridiron, because it was the emblem of St. Lawrence, upon whose day, the 10th of August, the building was begun after the successful siege of St. Quentin. The whole is justly looked upon as a stone image of the mind of its founder, Philip II. And the interest which encircles this cruel yet religious, this superstitious yet brave, character lends a charm even to the Escorial. Except the extirpation of heretics, it was the chief object of his earthly ambition. The seat is shown high among the grey boulders of the hill-side, whence he used to watch the progress of the huge fantastic plan, as court after court was added, each fresh wing forming another bar of the gridiron.

When it was finished, he deserted his capital, and made it his principal residence, devoting himself to an eternal penance of fasting and flagellation, but at the same time boasting that he governed two worlds from the heights of his mountain solitude. Hither, when he felt the approach of death, during an absence at Madrid, he insisted upon being brought, borne for six days on a litter upon men's shoulders, and here, during his last hours, he was carried round all the halls to take a final survey of the work of his life.

The main entrance is so featureless as almost to pass unnoticed. It leads into a vast gloomy court-yard, at the end of which are huge statues of the kings of Judah. These decorate the facade of the church. Its interior is bare and dismal, but the proportions are magnificent, and though the effect is cold and oppressive, it is not without a certain solemnity of its own. In high open chapels on either side of the altar, kneel two groups of figures in gilt robes. On the left are Charles V., his queen, his daughter, and his two sisters; on the right are Philip II., three of his wives (the unlamented Mary of England being omitted), and Don Carlos. Down a long flight of steps you are led by torchlight to the *Panteon*, an octagonal chamber surrounded by twenty-six sepulchres of kings or mothers of kings, arranged one above another like berths in a ship. Charles V. occupies a place in the upper story. Brantome declares that the Inquisition proposed that his body should be burnt for having given ear to heretical opinions. It remains, though curiosity, not heresy, has twice caused the coffin to be opened; the last time in 1871, during the visit of the Emperor of Brazil, when hundreds of people flocked from Madrid to look upon the awful face of the mighty dead, which was entire even to the hair and eyebrows, though perfectly black. Philip II. fills the niche below, lying in the coffin of gilt bronze which he ordered to be brought to him, that he might inspect it in his last moments, and for which he ordered a white satin lining and a larger supply of gilt nails, with his last breath. Each of the Austrian kings seems to have loved to pass hours here in meditation over his future resting-place. \* \* \*

The convent stall is still shown which Philip II. occupied, and where he was kneeling when the messenger arrived breathless with eager haste from Don John, of Austria, to announce the victory of Lepanto, but could obtain no audience till the monarch had finished his devotions. From hence it is but a few steps to the low bare rooms which the bigot king occupied as a dwelling. They are full of interest. The furniture is the same, the pictures, the table, the chairs, the high stool to support his gouty leg. At the bureau, which still exists, he was sitting writing when Don Christoval de Moura came in to announce the total destruction of the Spanish Armada, the scheme on which he had wasted a hundred million ducats and eighteen years of his life. Not a muscle of his face moved. He only said, "I thank God for having given me the means of bearing such a loss without embarrassment, and power to fit out another fleet of equal size. A stream can afford to waste some water, when its source is not dried up."

The inner room opens into the church by a shutter. At this opening the ghastly figure of the king was seen present at the public mass during his illness, following the prayers

with an agonized fervor of devotion. Here also, he sate on the morning of the 13th September, 1598, and having summoned 1 children, Philip and Clara Eugenia Isabel to embrace him, received extreme unction and even after the power of speech had departed, remained with his hands grasping the crucifix which his father Charles V. held when he was dying, and with his eyes fixed upon the altar of the church, till those eyes were closed in death.

Selected for "The Friend."

And, dear Friends and brethren, I entreat you, that the consideration of these great weighty things which God hath wrought for you, and among you, may have that deep and weighty influence upon your souls, that may find yourselves engaged to answer the love and mercy of God in your lives and conversation, and in all you have to do in this world, that ye may show forth the honor of God in all things; that the light which has shined in you, may shine forth through you unto others, who yet sit in darkness, that men may know by your innocent and harmless conversation, and by your close keeping to the Lord, that ye are a people who are assisted and helped by a supernatural power which governs your wills, and subjects them to his blessed will, and that guides and orders your affections, and sets them upon heaven and divine objects, and that gives you power to deny your own private interests, when they happen to stand in competition with the interest of Truth. For these, and these only will be found the true disciples of our Lord Jesus Christ, who can deny themselves, take up a cross daily, and follow him in the guidance of his regenerating power, which brings death upon self, and crucifies the old nature, with its affections and lusts; and raiseth up a new birth in you, that hath a holy will and desire to serve the Lord, and do his will on this earth; and such as these are instruments in the hand of God for him to work by, and do works of righteousness, of justice, of charity, and all other the virtues belonging to a Christian life, to the honor of God, and for the benefit and comfort of his church and people. — *Extract from an Epistle by Stephen Crisp to Friends.*

### Confidence in Animals.

"There are probably few persons familiar with farm life," says a writer in the *New England Farmer*, "who have not observed the marked contrast between the general character and appearance of the domestic animals kept on different farms within the circle of their acquaintance.

"On approaching some farm houses, the first salutation comes from a noisy, growling dog, who seems to take you for a trespasser. The next, from his master, who divides his energies between welcoming you, and scolding the dog for not behaving better. You visit the barn, and as you open the door, a frightened cat scuds across the floor, and with one look back at you from her great green eyes disappears through some hole in the floor, or out at a broken window.

"The horses lay back their ears, squeal, and kick the sides of their stalls, as much as to say, 'we feel cross, and can't help acting out.' The oxen and cows start back as you pass before them, as if afraid they should be hit with a fork, and the young calves a

gs scamper to the farthest corners of their pens, to be out of your way, and even the chickens seem to be bound you shall have all a room to yourself.

"Among such animals, you will find the horses balky and easily frightened, if a harness or carriage breaks; the oxen run at the end of every furrow, either too much gee or too much haw; the cows kick and spill the milk; and the hens steal their nests; and nearly all this trouble is caused by a fractious master, who controls not his own temper. If a gate is carelessly left open, and the cows get to the garden, the dog and the boys, with plenty of clubs and stones, are sent to drive them back. If the oxen are wanted from the pasture, they must be driven into some small corner of the yard, before they can be yoked. If a strap breaks in the harness, a runaway, and a broken carriage is the result; all for the want of confidence between the master and his animals.

"On another farm, the dog welcomes you with a dignified but cheerful wag of his tail, and leads you to the door, or to the presence of his master. The cat keeps her place in the sunny corner, where she has gone for a nap. The horses whinny as you enter the barn, and seem glad to see you, while the cattle dash over to see who has come, or quietly chew their cud. The calves and the young cattle gather around to see what new discoveries can be made—and all this because of the confidence between the master and his animals. If his horse finds the harness coming off, or the wagon running too close to his heels, he quietly stops to have it fixed. All this difference and more can be seen any day, in a few miles drive in almost any part of our country. We can find farms where all the animals seem to be in constant fear of something; while at other places the animals seem to have a perfect understanding with, and the fullest confidence in their kind ruler.

"Of course there is a difference in the natural dispositions of our animals. We should choose those, for breeding especially, that are naturally quiet and peaceable, and then by kind and reasonable treatment keep them so.

"We cannot begin too early to handle and train the young animals we are raising. It is wonderful how soon they will acquire a feeling of confidence, and learn to come to us for protection and care. And if we would retain that confidence, we must never, on any account, betray it. It is almost impossible to regain perfect confidence in any animal that you have once cheated or deceived.

"A horse that has run away once, is generally more ready to run again. And the heifer that has been once frightened or abused, is ever after on the lookout for danger. If you would have your heifers make good cows, treat them firmly but kindly. Let them not learn to associate milking with pains and kicks, and loud talking. Milking is, to them, an unnatural performance, and you must have patience while teaching them to submit to the operation.

"Horses and oxen should have such confidence in their drivers, that they will willingly and repeatedly make all reasonable effort to do as they are bidden. A team should never be told the second time to start an unreasonable load. We don't believe a horse would ever become balky, if it were never misused by over loading and whipping. It is our best horses, those that are full of spirit, that get

balky, and not the 'lunkheads' that don't know enough to know when they are misused.

"What is it but a feeling of confidence that makes the patient horse stand for hours in harness, unhitched, waiting the return of his master to give him the word to go, before he will leave his tracks? And what is it, but this same confidence in his master, that makes a well trained horse willing to be driven over uncertain places, across shaking dilapidated bridges, and up to noisy locomotives, with their puffing smoke-stacks and screaming whistles? If it were not so common, we should think it wonderful to see the thousands of jobbing horses that are left standing in our streets every day, without hitching, awaiting the delivery of bread or meat or groceries, on their daily routes. Yet accidents and run-aways are the exception instead of the rule.

"We know our domestic animals may be made to fear us, and probably they may sometimes be partially controlled through fear; and we presume they may sometimes have feelings almost akin to love for their masters, yet we believe the one great and strong feeling that should be cultivated above all others, between the animal and his owner, should be this perfect feeling of confidence. In this lies the master's power. With it and patience, the animal can be taught almost anything, and will do whatever it is trained to do. With this confidence between the animals and ourselves, we can mingle with them, use and control them—without it we are at their mercy.

"How important then, in training our steers, our heifers or our colts, that we strive to make this feeling of confidence perfect between them and us, and how careful should we be never to betray that confidence by an unreasonable word or blow or act. As man looks up to a Superior Power on which he can rely in times of trial and doubt, so our animals seem to look to us as their superior power, in whose care they are both willing and glad to trust. If you would govern an animal well, gain its confidence."

Selected.

Extract from the Memorial of Thos. Evans.

It is a time when many are forsaking some of those precious testimonies which it pleased the Lord to lead our early Friends into, and for the faithful maintenance of which, some of them suffered deeply. The Scripture language of *thou* and *thee* to one; the avoidance of all fashionable compliments and insincere language; the disuse of the vain fashions and customs of the world; and carefully observing a plain, simple and inexpensive mode of living, all of which the ancient Friends were divinely led into, are now represented by many as of little account, as no part of christian duty, and by some are even derided and condemned as sectarian and notional. It is deeply painful to see these things, and the fruits to which they lead; many running out into the ways and fashions of the times, changing with every change; while the tenderly visited minds of the young are puzzled and perplexed, and they are ready to say, mourning: "Who shall show us any good." While sorrow covers my heart in view of these things, which seem like standard-bearers turning back in the day of battle, and deserting their banners, I have had to believe that the Lord will take care of his own cause and truth; and though many of these unfaithful ones

may wholly run out and make shipwreck, and the Society become much reduced in number, yet the Lord will preserve a remnant true to himself and to his truth, through all the reproach and trials they may have to endure, and cause them to stand in greater purity and integrity; and they will be as an ensign lifted up for others to rally to, so that in days to come there will be a gathering to the standard of ancient Quakerism. For I am firm in the persuasion, that the precious principles of Truth will not be permitted to fall, nor standard bearers be wanting to uphold them before the nations. Happy will it be for such members, who, in an honest and good heart, maintain them in all their integrity, not in word only, but in their whole lives and conduct.

James Veitch and David Brewster.—Mary Somerville, in her recollections, thus notices these talented men:

"When at Jedburgh, I never failed to visit James Veitch, at Inchbonny, a small property beautifully situated in the valley of the Jed, at a short distance from the manse. He was a ploughwright, a hard-working man, but of rare genius, who taught himself mathematics and astronomy in the evenings with wonderful success, for he knew the motions of the planets, calculated eclipses and occultations, was versed in various scientific subjects, and made excellent telescopes, of which I bought a very small one; it was the only one I ever possessed. Veitch was handsome, with a singularly fine bald forehead and piercing eyes, that quite looked through one. He was perfectly aware of his talents, shrewd, and sarcastic. His fame had spread, and he had many visits, of which he was impatient, as it wasted his time. He complained especially of those from ladies not much skilled in science, who as he thought, asked many silly questions. Veitch was strictly religious and conscientious, observing the Sabbath day with great solemnity; and I had the impression that he was stern to his wife, who seemed to be a person of intelligence, for I remember seeing her come from the washing tub to point out the planet Venus while it was still daylight.

The return of Halley's comet, in 1835, exactly at the computed time, was a great astronomical event, as it was the first comet of long period clearly proved to belong to our system. I was asked by John Murray to write an article on the subject for the *Quarterly Review*. After it was published I received a letter from James Veitch, reproaching me for having mentioned that a peasant in Hungary was the first to see Halley's comet, and for having omitted to say that 'a peasant at Inchbonny was the first to see the comet of 1811, the greatest that had appeared for a century. I regretted, on receiving this letter, that I either had not known, or had forgotten the circumstance. Veitch has been long dead, but I avail myself of this opportunity of making the *amende honorable* to a man of great mental power and acquirements who had struggled through difficulties, unaided, as I have done myself.

Sir David Brewster was many years younger than James Veitch; in his early years he assisted his father in teaching the parish school at Jedburgh, and in the evenings he went to Inchbonny to study astronomy with James Veitch; who always called him Davie. They were as much puzzled about the meaning of the word parallax as I had been with regard

to the word algebra, and only learnt what it meant when Brewster went to study in Edinburgh. They were both very devout men. Brewster soon turned his attention to science, and he devoted himself especially to optics, in which he made so many discoveries. Sir David was of ordinary height, with fair or sandy colored hair and blue eyes. He was by no means good looking, yet with a very pleasant, amiable expression; in conversation he was cheerful and agreeable when quite at ease, but of a timid, nervous and irritable temperament, and often at war with his fellow-philosophers upon disputed subjects. I was much indebted to Sir David, for he reviewed my book on the 'Connexion of the Physical Sciences,' in the April number of the *Edinburgh Review* for 1834, and the 'Physical Geography,' in the *North British Review*, both favorably."

Original.

## WHAT THE FLOWERS SAID.

I went to the woods one morning,  
'Twas a sunny April day;  
And laid my ear close to mother earth,  
To hear what her pets would say.

I seemed to hear the Arbutus;  
"I fear neither cold, nor snow;  
I am waiting beneath my green leaflets,  
The coming of footsteps I know."

The Blood-Root said, I am ready,  
And waiting, dear mother, thy word,  
My snow-white petals are folded,  
And the blood in my veins has stirred.

And the Violet seemed to whisper,  
I long for the sun and the dew;  
My cup I have painted with sky-tints—  
My cup of cerulean blue.

The Wind-Flower said, I tremble,  
I flutter with joy and hope;  
For the wind—my lover, he comes, he comes,  
And he kisses my lids till they ope.

The Columbine said, I hasten,  
I climb to my rocky height;  
And fling out my bells of coral and gold,  
That swing to the breezes light.

Said the May-Apple blossom, I linger  
'Till sheltering leaflets I see;  
To thee, mother earth, my homage I give;  
I bow my head ever to thee.

The Dandelion said, I tarry,  
'Till thy carpet of green be spread;  
I'll stud it all over with stars of gold,  
That shall rival the stars o'er head.

Dear mother, the Daisy and Buttercup said,  
We'll come when the summer is bright;  
Not all of thy children in regal robes,  
Can so gladden the youthful sight.

With summer, we come, the Field-Lily said,  
Though we toil not by night, nor by day;  
Yet the dear Heavenly Father he careth for us,  
And clothes us in beauty—alway.

Germantown, 4th mo. 1873.

## TRUST IN GOD.

My Father, the guide of my youth,  
To Thee for direction I fly;  
O grant me Thy light and Thy truth,  
Nor ever Thy presence deny.  
My pillar of cloud and of fire,—  
While destined to journey below,—  
What more can a pilgrim desire  
Or Thou in thy goodness bestow?

Selected.

Raffles.

*Oranges and Lemons.*—A full-grown orange-tree yields from 500 to 2,000 fruit annually, and arrives at the bearing state in three or five years, as does the lemon-tree; both grow luxuriantly in most soils. The plantations

(in the Mediterranean countries) are called gardens, and vary in size, the smallest containing only a small number of trees, and the largest many thousands. The fruit is gathered in baskets, similar to peach baskets, lined with canvas, the basket being held by a strap attached and passed around the neck or shoulders. From the garden the fruit goes to the repacking magazine, where it is removed from the boxes, in which it was packed in the gardens, and repacked for shipment by experienced female packers, after having been carefully assorted by women, and wrapped in separate papers by young girls. As many as 500 persons (mostly women and children) are employed by some of the fruit-growers in their gardens and magazines, in gathering, sorting, and repacking for shipment, the wages paid them varying from nine to sixteen cents a day. In sorting, every fruit that wants a stem is rejected. The boxes are then securely covered, strapped, and marked with the brand of the grower, when they are ready for shipment. Twenty years ago this trade was nothing in its commercial characteristics, or the inducements it offered to capitalists. Now it is progressing with giant strides into prominence, and is a considerable source of revenue to the government.—*Late Paper.*

For "The Friend."

## Search the Camp.

It was in coveting an evil covetousness by Achan and taking a "goodly Babylonish garment, and two hundred shekles of silver, and a wedge of gold," and thereby transgressing the covenant the Lord commanded, that caused not only his and his family's destruction, as recorded in the history of the children of Israel, but thereby also the whole of that people to be driven back, and to fall before their enemies; so that their leader, Joshua, rent his clothes and fell on his face imploringly "before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads."

While the offence or cause may seem small in proportion to the dire result or punishment, yet it is good to remember that unconditional obedience to the voice and will of the Lord is of paramount obligation; whether that will consist in bringing unto Him the tithes of mint, anise, and cummin, or in the weightier matters of the law; whether our sin consist in committing a trespass in the accursed thing, as did the son of Zerah, so that wrath fell on all the congregation of Israel, and that man perished not alone in his iniquity; in a word, whether faithfulness in *the day of small things*, or in that of larger things be the Heavenly requisition or tithe of duty, no progress can be made in spiritual stature, nor any honor brought to the treasury of the Holy One, but through the low portal of obedience to Him who became the author of eternal salvation to all them that obey him. The seal of the covenant of life being cancelled by disobedience to the law of God inwardly revealed.

The following record, from the life of Thomas Story, 1698, is corroborative of the same practical truth. While, is it not to be feared, that there are too many in this day in the situation of the dean of Derry! "Great was the resort of people of all ranks, qualities and professions, to our meetings, chiefly on account of William Penn; who was ever furnished by the Truth with matter fully to answer their expectations. Many of

the clergy were there, and the people with one voice, spoke well of what they heard. Of the clergy, the dean of Derry was one who being there several times, was asked by his bishop, whether he had heard anything but blasphemy and nonsense; and whether he took off his hat in time of prayer, to join with us? He answered, that he heard no blasphemy or nonsense, but the everlasting truth; and did not only take off his hat at prayer, but his heart said amen to what he heard. Yet he proved like the stony ground and brought forth no fruit. He said, though he could die for the principles of religion the Quakers professed; yet to lose his living and character for *some incidents they are tenacious of*, as plain language, plain habits, and other distinguishing peculiarities, he did not think those of sufficient weight, or reasonable. And so came no further in the way of Truth, but proved unfaithful in the day of small things.

Whether anything after the sin of Achan already alluded to, is now prevailing in our midst; whether the "accursed thing"—whatever the Lord's controversy is unmistakably against—is working weakness and folly in our Israel, so that as a Society we cannot as we once the case, stand before our enemies which too is causing sorrow and mourning, and putting on of sackcloth with some who are jealous for the honour of the Great Name and His cause, is a question which should come close home to the heart of each one of us. It is declared, the Lord "will search Jerusalem with candles" for punishment; "whose fire is in Zion, and his furnace in Jerusalem. And we have no doubt that He will sooner or later institute a search, it may be family by family, and man by man, all in His own good way, after that which now so lets and hinders progress, as well as dims our brightness as a religious Society. A Society that in the beginning was so eminently favored in the raising up of sons for prophets, and young men for Nazarites, comparable to fine gold. It is surely no light thing, to turn from the principles and testimonies solemnly committed to us to uphold before the world ourselves, to be the means of inducing others to turn, either in doctrine or in practice, from that, which was so eminently of the Lord, and so influential for good in His hands in the early days of this people! And may all remember that it was *turning back* from the statutes and ordinances commanded to their fathers, that caused Israel to become a reproach and a byword, and an astonishment; so that in answer to the query, "Why hath the Lord done thus unto this land, and unto this house? it shall be answered, *Because* they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them; *therefore* hath he brought a this evil upon them."

But notwithstanding this Society may be shaken and tried to the very foundation by Him who "hath promised saying, yet once more I shake not the earth only, but also heaven (that which may seem, in the but partially anointed vision of some, to be stable and true) \* \* \* that those things which cannot be shaken may (alone) remain;" yet it is believed that the Lord God of recompence, though of compassion and tender mercies will return unto a remnant who "are afflicted and "in bitterness;" as well as set a mark upon the foreheads of those "that sigh an

hat cry" saying, "How doth the city sit solitary that was full of people;" how has she become as a mournful widow, who can see but little else in some places than desolation and a return by by-ways to Babylon in the land and bustle, and boast of these imposing, easy-going times. May these keep inward and humble, watchful and prayerful before the secret-seeing Holy One; and though they cannot sing one of the Lord's songs in a strange land—a land of captivity—yet in his own time, as faith and patience and hope are kept, shall nevertheless "have a song as in the night, when a holy solemnity is kept: and gladness of heart" because of "quiet resting places," and because of their being brought up also out of an horrible pit, out of the miry clay, and the new song put into their mouths, ven praises to His name.

### Our American Oaks.

#### Characteristics of the Different Groups and their Comparative Value.

BY JOSIAH HOOPES, WEST CHESTER.

In these progressive arboricultural times, when almost every agricultural and horticultural periodical in the country is advocating the popular timber question, it seems incumbent upon us to inquire, What shall we plant with a view to profit in the future? Keeping his specific object prominently before us, we may answer truthfully, the one great genus above all others in usefulness is that of the oaks. No other in the flora of the world, perhaps, contains so many valuable species in point of durability, hardiness, rapidity of growth (for the oaks are rapid growers when once fully established), freedom from insects and diseases, as well as pecuniary value in the market. Another item to be taken into account is their ready propagation from seeds, thus enabling us to reproduce them in unlimited numbers at a comparatively trifling cost.

*The Growing.*—The grouping of these trees is generally well defined; so well, indeed, that an acquaintance with a single member of most of the sub-genera, is apt to convey a very accurate impression of the character of all the others belonging to it. The first of these is known as the White Oak group, and is composed of the well-known and valuable White Oak (*Quercus alba*); Post Oak *Q. obtusiloba*; its dwarf southern form (*var. parvifolia*); Burr or Mossy-cup Oak (*Q. macrocarpa*); its western form (*var. olivæformis*); and the true Over-cup Oak (*Q. lyrata*). The second is called the Chestnut Oak group, and is composed of the Swamp White Oak (*Q. bicolor*); Swamp Chestnut Oak (*Q. prinus*); its variety, the Rock Chestnut Oak (*var. monticola*); another, and well-marked variety, the Yellow Chestnut Oak (*var. acuminata*); a southern form *var. Michauxii*; and the Dwarf Chestnut or Chinquapin Oak (*Q. prinoides*). We next have what might be termed the Live Oak group, although consisting of but one true Southern species and two other well-defined dwarf forms. The Live Oak (*Q. virens*) is considered to be the most valuable of the whole genus, owing to the indestructibility of its timber. The forms alluded to are the Sea-side Oak (*var. maritima*) and the Tooth-leaved Oak (*var. dentata*). All the foregoing are what is termed annual fruiting species, that is, they perfect their acorns during the Autumn of the first year on the wood of the same season. The group which might be termed

the Willow Oaks form the first of the biennial-fruited section, or those in which the acorns arrive at perfection during the Autumn of the second year. This group embraces the Upland Willow Oak (*Q. cineria*); its dwarf form (*var. pumila*); the true Willow Oak (*Q. Phellos*); its two Southern forms (*var. laurifolia* and *var. arenaria*), the Laurel or Shingle Oak (*Q. imbricaria*), a probable hybrid, Lea's Oak (*Q. Leana*), and another of the same character, most likely a sport from the true Willow Oak, called Bartram's Oak (*Q. heterophylla*). We next arrive at a small group, having thick, leathery shining leaves, with from three to five lobes. The first is a true Southern species, termed the Water Oak (*Q. aquatica*); it has also a form with longer leaves and smaller fruit (*var. hybrida*), the Black Jack Oak (*Q. nigra*); also two Western forms called by Dr. Englemann (*var. tridentata* and *var. quinqueloba*). Lastly, we have the largest group of all—the Black and Red Oaks. Two species belonging to this are classed by themselves, owing to the soft downy character of the under side of the leaves; these are the Bear or Scrub Oak (*Q. ilicifolia*), and the Spanish Oak (*Q. falcata*). With smooth leaves we have the Southern Turkey Oak (*Q. Catesbæi*), the Scarlet Oak (*Q. coccinea*); its variety, the well known Black Oak (*var. tinctoria*); another form, the Gray Oak (*var. ambigua*); the Red Oak (*Q. rubra*); its western form with small fruit (*var. runcinata*); the Pin Oak (*Q. palustris*), and a little shrubby Southern species, the Georgia Oak (*Q. Georgiana*), completes the list east of the Mississippi. West of this great division the whole character of our flora appears to undergo a complete change, and the species of oak bear a resemblance to those belonging to foreign countries.

*Useful Species.*—First let us consider those of an undoubted hardiness, such, for example, as will endure the climate of our Northern and Western States. Commencing with the well-known White Oak, it seems almost superfluous to attempt a description, so well is it known to every one in the country, even to the school-boy who eagerly gathers its nuts in lieu of a more palatable fruit. The timber is of the most durable character, firm and fine-grained, hence it is largely in demand for innumerable uses in the mechanic arts, &c. To the farmer it is invaluable, and enters into all the routine of his daily duties; his fencing material, his implements, his farm buildings, and indeed almost every article used in his vocation. In the market, its timber commands a high price, and is always of ready sale. The bark is also excellent as an astringent. The Post Oak grows so slowly, and at best forms only a second class tree, that I am in doubt about recommending it for cultivation, and yet its fine, closely-grained, durable wood is certainly no mean incentive to the timber-grower, who is looking to the future for fencing material. It is mostly found on high dry soils, but like many other species, will succeed on the opposite extremes, as has been fully tested. As a general rule, the dryer the soil the finer grained and more durable we find the wood. The Chestnut Oaks cannot be recommended as furnishing the best quality of timber, although the Rock Chestnut Oak exceeds them all in this respect, possibly on account of its higher and dryer habitat. It is also the best species for fuel. The form known as the Swamp Chestnut Oak

grows to a large size, and is well worthy of cultivation. The timber of the Black Oak, Scarlet Oak, and true Spanish Oak are neither of very excellent quality, but the bark of each is of more or less value for dyes and tanning; the latter is said to be the best of all oaks for tanning hides. The Pin Oak ranks next to the White Oak in excellence. It is a rapid grower, makes a firm wood, which is eagerly sought after by mechanics, and thrives satisfactorily either on dry or moist lands. The Gray Oak is a true Northern species, being frequently found in high latitudes, which may add an additional value to it for cultivation. The wood is reasonably durable, although not equal to most of the foregoing. The Shingle Oak, as its name implies is used throughout the West, where it is well known, for sawing into shingles, although its timber is not of the best quality. We now reach a species that is undoubtedly the most valuable of the genus, but unfortunately it is too tender for the North and West. We allude to the Live Oak of the South. The greatest drawback to its culture is its slowness of growth, hence the exceeding compactness of its wood. It is also emphatically a seaside tree, being rarely found many miles from the coast. Our cultivators in the South, where it will succeed, would be doing a good work by setting out young plantations of the Live Oak.

*Ornamental Species.*—For lawn planting where sufficient space for perfect development, and where the surroundings are extensive enough to warrant the use of our largest size trees, the oaks are unsurpassed for this purpose. Nothing can surpass the White Oak, view it in any light we will, and although the entire genus are almost unexceptionable for ornamental planting, still this well-known species must take preference over all others. The Pin Oak will perhaps come next, having rapidity of growth, grace of outline, and beauty of foliage, as leading characteristics. The foreign writers on horticulture have pronounced this species to be the finest of the genus, but we prefer the White Oak. The Scarlet Oak has so many excellencies to recommend it that I cannot conceive why it is not more frequently used. The tree is perfection itself, added to which the foliage is always handsome, whether in the green garb of Summer or tinted with its scarlet Autumnal hue. Its growth is moderately rapid, and it is well suited for dry locations. The Willow Oak, with its narrow leaves, is at once curious and attractive. It always forms a prominent feature in a collection, and may be classed as one of the most desirable native trees for ornament. The Burr Oak is perhaps more curious than handsome, owing to the corky bark. It forms a medium-sized tree, and should be more extensively used. I have always felt a great partiality to the Black Jack Oak, rough and rugged-looking as it is frequently seen its large, wedged-shaped, shining, dark green leaves contrast well in a collection. It is a small-sized tree, found mostly on dry sandy situations. Among the Chestnut Oaks, I prefer the Yellow Oak, or as some prefer to call it, the True Chestnut Oak. Its resemblance to the chestnut tree is strikingly apparent, in fact to an ordinary observer the two are scarcely distinguishable. It also forms a medium sized tree, and looks well in a group on the lawn. The Red Oak, in good soil, grows to a large size, and is one of our most conspicuous trees during the Au-

tumn months. The deep, almost purplish, crimson hue, makes an effect that cannot well be surpassed. It is at all times, however, a fine tree for ornament, and should receive due regard from planters. Several other species might be mentioned, whose claims entitle them to notice, but the foregoing comprise the best.

*Propagation.*—All the species are easily grown from seeds, provided we give them sufficient care. Acorns should be gathered as soon as ripe, which is determined by their hold on the tree. If readily shaken off, they must be collected at once, and placed in comparatively dry sand; that is, with a very slight amount of moisture. They germinate easier than almost any of our native trees, and especially in some instances where I have noticed them sprouting while attached to the limb of the parent tree. When the latter is the case they must be cautiously dried somewhat before placing in sand. It does not matter about the end of the young root being shriveled or decayed, as the fibers will start out fresh from the base of the seed leaves all right. In the Spring prepare level beds, say about four feet wide, and after sowing the seed thinly over the surface, cover slightly with sand, when a few warm days will bring the young plants through. They should be left in these beds for two years, keeping them meanwhile scrupulously clean. The first year they make but little top, but plenty of roots, and afterward the top grows rapidly. The rare forms not propagated from seed may be grown by means of grafting, as the oak is not difficult to work. Side-grafting is preferred close to the ground and then the soil drawn up and pressed tightly around the whole, allowing only the top bud of the graft to be uncovered. In some of the European collections every specimen has been so grown, and they have proved eminently satisfactory.

### Perseverance.

For "The Friend."

The following, from Thomas à Kempis, is not only excellent advice in itself, but also shows that he was a believer in the inward teachings of the Divine Light, which William Penn considered to be the distinguishing doctrine of Friends. He died, A. D. 1471, about 200 years before the rise of our Society.

"A certain person deeply perplexed about the state of his soul, and continually fluctuating between hope and fear, came one day to a church, overwhelmed with grief; and prostrating himself before the altar, repeatedly uttered this wish in his heart: 'O that I certainly knew I should be able to persevere!' Immediately the Divine voice speaking within him, answered thus: 'And what wouldst thou do, if this certain knowledge was bestowed upon thee? Do now that which thou wouldst then do, and rest secure of thy perseverance.' Comforted and established by this answer, he resigned himself to the Divine disposal, and his perplexity and distress were soon removed. Instead of indulging anxious inquiries into the future condition of his soul, he applied himself wholly to know what was *the good and acceptable will of God*, as the only principle and perfection of every good work. 'Trust in the Lord, and do good,' saith the royal prophet; 'So shalt thou dwell in the land, and be fed with the riches of His Grace.'"—*John Payne's Translation of Thomas à Kempis, Book 1st, Chap. 25.*

### John Heald.

(Continued from page 262.)

"3d mo. 14th, 1819. First of the week. The snow drifted terribly. The meeting [near Albany] less on this account. I sat under some exercise for a considerable time. So, after humbly abiding under it, I believed the time [to speak] came. I said: A passage or two among the sayings of the Apostle have revived with renewed instruction, that the Apostle had written to them before, in both of which said he, I stir up the pure mind by way of remembrance; not saying, I do the work for you, but, stir up to the remembrance. The Apostle Paul saith, Examine yourselves, try yourselves, prove yourselves, know ye not your own selves, &c. Here was the stirring up the mind to attention, and here is the great purpose of gospel ministry. What does it avail, if it do not stir up the mind, if it does not induce to an examination? If such an examination is entered into, what situation can we place ourselves in more suitable than silence? When we consider that we place ourselves before Him, who sees us as we are, how solemn! How suitable is silently approaching Him, and examining how near we have come to parting with those things that we know to be wrong, how near we have come to giving up our own wills! When we see our own insufficiency and inability, and are humbled down into a supplicating condition, true prayer is breathed forth, either secretly or vocally."

19th. John Heald mentions that a man was to be executed that day at Schoharie for murder, and expresses his sense of the awfulness of thus sending a fellow-creature to his final reckoning, whether prepared or unprepared.

"About two o'clock, the meeting at Pittstown gathered. A large number not of our Society came. I was in much poverty, and endeavored to reconcile my mind to pass the meeting in silence, believing I ought to be silent, where no way opened to communicate, and not force myself to make an offering. Many grew restless, and some went out. This was very trying to endure, the people being very earnest to hear testimony, but I could do nothing of myself. I felt very poor, but a sentiment revived with clearness, which was, He that reapeth receiveth wages, and gathereth fruit to everlasting life. I stated it, and said it must be labor that was acceptable for which we would receive wages and gather fruit unto eternal life. To me it appeared, that as well might we say the branch could bear fruit of itself without abiding in the vine, as that we could labor in our own wills and get wages so as to gather fruit to eternal life. I was enlarged much, and I believe that notwithstanding the unsettledness and great stupidity or deadness, it became a profitable meeting, and I thankful for it.

21st. We attended the meeting at Troy. I felt poor and in need of what I think was represented by the children of Israel gathering manna. That was to nourish the outward body, I wanted an inward supply of sustenance, and thought for sometime that such a labor would be enough for me. But afterwards this was first to be expressed, and I then told them this would be good employ for some of them—to labor for the bread which perisheth not.

25th. Chatham Monthly Meeting was open.

For "The Friend."

ed, and several of the Quarterly Meeting committee attended. I had some close remarks to make, and a testimony to bear, encouraging those who were in limited circumstances not to neglect attending to their [religious] duty for the sake of increasing the property; and those who were wealthy, not to neglect their duty [in order] to save more to add to their possessions; but recommending both to be faithful in the little. I endeavored to arouse to faithfulness those who live loose from the ties of religion, who do not justify themselves in their conduct, yet by selecting certain parts of the conduct of professors of religion, which they think exceptionable, try to satisfy themselves that their own conduct will do, and so keep at a distance and let others manage that concern, while they amuse themselves with trifling delights.

30th. At Charles Hoag's. To-day is a year since I left home, or saw any of my family. The meeting small and dull. Blessed are the poor in spirit, I mentioned first, but there is a poorness does not come under this description, and that is indifference and lukewarmness. This state is not the one the blessing descends to; it is offensive to our Heavenly Father, and unprofitable to those who settle down in ease and indifference. It was trying labor, but it ended to my peace.

4th mo. 2nd. The meeting [near the residence of Stephen R. Smith] was large. As I sat under exercise, faithfulness in little things presented to my view. I entered humbly into the concern to encourage to faithfulness in the little. I showed that by attending in humility to the little and not exceeding, the reward is peace; and here the prediction of the prophet is verified, The work of righteousness shall be peace, and the effect, quietness and assurance; and the testimony of the Apostle Peter, I perceive of a truth that God is no respecter of persons, but they that work righteousness are accepted of Him. The testimony began with little, and enlarged greatly, and O how the precious feelings were extended and the sweet enjoyments of peace were felt to flow with joyful sensations, and the power extolled that would effect the work, if obedience was faithfully attended to in little things."

4th mo. 4th. At Nine Partners, John Heald stated that the Society of Friends had dispensed with the use of water baptism, both dipping and sprinkling, believing, that it is not the putting away the filth of the flesh, but the answer of a good conscience toward God, that is necessary to be known and experienced; and have laid aside the eating bread and drinking wine as religious observances these being outward and reaching only to the body, and not essential to salvation. Yet he believed that to sit *idly* in silence in time of religious worship, was no better than any other form; if we allow the mind to be engaged in the amusements and gratifications of the world, it is time misapplied, it is pretending to do a thing and not doing it.

After visiting a few other meetings in the State of New York, as the time for holding the Yearly Meeting in Philadelphia approached, he felt drawn to be present on that occasion. Of the incidents that occurred there, he has given no particulars, but mentions that Divine favor was experienced, order and condescension observed, and that it ended well.

Soon after this, he felt at liberty to turn his face homeward, and after attending a few

meetings on his way, reached his own habitation on the 22d of 5th mo., after an absence of about fourteen months, and a journey of 5,560 miles.

He remained but a short time at home, before he was again drawn forth to visit the families of New Garden Monthly Meeting, Ohio, about 160 in number, and afterwards those of Salena, in the same vicinity. Here he paid about 130 visits. He also, with the concurrence of his Monthly Meeting, held several public meetings in Western Pennsylvania, among those who were not members of his own Society. Of these different engagements, he remarks, "The account given is short, but much exercise was passed through to accomplish the labor."

For "The Friend."

### Sermon.—By Stephen Grellet.

We know not through what channel the following manuscript has been handed down. But there is no doubt of its authenticity and general correctness. It has been in the hands of the compiler at least a score and a half of years. It is of stirring import. The following introduction and date accompany it:

"At Burlington Meeting, 8th mo. 5th, 1829, he subjoined testimony, in effect, was borne by Stephen Grellet:—

He arose with saying, he was afraid to speak, and dare not, for his peace, keep silence; that his feelings had been so peculiar and so awful, he scarcely knew how to convey them. He had remembered that it was while men slept that the enemy sowed tares: and while we have been sleeping tares have been sown. He then proceeded to say, that he thought he had seen the approach of a day of darkness and gloominess, of treading down and dismay; a day wherein the Lord's depending children will be closely ruined and sited: adding, we have had some heavy trials,\* but let not any suppose that the bitterness of death is past. I believe a day of greater trial will come than any we have experienced; but whether it will be suddenly, or whether a few days' space may intervene, is not for me to say;—the offence cometh—and though I do not wish exclusively to implicate the present company, I believe some will witness it.

I am afraid to speak, and afraid to hold my peace! The weight of suffering will be heavy on the heads of some! My feelingsaffle description! O, the distress, the anguish, the bitterness that must attend those through whom the offence cometh!—through whom the storm will descend! But there is still an ark to which the faithful may repair; though these will be deeply proved, and that few may stand in the day of storm and tempest. Yet if there is a very close watchfulness unto prayer, and a single eye kept to the Holy Head, those who are endeavoring to follow the Lord Jesus in the path where truth will lead them, will realize the blessings and promises contained in the 91st psalm, which has been brought to my remembrance. He recommended the exercised and tribulated seed to read that Psalm; saying, he believed if they continued faithful, they would be enabled, like blessed Noah, to be to the safe refuge, to enter the ark of preservation, and safely to ride the tempest and

the whirlwind, when the blast of the terrible one shall beat against the wall."

As an instance of the increasing value of walnut lumber, the Indianapolis *Journal* notes that the standing walnut trees on a half section of land on Eel River, in Miami county, Ind., were recently sold to a lumber dealer for \$17,000. There is a large amount of other timber on the tract which is not included, only the walnut timber being sold. Walnut lumber is coming more and more into use throughout this country and Europe, and at present a very large business is done in preparing and shipping it from Indiana. The trees are disappearing rapidly, and no effort is made to renew the growth, which might be done with little trouble.—*Late Paper.*

## THE FRIEND.

FOURTH MONTH 11, 1874.

In the "Private Memoirs of B. and E. Seebohm," edited by their Sons, we find the following, on page 196, London Edition. It is by B. Seebohm:

"20th of 3d month, 1847. The tendency of the elaborate document, produced and adopted by the Philadelphia Meeting for Sufferings, seems to be, to claim a kind of infallibility on behalf of our early Friends, and especially Barclay, not only as it regards the objective doctrines taught, but also as it relates to their subjective mode of viewing, enforcing and defending them; descending to minute details as to the interpretation of particular texts of Scripture; which falls little short of absolute Popery. Whenever such views prevail, the very essence of genuine Quakerism is gone, Christ is virtually dethroned; and whether it be Fox, Barclay, Penn, or the whole host of those truly honorable men, worthy of double honor, that are set up as standards, He does not reign in the unlimited power of His own Spirit, and the sum and substance of George Fox's preaching, "Let nothing come between your souls and God but Christ," is sacrificed in the unwise attempt to set up instead, the words and definitions of fallible man.

Any one acquainted with "An Appeal for the Ancient Doctrines of the Religious Society of Friends," the "elaborate document" alluded to in the above extract, must, we think, see that it is either altogether misunderstood or greatly misrepresented by B. Seebohm. There is no claim in it, nor any tendency to claim "a kind of infallibility on behalf of our early Friends." Having been the instruments, in the Divine hand, to gather the Society of Friends, embracing and promulgating certain doctrines, their writings are referred to as the proper exponents of what those doctrines are. The object in view, was not to prove those Friends and their recorded faith true: that was not a mooted point on the part of the Meeting for Sufferings. That body, in common with Philadelphia Yearly Meeting, was fully satisfied that the doctrines promulgated, not only by the early Friends, but by the Society from their day, is the truth as it is in Jesus. Though convinced that those spiritually taught and deeply experienced servants of Christ, had his mind in the doctrines they set forth, they set them not up as popes to bind the consciences of any who choose to differ

from them, but they declared that their doctrinal expositions, which the Society had endorsed and published again and again, were and still remain to be the *Standards* of "genuine Quakerism," and those who deny them, and adopt other doctrines, have deserted the faith of Friends. This is neither dethroning Christ, nor putting something beside Him between the soul and God.

Knowing that the Society had a fixed, clearly defined and well-understood doctrinal belief, consistent with the truth as revealed in the Holy Scriptures, and that sentiments contrary to and subversive of that belief, "circulated in writings put forth by members," were producing disunity and division among the members, an appeal was made for the ancient doctrines, and to show the difference between the two, it was necessary to take extracts from the published expositions of both.

The motives and objects of the "Philadelphia Meeting for Sufferings," is thus set forth by that body, "Under a religious concern for the restoration of that precious unity which once characterized us [the Society], and in discharge of what we apprehend to be a duty devolving upon us, we have believed it right to point out some passages in the writings alluded to, which do not convey the views of Friends; in order that our members may be on their guard against adopting forms of expression, and modes of defining and explaining doctrines, which differ from the simple and scriptural methods used by the Society. By the frequent repetition of such opinions and modes of expression, the mind may be gradually led to look upon the differences we have referred to, as matters of little moment; and thus by degrees, imperceptible perhaps to its clouded vision, the way may be prepared for a departure from a full belief and acknowledgment of the truth, as it is in Jesus, and as it has always been held by our religious Society."

The present state of the Society, is an unanswerable testimony to the correctness of the apprehension expressed in the last paragraph.

Let us now see how far B. Seebohm is himself clear of the charges he prefers against the "Philadelphia Meeting for Sufferings," when he is speaking of the works of one who had said, that his Quakerism was not that of Barclay, Penn and Penington. On page 192, same volume, we find, "16th of 2d mo., 1847, the account of the death of a true Christian, and, I believe, a sound Quaker, in our dear and valued friend, J. J. Gurney, is now confirmed. Though here it is dangerous even to mention his name, lest thereby we increase prejudice, his record is on high; he is amongst the blessed, that have died in the Lord, who rest from their labors, and whose works do follow them. His, I fully believe, will be appreciated and valued in the future, far beyond what they have been in his lifetime; the insignificant blemishes or defects will not be suffered to tarnish the beauty and strength of the substantial whole; honest Quakers of succeeding generations will appeal, and will be thankful that they can appeal, to his works as evidence of the Christianity of Quakerism, as well as the Quakerism of Christianity. It would be folly to look for perfection in any man, or to expect to find a faultless writer anywhere. Would that all who live and write were equally unblemished in their

\* Alluding, no doubt, to the close searchings of heart, the conflicts and separations of 1827—then just past.

lives; equally free from inconsistencies and dereliction of the truth, in their writings."

The italicising is our own. If, as B. Seebohm here asserts, "honest Quakers of succeeding generations will be thankful that they can appeal to the works of J. J. Gurney for "evidence of the Christianity of Quakerism and the Quakerism of Christianity," why should he charge Philadelphia Meeting for Sufferings, and indeed Philadelphia Yearly Meeting, with "virtually dethroning Christ," and sacrificing the doctrine of George Fox, 'Let nothing come between your souls and God, but Christ,' because they appealed to the works of the founders of the Society, to show what "genuine Quakerism" is, and to the works of J. J. Gurney and Dr. Ash to show, that in many places they contain sentiments adverse to it? If it were true, that it "falls little short of popery" to quote from the works of Fox, Barclay, Penn and their coadjutors, in order to exhibit the doctrines they promulgated; which the Society they gathered, fully and openly acknowledged; would it be any less near to popery to appeal to the works of that one man, as "evidence of the Christianity of Quakerism, and the Quakerism of Christianity?" should "succeeding generations of honest Quakers," become so perverted as, in good faith, to have adopted his errors as Quakerism? But thus it has ever been, when the Society has had to contend for its doctrines and testimonies: those who have deserted them, have striven to affix the charge of wrong-doing on those who maintain and defend them; sometimes, we doubt not, unconscious of the injustice of their course.

#### SUMMARY OF EVENTS.

**FOREIGN.**—A Calcutta dispatch of the 4th inst. says: Reports from the famine-stricken districts show continued improvement in the general situation. The authorities are now in a condition to hope that the difficulties are over, except in the northwestern portion of Tirhoot, where over five hundred thousand persons are yet dependent upon the government for food.

The spring crop has yielded well except in Tirhoot. The reports from the north of Spain, received from Carlist sources, represent that the attempt of the government forces to raise the siege of Bilbao has failed. The London Times says, it has authentic advices from the scene of war to 4th mo. 1st, which show that the Republican troops had taken no position since 3d mo. 25th. A three days armistice, in which Bilbao was not included, had been agreed upon for the burial of the dead, and meantime the bombardment of the city continued.

A Bayonne dispatch of the 4th says: Active operations before Bilbao were resumed by the Republican forces on the previous day. Serrano is reorganizing his forces, and the Carlists are doing all they can to strengthen their positions. The Carlists have surprised and captured six hundred Republicans, near Calaf, forty-five miles from Barcelona.

A Madrid dispatch of the 3d states, that 410 Carlist officers and men had deserted General Sante's command, and come into the Republican lines.

A dispatch from Melbourne says: Henri Rochefort and his companions refuse to disclose how they succeeded in getting aboard the vessel which brought them from New Caledonia, for fear of implicating friends. The party have, it is stated, left Melbourne for California.

Advices from Cape Coast Castle, to 3d mo. 12th, have reached London. The embassy from the King of Ashantee, numbering with its escort 250 men, had arrived. It is reported that they refused to discontinue human sacrifices, but paid the amount of indemnity.

The London Times acknowledges the existence of a financial panic in London, and attributes it to the effect of those with which New York and Vienna have been visited, combined with the depressing influence of the famine in India. It says the check to trade is probably as severe as in any former instance.

Later dispatches from Hong Kong in relation to the loss of the steamship Nil, while on a voyage from that

port to Yokohama, say that eighty persons were drowned.

It is stated that the population of India since it came under British rule, has increased from 138,000,000 to 206,000,000. The English language is making rapid progress, and it is anticipated that eventually it will be spoken throughout that vast empire.

San Domingo advices to the 30th ult. state, that the British Consul-General at Port au Prince, had been on a tour of observation to Samana Bay, and had afterwards visited Santa Domingo with propositions from the Haytien government for a treaty between the two republics. Among the conditions of the proposed treaty, it is said, were the cession to Hayti of the disputed territory on the frontiers, and the annulment of the Samana Bay Convention made with citizens of the U. States. President Gonzales subsequently issued a decree annulling the contract with the Samana Bay Company, giving as a reason that the annuity due by the company on the first of the year had not been paid, and he directs that a commission proceed to Samana at once to take possession of the district and restore therein the government and laws of the republic before the contract was made. The Samana Bay Company protest against this summary act as arbitrary and illegal, and demand an arbitration upon the matters in dispute, according to the terms of the convention.

The Cuban insurgents hold their ground obstinately, and appear to be as strong now as they were a year since. General Concha, who has been appointed Governor General of Cuba and the other Spanish W. India islands, landed at Havana on the 6th inst. and assumed the duties of his command.

**UNITED STATES.**—On the first inst. the Public Debt, less cash in the Treasury, amounted to \$2,152,690,733, having been reduced \$2,189,338 during the Third month. The portion of debt on which no interest is paid reaches \$519,944,498. The amount of 6 per cent. bonds is \$1,214,633,150, and of 5 per cents \$509,243,450.

The interments in Philadelphia last week numbered 342, including 70 deaths of consumption, 32 inflammation of the lungs, and 8 congestion of the lungs.

The mean temperature of the Third month, by the Pennsylvania Hospital record, was 41.27 deg., the highest during the month 66 deg., and the lowest 20 deg. The amount of rain 1.59 inches. In the first three months of 1874 the rainfall has been 8.62 inches, against 13.88 inches in the corresponding months of 1873. The average of the mean temperature of the Third month for the past 85 years is stated to be 39.16 deg., the highest mean during that entire period, 48.70 deg., occurred in 1871, the lowest, 30 deg., was in 1843.

There were 510 interments in New York last week.

In the State of Michigan there were 3,300 miles of completed railroad at the commencement of the year. The roads are valued at \$115,000,000. Their gross earnings in 1873 were about \$32,000,000.

According to the revenue returns, the production of distilled spirituous liquors in 1873 amounted to 68,236,567 gallons, in the production of which 19,216,045 bushels of corn, rye and wheat were consumed.

The debt of New York city at the beginning of this year is stated to have been \$106,431,924.

It is probable that New Mexico will soon be admitted as a State, the House Committee on Territories having agreed to recommend the passage of a bill for that object.

The United States Senate, by a vote of 29 to 24, has passed a currency bill which fixes the amount of U. S. notes at \$400,000,000, and provides for an additional national bank circulation to the extent of \$46,000,000.

At the election in Connecticut on the 6th inst., the Democrats elected their candidate for Governor of the State, together with large majorities in both branches of the Legislature. This result insures the choice of a Democratic U. States Senator.

The Massachusetts legislature had not, up to the 6th inst., been able to elect a Senator. The votes continued divided nearly as when the balloting commenced.

**The Markets, &c.**—The following were the quotations in the 6th inst. *New York.*—American gold, 113½. U. S. sixes, 1881, Reg. 119½; Coupons 121; ditto, 1867, 119½ a 120; 5 per cents, 114½ a 115. Superfine flour, \$5.90 a \$6.35; State extra, 6.40 a \$6.70; finer brands, \$7 a \$10.75. No. 2 Chicago spring wheat, \$1.53 a \$1.55; No. 1 Milwaukee spring, \$1.63; white State, \$1.75. Oats, 60 a 65 cts. Penna. rye, \$1.03. Western mixed corn, \$6 a 89 cts.; southern yellow, 89 a 90 cts.; white, 90 a 93 cts. *Philadelphia.*—Uplands and New Orleans cotton, 17 a 17½ cts. Superfine flour, \$5.50 a \$5.75; extras, \$6 a \$6.50; finer brands, \$7 a \$10.50. Western red wheat, \$1.50 a \$1.65; Penna.

red, \$1.68 a \$1.72; amber, \$1.72 a \$1.76; white, \$1.8 Rye, 97 a 98 cts. Yellow corn, 82 a 83 cts. Oats, 60 65 cts. Lard, 9½ a 10 cts. Clover seed, 8½ a 10 c Sales of 2300 beef cattle at 7½ a 7¾ cts. per lb. gro for extra; 6½ a 7 cts. for fair to good, and 4½ a 6 c for common. Woolled sheep sold at 6½ a 8½ cts. per l gross, and clipped at 5½ a 6 cts. Corn fed hogs, 8½ 8¾ cts. per lb. net. *Chicago.*—No. 1 spring whea \$1.27½; No. 2 do., \$1.26½; No. 3 do., \$1.18½. Cor 61½ cts. No. 2 oats, 43 cts. No. 2 spring barley, \$1. a \$1.55. Lard, \$9.45 per 100 lbs. *St. Louis.*—No. spring wheat, \$1.23½; No. 2 winter red, \$1.47. No. mixed corn, 63 cts. Oats, 49 cts. *Cincinnati.*—Famili flour, \$6.60 a \$6.85. Wheat, \$1.35 a \$1.38. Corn, 6 a 67 cts. Oats, 50 a 57 cts. Rye, \$1.05. *Baltimore.*—Superfine flour, \$4.75 a \$5; extra, \$6 a \$6.50; fine brands, \$7 a \$10.50. White corn, \$4 a 85 cts.; yellow 80 a 82 cts. Oats, 61 a 66 cts.

The Committee of the Yearly Meeting to visit th Subordinate Meetiogs, will meet on the 17th inst. i the Committee-room, Arch St., at 4 o'clock P. M.

Five dollars received from a "Friend," to be appriated as most needed for the Freedmen.

RICHARD CADBURY, *Treasurer.*

#### FREEDMEN'S MEETING.

The Eleventh Annual Meeting of "Friends' Associ tion of Philadelphia and its vicinity for the relief Colored Freedmen," will be held in Arch Street Meeting-house, on Second-day evening, 20th inst., at 7 o'clock.

All Friends interested are invited to attend.

JOHN B. GARRETT,

Philada., 4th mo., 1874.

*Secretary.*

#### INDIAN AID ASSOCIATION.

The Annual Meeting of the Indian Aid Associati of Friends of Philadelphia Yearly Meeting, will l held in Arch Street Meeting-house, on Fifth-day, 4t mo. 23d, 1874, at 7½ o'clock P. M.

Friends generally are invited to attend.

RICHARD CADBURY, *Clerk.*

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may l made to the Superintendent, or to any of the Board Managers.

DIED, on the 4th of Third month, 1874, after a she illness, RACHEL S. CRAFT, wife of Isaac Craft, in th 66th year of her age, a member of Frankford Month Meeting, Philadelphia. She was the daughter of Natha and Anna Vail, formerly of Plainfield, N. J. The r ligious and judicious care of her rightly exercise parents, was blessed to her, and from early life she w strictly conscientious and truthful—loving what w good, and repudiating insincerity and vice in ever form. She was marked for a sweet and happy disposit ion, and possessed of a vigorous and well cultivate mind. Being a full believer in the doctrines and test monies of the Christian religion as held by the Societ of Friends, her daily walk was consistent therewith. For more than nine years she had charge of Friend Asylum for the Insane, near Frankford, as Matron, i which service she felt closely bound; and being w fitted for the position, she faithfully applied the talent intrusted to her. She was prompt in her judgment a to her proper course in sudden emergencies, and he sympathy with the inmates prompted her to a cheerf and untiring discharge of her duties amongst them. Here, in the midst of her responsibility and usefulness she was cut down. During her illness of less than for days, her physical suffering was great, but the care of the immortal part having been previously attended to her condition was not aggravated by mental or spiritu conflict. Towards the close it was difficult for her t converse; but she was understood to say that she "be lieved there was a place of rest prepared for her o high," and we reverently trust that she has entered int the enjoyment of it.

—, on the 22d of Third month, 1874, at her lat residence, near Montrose, Susquehanna Co., Pa., SARAJ M. WALKER, in the 75th year of her age, an esteeme member of the Monthly Meeting of Friends of Phila delphia for the Western District.

WILLIAM H. PILE, PRINTER.

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## Vesuvius.

Selected.

When this celebrated volcano was in eruption in 1868, Mary Somerville, then 88 years of age, was residing in Naples. She observes: We were much interested in Vesuvius, which, for several months was in a state of great activity. At first, there were only volumes of smoke and some small streams of lava, but these were followed by the most magnificent projections of red hot stones and rocks rising 1000 feet above the top of the mountain. Lava fell back again into the crater, but a large portion were thrown in fiery showers down the sides of the cone. At length these beautiful eruptions of *lapilli* ceased, and the lava flowed more abundantly, though, being intermittent and always from the summit, it was quite harmless; volumes of smoke and vapor rose from the crater, and were carried by the wind to a great distance. In sunshine the contrast was beautiful, between the jet-black smoke and the silvery-white clouds of vapor. At length the mountain returned to apparent tranquillity, though the violent detonations occasionally gave warning that the calm might not last long. At last, one evening, in November, 1868, when one of my daughters and I were observing the mountain through a very good telescope, lent us by a friend, we distinctly saw a new crater burst out at the foot of the cone in the Atrio del Cavallo, and bursts of red-hot *lapilli* and red smoke poured forth in volumes. Early next morning we saw a great stream of lava pouring down to the north of the Observatory, and a column of black smoke issuing from the new craters, because there were two, and assuming the well known appearance of a pine-tree. The trees on the northern edge of the lava were already on fire. The stream of lava very soon reached the plain, where it overwhelmed fields, vineyards and houses. It was more than a mile in width, and thirty feet deep. My daughters went up the mountain the evening after the new craters were formed; as for me I could not risk the fatigue of such an excursion, but I saw it admirably from our own windows.

During this year the volcanic forces in the interior of the earth were in unusual activity, for a series of earthquakes shook the west coast of South America for more than 2,500

miles, by which many thousands of the inhabitants perished, and many more were rendered homeless. Slight shocks were felt in many parts of Europe, and even in England. Vesuvius was our safety-valve. The pressure must have been very great which opened two new craters in the Atrio del Cavallo and forced out such a mass of matter. There is no evidence that water had been concerned in the late eruption of Vesuvius; but during the whole of the preceding autumn the fall of rain had been unusually great and continuous. There were frequent thunderstorms; and on one occasion, the quantity of rain that fell was so great, as to cause a landslide in Pizzifalco, by which several houses were overwhelmed; and on another occasion, the torrent of rain was so violent that the Riviera di Chiaja was covered to the depth of half a metre with mud and stones brought down by the water from the heights above. This enormous quantity of water pouring on the slopes of Vesuvius, and percolating through the crust of the earth into the fiery caverns, where volcanic forces are generated, being resolved into steam, and possibly aided by the expansion of volcanic gases, may have been a partial agent in propelling the formidable stream of lava which has caused such destruction. We observed that when lava abounded, the projection of rocks and *lapilli* either ceased altogether or became of small amount. The whole eruption ended in a shower of impalpable ashes, which hid the mountain for many days, and which were carried to a great distance by the wind. Sometimes the ashes were pure white, giving the mountain the appearance of being covered with snow. Vapor continued to rise from Vesuvius in beautiful silvery clouds, which, when it ceased, left the edge of the crater white with sublimations."

In 1871, when Mary Somerville was 91 years old, she witnessed another eruption which she thus describes: "Early in the morning I was disturbed by what I thought loud thunder, and when my maid came at 7 A. M., I remarked that there was a thunder storm, but she said 'No, no; it is the mountain roaring.' It must have been very loud for me to hear, considering my deafness, and the distance Vesuvius is from Naples, yet it was nothing compared to the noise later in the day, and for many days after. My daughter, who had gone to Santa Lucia to see the eruption better, soon came to fetch me, and we passed the whole day at windows in our hotel at Santa Lucia, immediately opposite the mountain. Vesuvius was now in the fiercest eruption, such as has not occurred in the memory of this generation, lava overflowing the principal crater and running in all directions. The fiery glow of lava is not very visible by daylight; smoke and steam is sent off which rises white as snow, or rather as frosted silver, and the mouth of the great crater was white with the lava pouring over it. New craters had burst out the preceding

night, at the very time I was admiring the beauty of the eruption, little dreaming that, of many people who had gone up that night to the Atrio del Cavallo to see the lava (as my daughters had done repeatedly, and especially during the great eruption of 1868,) some forty or fifty had been on the very spot where the new crater burst out, and perished, scorched to death by the fiery vapors which eddied from the fearful chasm. Some were rescued who had been less near to the chasm, but of these none eventually recovered.

Behind the cone rose an immense column of dense black smoke to more than four times the height of the mountain, and spread out at the summit horizontally, like a pine tree, above the silvery stream which poured forth in volumes. There were constant bursts of fiery projectiles, shooting to an immense height into the black column of smoke and tinging it with a lurid red color. The fearful roaring and thundering never ceased for one moment, and the house shook with the concussion of the air. One stream of lava flowed towards Torre del Greco, but happily stopped before it reached the cultivated fields; others, and the most dangerous ones, since some of them came from the new craters, poured down the Atrio del Cavallo, and dividing before reaching the Observatory, flowed to the right and to the left—the stream which flowed to the north very soon reached the plain, and before night came had partially destroyed the small town of Massa di Somma. One of the peculiarities of this eruption was the great fluidity of the lava; another was the never ceasing thundering of the mountain. \* \* \* On April 28th I was surprised at the extreme darkness, and on looking out of the window saw men walking with umbrellas; Vesuvius was emitting such an enormous quantity of ashes, or rather fine black sand, that neither land, sea, nor sky was visible; the fall was a little less dense during the day, but at night it was worse than ever. Strangers seemed to be more alarmed at this than at the eruption, and certainly the constant loud roaring of the volcano was appalling enough amid the darkness and glow of the falling ashes. The railroad was crowded with both natives and foreigners, escaping; on the other hand crowds came from Rome to see the eruption. We were not at all afraid, for we considered that the danger was past when so great an eruption had acted as a kind of safety-valve to the pent up vapors. But a report got about that an earthquake was to take place, and many persons passed the night in driving or walking about the town, avoiding narrow streets. The mountain was quite veiled for some days by vapor and ashes, but I could see the black smoke and silvery mass above it. While looking at this a magnificent column, black as jet, darted with inconceivable violence and velocity to an immense height; it gave a grand idea of the power that was still in action in the fiery caverns below.

Immense injury has been done by this eruption, and much more would have been done had not the lava flowed to a great extent over that of 1868. Still the streams ran through Massa di Somma, San Sebastiano, and other villages scattered about the country, overwhelming fields, woods, vineyards and houses. The ashes, too, have not only destroyed this year's crops, but killed both vines and fruit trees, so that altogether it has been most disastrous. Vesuvius was involved in vapor and ashes till far on in May, and one afternoon at sunset, when all below was in shade, and only a few silvery threads of steam were visible, a column of the most beautiful crimson color rose from the crater, and floated in the air."

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 266.)

#### To Martha Wistar.

"Philadelphia, 2d mo. 11th, 1840.

My Dear Friend,—Thou hast been so much the companion of my mind for days past, accompanied with solicitude on account of the indisposition of thy dear C. W., to whom my spirit is united in the fellowship of suffering, that I am induced, poor as I am, to attempt some little communication. When I saw thee last thou may remember there was some trouble in the camp, which with others of more recent date, known to the full only to Him, who seeth things invisible, have preyed upon my mind, until the body partaking thereof, both seemed ready to fail; but, through the renewed extension of everlasting mercy, my heart is afresh animated a little to believe, that He who called me in very early life, and enamored my soul as with one chain of his neck, will never leave his little ones that trust in Him; but will yet prove himself to be their Rock and everlasting foundation; their Prophet, Priest, and King, who sitteth upon the flood of trouble, and reigneth King forever; while of the increase of whose government and peace, there shall never be an end. Yea, He will give them to understand that he has now come in Spirit, and they will be able from living experience, with the apostles of old, to testify at seasons, when his living virtue is felt renewing our poor spirits, that He hath given us an understanding that we may know him that is true; and that we are in him that is true, even his dear Son. Ah! this is the true God; and in this knowledge is eternal life. My precious friends, such have been the trials I have been wading under, and so few are they to whom I dare unbosom any, that I have longed that it might be put into thy heart, dear M., to move thy pen for my benefit; while at the same time I was sensible thou must have a flowing cup. Well it is an infinite mercy to be instructed to look to the Fountain of all sure help and consolation; and enabled to believe He doeth all things well; that the descendings are as necessary for our advancement in righteousness, as those more desirable dispensations, in which the turnings of the Divine Hand are more easily discovered. I have been ready to crave for myself, that my heavenly Father might please to cut short the work in righteousness, and take me to himself: lest through me might come some shade or blemish upon the precious cause of Truth. Nevertheless, it seems to be my business to leave all, as to myself, in his hands whose we are, and whom I think I can say I

desire to serve in the Gospel of his dear Son, in all things. That my dear C. W. is favored with the best of strength, and enabled to take hold at seasons of the gracious invitation, 'Call upon me in the day of trouble,' &c., I doubt not; while the secret aspiration of my soul is, 'The Lord hear thee in the day of trouble, send thee help from his sanctuary, and strengthen thee out of Zion,' &c., &c. Ah! then, whatever may be the permitted or allotted trials of our day, let us keep our eye fixed upon the Captain of our salvation, and commit our cause unto Him. He can make his little ones as David; He can, as in a moment, cause light to break forth out of obscurity; can clothe with the garments of salvation; and pour out upon us of the spirit of prayer and praise, to his everlastingly worthy Name.

I wrote this at the time of your Quarterly Meeting; and queried in my mind, Art thou able to leave dear C.? Do let me know soon how you are, body and spirit? how Friends in that part of the vineyard fare? Dear J. G.\* will, I suppose, be at meeting. He ministers with acceptance to the true Israel of God I believe, and I know not that any are offended at him. But it seems to me there is no door open for some of us. They will not hear; and yet there are seasons when, whether they will hear or forbear, we are constrained to speak the words of truth and soberness. Oh! do pray for me that my faith may not fail in this perilous time. I remember at seasons with some consolation, how marvellously Infinite kindness and mercy wrought for the Jews, his peculiar people, when Haman designed their overthrow; and am persuaded to believe, that in His own time and way, He will effect his own blessed work and purpose upon His people. Yes, I believe he has not yet given us over to death; but the yearnings of his bowels are still towards us; and when He has sifted as from sieve to sieve, then will He bring his suppliants from the east and from the west, from the north, and from the south, and his glorious, holy Name, will be exalted in and amongst this poor people; so that 'from the rising of the sun to the going down of the same, his Name shall be praised!'

In that love which I trust flows from the Father of Mercies, and unites us together in the unchangeable truth, I salute thee, with thy beloved C. W., as companions in tribulation, and remain as ever thine,

S. HILLMAN.

Dear mother's love awaits your acceptance, with that of my dear sisters."

#### To William Scattergood.

"Philadelphia, 3d mo. 19th, 1840.

Dear Friend and Brother:—Thy tender remembrance was received duly and caused a feeling of thankfulness to arise in my heart, in which the living children of our Heavenly Father do participate with each other, in suffering or in rejoicing, and are enabled to bear, according to their different degrees of experience, one another's burdens, and so fulfil the law of Christ. Ah! the burdens of this day are neither few nor light; and were it not that in unutterable mercy, the Divine arm is made bare from season to season for the help of the poor, feeble, trembling disciples, as in former times, some there are, such as thy little sister, had fainted ere this day. Yea, we had fainted,

\* Jacob Green, from Ireland.

unless we had believed to see the goodness of the Lord in the land of the living. But the truth of the testimony is sealed in the experience of the true Israel of God, that no 'weapon that is formed against them shall prosper, and every tongue that shall rise against them in judgment shall be condemned.' This is the heritage of the servants of the Lord, because their righteousness is of Him. What then should we fear; why should we base cast away the shield of faith as though it had not been anointed with oil? Let us sink deep in the spirit of our minds to the Divine gift, not looking so much at the difficulties that cross our path, as at the glorious end of our faith, the prize to be won, the crown in store; then shall we know indeed, the power of the endless life; yea feel that the name of the Lord is a strong tower, and with the righteous, run into it and find safety, when all around us speaks trouble. Notwithstanding it is a day of treading down and of perplexity, a day in which many of the standard bearers have fainted, and the trees of the Lord's forest seem few, so that a little child may write them; and a day it is very evident where His command concerning Amalek has not been fulfilled, but instead thereof Agag, the very king seems to rule at seasons as on his throne, I nevertheless cannot but believe we shall live to see a brighter day, wherein He who sitteth in the Heavens will arise in the might of His own power, and set His poor safety from him that puffeth at him; ye turn again our captivity as the streams in the south. For the Lord hath founded Zion, and the poor of His people shall trust in it; then shall this song be sung again, 'We have a strong city, salvation hath God appointed for walls and bulwarks; open ye the gates that the righteous nation which keepeth the Truth may enter in.' Ah! then under all thy discouragements, and secluded as thou art, mercy in the back side of the desert, keep fast hold of thy covenant, and of the precious shield of faith, and thou wilt be kept in perfect peace. Thy poor correspondent seemeth set as a mark for the arrows; nevertheless murmur not. I know whom I have believed, and to His praise be it spoken, thus far He has helped me: covered my head in the day of battle, and strengthened me with might in His spirit, so that the adversary has not gained the ascendancy. To His holy care and keeping, I desire to commend thee with my own soul, and remain thy affectionate sympathizing friend in gospel bonds,

SARAH HILLMAN."

(To be continued.)

#### Yokohama and the Japanese.

The streets of Yokohama are wide and straight. Each house is built of wood, with out an atom of paint, and is a real toy-house a Lilliputian Swiss chalet, built with a taste and nicety, and a neatness which are admirable. The Japanese are wonderful workers in wood, and it is a pleasure to see the roofs, so high and yet so strong, supported by walls which are made like the side-scenes in a theatre, of thin strips of wood, over which are pasted sheets of a cottony, transparent paper. In the evenings, when the lanterns dispense their soft light round the inside of these white buildings, the spectator seems to be looking at a magic-lantern. During the daytime the side of the house are slipped out, as side-scene are, and the house becomes only a roof rest

ng on the four light corner-posts; the whole interior being thus opened to the air. Every part of the house is exposed to view, and everything done in it can be seen, while behind it appear the charming verdure, the cascades, and the diminutive plantations of the little gardens situated in the rear.

The great luxury of the Japanese consists in their mats made of plaited straw. They are perfectly rectangular in shape, about three inches thick, and soft to the touch. They are never stepped on with shoes, since the Japanese go about their houses always bare-footed. Of furniture they have next to nothing; a small furnace in one corner, a closet made of side-scenes like the sides of the house, and intended to contain the mattresses, a small set of shelves, on which are arranged the lacquered plates for rice and fish—this is all the furnishing for these houses, in which they live, as it were, in the open air. In the middle of each house are two articles of general use among all classes—the “chitat” and the “tobacco-bon,” that is, a brazier and the box for tobacco. Being great tea-drinkers, great smokers and great talkers, the Japanese pass their days around the brazier; there they can be seen, in groups of seven or eight, seated on their heels around the tea-kettle.

In every shop our travellers visited they were received with a distinction and politeness which surpassed even the proverbial manners of their native country. In walking through the city they passed through the street of baths. In Japan, where every one lives as it were in public, the costume of our first parents in no way shocks the sentiments of the people, who in this matter may be considered as still in the golden age. This street is filled with bathhouses, to which the population resort, many of them twice or thrice a day. Here all sexes, ages and conditions mingle, fifty or sixty at a time, in each bathhouse. The passer-by sees them crouched down or dancing on an inclined plane, surrounded by pyramids of small tubs made of copper and filled with hot water. Here they sprinkle and soap each other. Attracted by the sight of the travellers, they come to ask “the noble strangers” politely for a cigarette.

A woman seller of dry goods invited the party to enter her shop and seat themselves upon the mats. This was for her a great honor, and as the party entered she saluted them by bowing until her forehead touched the floor, then offering them tea in small cups, she brought out tobacco for their pipes, and presented lighted coals held between two chopsticks. “I cannot hope,” writes the count, “to express to you all the elegance of this woman of the people in her slightest movements; her features expressed the most simple womanly affability as her habitual condition. Well, in whatever house you may enter, you will be treated with the same distinction, we were almost stupefied to find it, and confessed that this people can rightly call us barbarians. I have not seen a single fight or dispute in the streets; all the men, in saluting each other with profound bows, wear a smile upon their lips; and when we desire to appear amiable, we are awkward and ill-bred, in comparison with these Japanese, who are gracious without thinking of being so. Among them a man who gives way to his anger, or shows it in his tone or words, is avoided by his kind as unfit for society. Thus, when at first our plenipotentiaries in the diplomatic conferences

became animated, the Japanese said, ‘Let us put off this matter for another day; we cannot treat with those who are not masters of themselves.’—*Lippincott's Magazine*.

For “The Friend.”

The following lines were placed in my hands a short time since by a valued member of Society, and in offering them for publication in “The Friend,” it is not my wish to hold out discouraging views, by presenting a contrast of the life and spiritual vigor of days gone by, with the present low state of the church as applied to our beloved Society; but rather to bring into view how liberally the gifts of the Spirit are poured forth into the hearts of all, who nothing doubting, cheerfully submit themselves to be led thereby, and into whatever work may be assigned them; whether in the field of active labor, or in the more retired path of an inward, silent walk, speaking the Truth by a life of humility and faithfulness. Some of the passages are copied from the writings of one whose labors were eminently owned by the Lord. As a goodly tree bringeth forth her fruit in due season, so did the life of this remarkable man and steward in the household of faith, yield a double portion of the fruits of willing obedience; that Wm. Penn thought it but just to speak of him as the “great and blessed apostle of his day.”

“At an early day after the rise of the religious Society of Friends, we are informed that a large number felt themselves constrained to declare the truth, as George Fox expresses it; or, in other words, they were called by their Divine Master to proclaim his gospel to the people; and under the constraining influence of His love, to travel extensively; visiting many parts of Great Britain and places beyond, spreading, by their ministry, a knowledge of the ever blessed Truth. The number so called, as early as the year 1654, was about sixty Friends. John Richardson, who may be said to belong to the next generation after George Fox and his fellow-laborers, informs us in his Journal, that the number of public Friends in Bridlington Monthly Meeting, to which he belonged, was so considerable, that Bridlington was called a school of prophets.

John Griffith, in his Journal, tells us, that about the year 1734, there were one hundred came forth in public testimony in Philada. Yearly Meeting; and it is stated, that about seventy years ago there were sixteen ministers belonging to the Northern District Monthly Meeting of this city. It is certainly deserving of serious consideration in this our day, what can be the cause of the waste and dryness, and disinclination to serve the Lord. We cannot believe that his gifts have been repented of, or if they have been withdrawn, it must be on account of our unfaithfulness, and because we are preferring our own business and the cares of this life to His work and service. Our blessed Saviour declared, ‘That the cares of this world, and the deceitfulness of riches, and the lust of other things, choke the good seed of the heavenly kingdom, and it becomes unfruitful.’ Hence is it not clear that it is man’s own fault, and not through any want in Almighty power and goodness, that fruit is not brought forth to His praise, and to the comfort and edification of his church and people. Surely we may well consider and lay these things seriously to heart, if we do really

love the Lord and his pure and blessed Truth, and desire the good and prosperity of Zion. Mark the prophetic language, ‘Strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vine dressers; but ye shall be named the priests of the Lord; men shall call you the ministers of our God;’ and in another place, ‘I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish and make Jerusalem a praise in the earth.’

About the year 1650, George Fox wrote the following: ‘The Lord is king over all the earth; therefore, all people, praise and glorify your king in true obedience, in uprightness, and in the beauty of holiness. O! consider, in true obedience, the Lord is known, and an understanding from Him is received. Mark, and consider in silence, in lowliness of mind, and thou wilt hear the Lord speak unto thee, in thy mind. His voice is sweet and pleasant; his sheep hear his voice, and they will not hearken to another. When they hear his voice, they rejoice and are obedient; they also sing for joy. O! their hearts are filled with everlasting triumph! They sing, and praise the eternal God in Zion; their joy, man shall never take from them. Glory to the Lord God for evermore.’

Again, in the year 1657, in one of his epistles, we find the following: ‘And Friends, quench not the Spirit, nor despise prophesyings, where it moves; neither hinder the babes from crying Hosanna! for out of their mouths will God ordain strength. There were some in Christ’s day that were against such, whom he reprov’d; and there were some in Moses’ day who would have stopped the prophets in the camp, whom Moses reprov’d, and said, by way of encouragement to them, ‘would God, that all the Lord’s people were prophets!’ So I say now to you. ‘Therefore ye that stop it in yourselves, do not quench it in others, neither in babe nor suckling; for the Lord hears the cries of the needy, and the sighs and groans of the poor. Judge not that, nor the sighs and groans of the Spirit, which cannot be uttered, least ye judge prayer; for prayer as well lies in sighs and groans as otherwise. Let not the sons and daughters, nor the hand-maidens be stopped in their prophesyings, nor the young men in their visions, nor the old men in their dreams; but let the Lord be glorified in and through all, who is over all, God blessed forever. So every one may improve his talents, every one exercise his gifts, and every one speak as the Spirit gives him utterance. Thus every one may minister as he has received grace, as a good steward to Him that hath given it him; so that all plants may bud, and bring forth fruit to the glory of God; ‘for the manifestation of the Spirit is given to every one to profit withal.’ See that every one hath profited in heavenly things; male and female, look into your own vineyards, and see the fruits ye bear to God; look into your own hearts, and see how they are decked and trimmed; see what odors, myrrh, and frankincense ye have therein, and what a smell and savor ye have to ascend to God that he may be glorified.”

P. B.

Watch ye, stand fast in the faith, quit you like men, be strong.

## An Expected Exodus.

A statement has been going the rounds of the newspapers to the effect that a community of religionists, numbering between 40,000 and 50,000 persons, intend to emigrate to this continent in a body, from Southern Russia. It is said that they have applied to our Government and to that of Great Britain for information as to the terms on which they can obtain land, and whether either Government will advance them money to pay their travelling expenses; also, whether they can have exemption, for themselves and their descendants, from military service of every kind. It is because the Russian Government has recently decreed that the entire male population of the Empire, between certain ages, shall be liable to bear arms in case of war, that these people propose to leave their homes for a distant land. Their case, like their history, is a hard one, and this recent edict of the Czar is, as regards them, a violation of the solemn promise of the Empress Catharine II., who invited them into her dominions to escape the military conscription with which they were threatened in Prussia, she guaranteed them protection, freedom of worship, and 190 acres of land to each family, exemption from all taxes and imposts for ten years, money for their journey, and money and wood wherewith to establish themselves, freedom of trade and manufactures, the administration of oaths in their own way, and exemption forever from military service. They gratefully accepted this wise and beneficent offer, rejected every inducement held out by the Prussian Government to retain them in Prussia, and settled on the northern shore of the sea of Azof, in the neighborhood of the locality where has since arisen the modern seaport town of Berdiansk, which owes its existence and its prosperity mainly to them.

As they are distinguished for their moral worth, thrift, industry and intelligence, they would be cordially welcomed as settlers in any part of the United States; but as regards exemption from military service, the spirit of our laws since the conscriptions during the rebellion has not granted this to any one on account of religious scruples. There are millions of acres in the West waiting for occupants, who could be accommodated with all they need, and under the homestead laws, without cost. The only serious consideration is their request for money to accomplish their transit from Russia to their new homes. It would cost, at the lowest calculation for travelling expenses and food \$150 to convey each individual from Berdiansk to Chicago, a distance of nearly 7000 miles; and this sum multiplied by say 40,000, would be \$6,000,000. It has not been the custom heretofore to pay anything out of the United States Treasury to induce immigration, and such a course could not in this case be regarded as judicious. Individual States, however, or even associations of people, anxious to increase the population of any section, might offer any inducement they chose to get so thrifty a class, and this would generally be regarded as commendable. It is by no means certain, however, that these people will be allowed to leave Russia. The present Emperor is too humane and enlightened a man to drive peaceable and profitable subjects out of his realm for such a trifling consideration as the loss, or possible loss, of the military services of two or three thousand men, when he already has a million under arms

and two millions more in reserve. Besides, they could not quit Russia without permission of the Government, and it is this difficulty which accounts for the fact of so few Russians being found among our population.

The religionists above mentioned are usually called "Mennonites," after their famous preacher, Menno Simon, who collected their scattered and divided communities in the Netherlands and on the coasts of Germany, after their dispersion at Munster and Leyden, and for twenty five years acted as their pastor until his death, in 1561. Their proper title, however, is "Anabaptists," which was the name they adopted, in order to denote their hostility to infant baptism. It is doubtful whether the sect arose in Switzerland or in Germany. Mosheim gives the following summary of their tenets: "That the Church of Christ ought to be exempt from all sin; that all things ought to be in common among the faithful; that all usury, tithes and tribute ought to be entirely abolished; that the baptism of infants was an invention of the devil; that every Christian was invested with a power of preaching the gospel, and, consequently, that the Church stood in no need of ministers or pastors; that in the kingdom of Christ civil magistrates were absolutely useless, and that God still continued to reveal His will to chosen persons by dreams and visions." They also treated the plan of reformation proposed by Luther as beneath the sublimity of their views, and it is needless to add that they offended both Lutherans and Catholics by their doctrines, and drew down upon themselves the vengeance of the civil magistrates, whom they declared to be unnecessary. They fell into lamentable excesses, and created the greatest confusion by their licentiousness and profanity, under the leadership of Munzer and Bockholz (better remembered as John of Leyden.) They were crushed by military force with merciless severity, and scattered over Germany and the Netherlands in small bands, after the capture of their stronghold, Munster, in 1536. But this terrible punishment purified them of their licentiousness, and modified their tenets; and when Menno, a man of probity and meekness, resigned his rank and office in the Catholic Church, and publicly embraced their communion, they willingly accepted him as their leader. He reunited their congregations, reformed some of their tenets, and rejected those which justified polygamy and divorce. In short, he converted them into an orderly, virtuous and industrious community, who were thenceforth permitted to live in peace in Holland and Prussia for two hundred and fifty years, and would, perhaps, have remained there to this day, but for the tyranny of the Prussian Government, which, in 1789, compelled them to serve in the army, and forbade their purchasing landed property, whereupon they migrated to Russia.

Selected.

It does not always happen that the industrious accumulate much of this world's riches; sometimes their Heavenly Father sees the need of crosses even in temporals, and administers to them losses of various kinds. But the Lord's dedicated children can often perceive his hand in these dispensations, and being therewith content, still find godliness great gain. Our aged friend, Abel Thomas, was a man active and prudent in his worldly business. A Friend who admired his indus-

try and management, said to him, "I suppose thou art growing rich, Abel." "No!" said the old Friend seriously, "I have been mercifully blessed with many losses."

*Maria Edgeworth and Mary Somerville*—*M. S.* in her "Recollections" says: "Maria Edgeworth came frequently to see us when she was in England. She was one of my most intimate friends, warm-hearted and kind, a charming companion, with all the liveliness and originality of an Irish-woman. For seventeen years I was in constant correspondence with her. The cleverness and animation, as well as affection of her letters I cannot express certainly women are superior to men in letter writing."

Mary Somerville's daughter gives the following extract from a letter from Maria Edgeworth to a friend, concerning her mother:

"Beechwood Park, January 17th, 1822.

We have spent two days pleasantly here with Dr. Wollaston, our ever dear friend Mr. Marcot, and the Somervilles. Mrs. Somerville is the lady who, Laplace says, is the only woman who understands his works. She draws beautifully, and while her head is among the stars her feet are firm upon the earth.

Mrs. Somerville is little, slightly made, fairish hair, pink color, small, grey, round, intelligent smiling eyes, very pleasing countenance, remarkably soft voice, strong, but well-bred Scotch accent; timid, not disqualifyingly timid but naturally modest, yet with a degree of self-possession through it which prevents her being the least awkward, and gives her all the advantage of her understanding, at the same time that it adds a prepossessing charm to her manner, and takes off all dread of her superior scientific learning."

Selected for "The Friend."

## On Leaving our Religious Society.

I believe with some confidence, that *but few* of those who leave our religious Society, truly thrive in a spiritual sense: not that I confine true religion to our own profession by any means; but that I believe there is that grace and truth to be met with, in a diligent and patient waiting for the teachings of the heavenly Guide, which they who leave us are *in great measure unacquainted with*, or do not much regard or value. This I have found to be the case, even with some of the few who profess to leave us on conscientious grounds. But *Oh!* if all left us only for something, which *after solemn inquiry*, they believed to be nearer the Truth, how few should we have to lament the loss of. I am very earnestly desirous for our dear young Friends, that they may come up, *in the strength and power of the living principle of grace and truth*, to the help of the great cause; that they might in some measure make up for the flagrant deficiency of standard-bearers apparent among us; even by such a steady, firm, consistent life and conversation,—*by such an abiding in the blessed life and power and strength of the gospel*, as is now too rarely to be discovered amongst us.—*From a Letter of John Barclay's.*

Not many lives, but only one, have we—

Frail, fleeting man!

How sacred should that one life ever be—

That narrow span!

Day after day fill'd up with blessed toil,

Hour after hour still bringing in new spoil!

H. Bonar.

For "The Friend."

John Heald.

(Continued from page 271.)

In a letter written to his friend Benjamin Kite, in the Third month of 1820, John Heald alludes to his previous labors in travelling as a minister, and refers to the danger there is, when quietly resting at home, of sliding away from that state of watchfulness in which preservation is experienced. The letter, somewhat condensed, is as follows:

"Fairfield, Columbiana Co., Ohio,  
6th mo. 10th, 1820.

(I wrote this in the 3rd month last, but failed of opportunity to send it.)

My esteemed friend, Benjamin Kite:—I have lately been reflecting on some of the various changes of my life, and among these the difference in my employ through the cold season of this winter, and last. Then I was almost every day performing something; and when one thing or service was accomplished, would pass on to engage in another, whether in tempest or calm, in rain or snow, seldom delaying on account of the varied changes of the weather: but so far of the present, I enjoy a tolerably tranquil mind at home. Seldom away exposed to the inclemencies of the season. But not less danger awaits me while in this retired retreat, though not so much exposed to the cold of winter; the various trials that daily transpire, and which occur frequently, are attended with more or less risk of admitting into practice some improper action, which might leave compunction on the mind, and uneasiness not readily to be relieved. When I have passed the intermediate days between meetings, and have taken a seat in one, feeling very poor and destitute of good, I have been induced to examine all the occurrences that I have been occupied in, and the time has frequently seemed long since I had been a partaker of that which renewed my strength and confidence. Thus conflicts and besetments are attendant on me: but how animating to be permitted again to feel the enlivening spring of undissembling love,—how cordial!—what other choice delight is equal to it? The thought has past my mind, that if any were to be removed out of time, whilst feeling the Divine love shed abroad in the heart, before an act had past for which remorse was felt, there is no ground on which to found a doubt of such entering into the happy abodes; how needful is it, that we be very circumspect, lest having been favored at one time to partake of the good Word of Life, we should come short and not feel our strength frequently renewed. To deal with a slack hand in a matter so interesting and important to ourselves, how dangerous. But if after being favored the mind becomes easy, unconcerned, like him who dealth with a slack hand and becomes poor, how probable is it, that when affliction of body comes, a time of distress of mind will follow; and though the bodily pain may be great, the uneasiness of the mind may give more suffering; a release from such a situation may require great reduction to humble the mind into contrition.

Thy letter of 2d of Tenth month last I received; and for anything I now remember, it came in due course. That beloved Friend, Hannah Fisher [then recently deceased], I remember, though my acquaintance with her was small, or at least made chiefly in a short time; I accord with thee in giving her a place

among the first rank in your city, and I think in any part of the world also that I know. Hannah Walton, I do not recollect, though thou hast characterized her as a minister at Fallowfield, but it occasions me to think there may be many more where I have been a stranger, that I am ignorant of also. Thou hast added: 'So the standard bearers in our Israel, are dropping off one after another;' and I may also add, and so it is like to be. Thou and I must go: and sometimes I have thought, thus it is likely soon to be with me, when some of those who knew me may say to others, Have you heard that he has finished his course in this world? It may be replied, no! when did it happen? and these may have very little sense of what I have suffered, or what I at that time may be a partaking of. Thou added, in the language of intercession, may the great Qualifier of his people raise up those who may be able to go in and out before the Host acceptably. I do believe this to be a correct desire, and I do as fully believe, that the great Qualifier of his people, will raise up and qualify, and is raising up and qualifying many more to stand in dignified places—is calling upon young men and young women to obey his requirements, and if the visited among these prove but faithful to him, the excellence and dignity of these will not only equal those of our time, but I believe exceed."

In the latter part of this letter, John Heald refers to the discipline adopted by Ohio Yearly Meeting, making it a disownable offence, to become a member of a secret organization, like that of the Freemasons; and gives reasons, which, in his judgment, justify this provision of the discipline. Among other things, he appeals to the test of experience, which has shown that as persons become truly religious, they feel it their duty to withdraw from these associations.

We resume the extracts from the journal of our friend:

"I left home the 20th of the 6th mo., 1820, to attend to a concern that I had felt, to make a visit to most of the meetings within our Yearly Meeting, and as way opened, to have meetings in other places. I parted with my family with feeling desires for their preservation and welfare, but no vocal expression of that desire.

22d. Had an appointed meeting of Friends and others near Thos. Rotch's, in which I had some close labor, endeavoring to remove some false dependences, as on imputed righteousness without a change of heart, without being regenerated and born again.

7th mo. 20th. We attended Sugar-Grove Meeting, under the shade of the trees. I thought a considerable solemnity attended the silent part of the meeting. At length I felt the way open to communication, and began in the little ability, and conveyed some sentiments to the tender-hearted visited ones; but soon I was turned to a very hardened state, and hard to be operated on. Though I labored until I was weary and spent, it seemed to me that but little was gained. A good degree of solemnity prevailed, yet I believe but little entrance was obtained, and feeling my service in testimony through, I sat down, but soon felt my mind bowed in supplication, to which I submitted, though much spent, and kneeling down, interceded not only for the humble, seeking souls, but for the careless, disobedient, hardened ones, that they might

become tender and softened into a compliance with duty.

21st. Attended Spring Meeting, which was large. I felt for such as sometimes come to our meetings. We are many times so destitute of the enjoyment of good, and so poor. Can we expect that [these visitors] will fare better than we do. When our unfaithfulness is the cause of our poverty, and they come and partake with us, I feel for and pity them. I laid the matter very close, and it was a very humbling, tendering, favored time, in the course of which the youth were warned of the consequences of unfaithfulness,—of the danger and loss to themselves, and of the disadvantage also that it might be to others.

8th mo. 1st. We set out to Westfield. To this place notice had been sent, but no care seemed to have been taken, only a few had heard that we were coming. My feelings were much tried from a sense of the neglect. To me it was a poor, low time, as to the life of religion. I felt unable to describe my feelings either in the meeting, or now while I make this note. I am now advanced in life. It is difficult for me to travel in this new country. I had a desire to see as many of the neighbors as could well collect together, and now I expect never to have the opportunity. I have no way to relieve my mind. Notice has gone on to Elk for to-morrow. We must go, but I cannot clear. I have endeavored to do according to ability, but as I write, my heart is sorrowful.

13th. The day after Miami Quarterly Meeting, I had to mention that it was comely to be quiet and still in meetings; that the contrary was a mark of bad manners, and that good breeding and politeness would teach better manners, and so would genuine religion. I have been exceedingly tried in this journey. One person has got up and set off, and another followed, and another, till four or five have gone out, and sometimes more, and after a time return; and others going and returning almost continually. It appears to me, the greatest want of good manners that I have witnessed in all my travels, is in the parts I have lately been in.

(To be continued.)

Selected for "The Friend."

#### Extracts from Letters of James Emlen.

"12th mo. 22d., 1864.

The decease of —, will be a solemn event in the family, and we all desire it may be turned to their profit, and have the effect designed. We mostly find trouble makes us either better or worse, according as we are exercised by it—according as our minds are turned to the Lord, desiring that our afflictions may be sanctified to us, and the end and design realized. \* \* \* \* \*

That we should often feel poor and stripped and sometimes oppressed, are events common to all, even the best; and it is, no doubt, by a faithful and patient endurance of such dispensations, that we can adopt the language of George Fox: 'We are nothing, Christ is all.' Oh! that we may all become more and more familiar with this experience, 'We are nothing, Christ is all,'—this will teach us to be patient in tribulation, hoping to the end for the grace that shall be revealed at His coming."

"I can say from my heart, I have a very friendly feeling, for a brief and lively ministry; and in this view of the subject, no one

has any occasion to plead their lack of eloquence and their stammering tongue, for it is not so much the words, how good or how many, but, how lively,—feeding the hungry, with the true bread, and not with pictures and descriptions and dry doctrines; nay, is it not true, that even 'a word fitly spoken is like apples of gold, in pictures of silver.' I have not any doubt, but the time will come, when a few words, with a right authority and weight, will be more valued, than much eloquence without this. The rehearsal of a text, with right authority, may have the effect to gather an assembly unto Christ, the invisible Teacher, and to settle them upon Him and upon His teachings, which is all any minister should desire. So that the calling, if rightly understood, is a very simple one, if we are only careful to suppress every desire, either to exceed or fall short, of what is given us in the life."

For "The Friend."

The following was found, among the papers of Mary Passmore, an elder and member of Goshen Monthly Meeting, who deceased in the Fifth month, 1873.

"Some expressions of Sarah Emlen's in the last Yearly Meeting before her death, 4th mo. 17th, 1849.

"In a very solemn manner, she said: 'I believe I must deliver what appears a little message given me for the prisoners of hope: some of the little humble ones now present. It seems to me the door has been opened, and I have been permitted to sit with them a little in their prison houses. Have long patience my sisters. The Lord of Hosts is purifying his people. Earnestly do I crave, that I may be one with you, in patiently waiting all the Lord's appointed time, that the church may be thoroughly purified; for the King's daughter is all glorions within, her clothing is of wrought gold, and pure gold, my friends, we know cannot sustain any loss by the fire. And some of the obscure ones, I believe, as they abide in the patience, will be brought to show themselves to the people—will become as the golden pipes, which were to convey the golden oil in the sanctuary, that the harmony and unity of the spirit in the bond of peace would once more prevail. It is my firm conviction, that nothing would be permitted to hurt or destroy in all the Lord's holy mountain.

"Accept this exhortation of love, from one who feels herself standing upon the very brink of an awful eternity. I leave it as a little legacy of love, to you."

"Sixth-day afternoon, near the close, she said: 'And now that we are about to separate, each one to our own, I have earnestly coveted for us all, that the good seed that has been sown in every heart, may be quickened, and this prayer raised in each of our hearts—Have mercy upon us, Oh, Lord! have mercy upon us, lest we should have sorrow upon sorrow.'"

*Ancient Mines.*—Recent discoveries upon Isle Royal, Michigan, an island in Lake Superior, show that an ancient race of men, at some distant period in the past, have done very extensive mining work. Traces of this ancient mining are found all through the Lake Superior copper region; but at this special point, and on a single location of less than 2,000 acres of land, a greater amount of labor is said to have been performed by these un-

known workmen than has been expended by a large force of men during twenty years at one of the largest modern copper mines in that district. Who were these men, and for what purpose did they procure the copper? It is a pity that no systematic efforts are made to procure tools and other remains of these mysterious workmen, with such facts as might help to elucidate their history. Antiquarian research is a vast uncultivated field in America; and we are fast destroying or obliterating the relics of our prehistoric races, whose doings and remains should be of great interest to us.—*Late Paper.*

Selected for "The Friend."

Margaret Fothergill, late wife of John Fothergill, in Wensleydale, Yorkshire, was carefully educated, when a child, by her parents, amongst the people called Quakers; and while she was but very young, not only delighted to go to Friends' meetings, but came under a concern of heart, that she might become acquainted with the Lord for herself, and be made a partaker of his quickening power and virtue in her own soul. This concern the Lord was pleased to regard, and graciously came in upon her heart, by his power and love, and thereby helped her to draw near Him, and worship Him knowingly, while she was but very young.

As she grew up, she continued to delight in waiting upon God, and feeling after his goodness secretly, through the pure influence whereof she came to be clothed with a meek and quiet spirit, and also helped to show it forth in a grave, modest and exemplary behaviour; because whereof, she was much beloved by most that knew her. Some time before she was married, being likely to leave her own country, she came under some exercise to exhort Friends, in several of their meetings, to a close walking with, and a true depending upon God; and to beware of an unconcerned mind when they appeared before him in meetings; which exercise she made mention of, being fresh in her mind, on her dying bed.

After she was married, she continued a true lover of meetings, and an humble waiter for the resurrection of the life of truth, right well knowing that therein is all ability for the performance of worship acceptable to the Lord. As she was often attended with fear and care, lest anything should divert her mind from the fervent search after the truth itself, which is absolutely necessary, so she would often express her sorrow of heart, concerning a dulness and indifferency which she apprehended to be growing upon some people's minds, who had long professed the truth.

Notwithstanding her being often unfit for attending meetings, as she had a good will to do, especially Monthly and Quarterly meetings, by reason of having young children, and sometimes being very tender and weakly as to her constitution of body, yet would she often express her care, that the affairs of truth in those meetings, might be managed with suitable zeal and care for the glory of God; sometimes saying she could be glad, and was not without hopes of living to be a little more at liberty to attend those services, and to discharge herself more fully amongst Friends, for righteousness' sake, whereof she was a pattern in her conversation, being humbly careful that the Lord's holy name might be glorified.

At the birth of her last child, she expressed much thankfulness to the Lord, saying, in reverent mind, "How shall we be thankful enough for all his help and wonderful goodness!" And although she as hopefully got far as at any other time, that being her eighth child, yet she grew suspicious of herself, and the third day after discovered her apprehensions of being taken away, in these words: "I wonder that I cannot be troubled that I am likely to leave my little ones, and my dear husband."

These expressions nearly affecting her husband, she added, "They (meaning her children) will be cared for, and thou will be helped, and there is a place prepared for me. She continued in a steady expectation of being taken away, and spoke of things relating thereto, with such cheerfulness and resignation, as was much admired. She spoke to divers persons in particular, advising them to prize their time, and make a right use of the visitation of God to them.

She also expressed herself in a living concern that young people, amongst Friends, might not content themselves with bare going to meetings, and said, in a weighty manner, "It will not do; it will not do;" and so spoke of her own concern, and desired to meet with the Lord in her young year when she went to meetings; and that she could not be content without his presence, and his love; and humbly acknowledged his mere and goodness to her, from her youth upward. She also said, that she had often thought herself poor and bare, but she followed on after him, and could not let him alone; and humbly acknowledged, he had often appeared to her as a morning without clouds. Her heart being then filled with the love of God, with unspeakable joy in the Holy Spirit, she sung praises and hallelujahs to the Lord God, and the Lamb, her Saviour, for his loving kindness and goodness to her, in many respects, till the very time.

Another time, one coming in to see her, whom she quickly took notice, called her by name, and charged her to be careful about going to meetings among the Lord's people, and that she did not go in a careless, or unconcerned mind, but to sit down at his foot stool, and wait to hear his gracious words. She charged her to tell her daughter thereof, and spoke further of the sorrow which had seized upon her spirit, because of an unconcerned mind, and indifferency, with respect to waiting for the knowledge of the truth itself, that she had seen coming in among Friends, which that day (or thereabouts), she said she well remembered, she had to advise Friends against, the last time she had anything to say in meetings, before she left her own country. And with great weight further said, "It is great or absolute mockery, to go to sit down before the Lord in meetings in a careless mind." After some little stillness, in the strength of the word of life, she said there was a terrible day of judgment coming, or hastening upon the backsliders in Zion. After that she seemed to be easier in her spirit, and lying sometime more still, her husband softly asked her how she was; she replied, "Well, or pretty well, my love; I find nothing but ease and peace."

Though her weakness had then prevailed much upon her, and she lay pretty still for some time, yet her strength was renewed in the power of truth, wherein she broke forth

supplication, in a very humble and fervent manner, for the church in general; and also mentioned her little ones.

She further said, "Let me be bowed down before the Lord, that the fruit of my body may be enriched with the same favor, love and goodness;" and so went on in praising and glorifying God, in the aboundings of his love and merciful goodness, to the tendering of the hearts of most about her.

After some time, she being entreated to endeavor after rest or sleep, she answered, "I had a fine or easy day yesterday, but this will be a hard day; for I think I shall rest little more, till I rest for altogether;" that being about or before the middle of the day, she continued in humble acknowledgments to the Lord for his goodness and mercy, and in raises to him whom she often said was worthy, worthy of it for evermore, so long as her words were intelligible.

Though she had a hard struggle with death, yet the sting of it being taken away, she seemed not to regard it, or complain, her spirit being borne over it by the sense of that joy and lasting pleasure, she was near to launch into the full fruition of; and that evening she departed, being the 16th day of the Second month, 1719, in the forty-second year of her age; and was buried the 18th day, in Friends' burying ground, accompanied by a great concourse of people, amongst whom the testimony of truth was borne, in the power and goodness of the Lord Almighty, to the comfort and strengthening of many.

*The Bridle.*—"Don't go without a bridle, boys," was my grandfather's favorite bit of advice.

Do you suppose we were all teamsters or horse jockeys? No such thing.

If he heard one cursing and swearing, or given to much vain and foolish talk, "That man has lost his bridle," he would say. Without a bridle, the tongue, though a little member, "boasteth great things." It is "an unruly evil, full of deadly poison." Put a bridle on, and it is one of the best servants the body and soul have. "I will keep my mouth with a bridle," said king David, and who can do better than follow his example?

When my grandfather saw a man drinking and carousing, or a boy spending all his money on cakes and candy, "Poor fellow," he would say, "he's left off his bridle." The appetite needs reining; let it loose, and it will run you on gluttony, drunkenness, and all sorts of disorders. Be sure and keep a bridle on your appetite; don't let it be master. And don't neglect to have one for your passions. They go mad if they get unmanageable, driving you down a blind and headlong course to ruin. Keep the check-rein tight; don't let it slip; hold it steady. Never go without your bridle, boys.

That was the bridle my grandfather meant, the *bridle of self-government*. Parents try to restrain and check their children, and you can generally tell by their behavior what children have such wise and faithful parents. But parents cannot do everything. And some children have no parents to care for them. Every boy must have his own bridle, and every girl must have hers; they must learn to check and govern themselves. Self-government is the most difficult and the most important government in the world. It becomes easier every day, if you practice it with steady

and resolute will. It is a fountain of excellence. It is the cutting and pruning which make the noble and vigorous tree of character.

—*Child's Paper.*

For "The Friend."

"The preaching of the cross is to them that perish foolishness, but unto us which are saved, it is the power of God." 1 Cor. i. 18.

How often in the experience of the young, and to those who have attained to some degree of religious stability, has been felt the "preaching of the cross"—the cross to the natural inclination; it may be in dress, in language, or in some of those matters which are accounted by the world as of little moment! But it is to those *that perish* that the preaching of the cross is foolishness: such, despising obedience in the day of small things, fall by little and little, but to those who are saved it is "the power of God." How remarkably full is this declaration. Oh! that all who have felt the controversy of the Lord to be against certain things, however trivial they may appear to some, Oh! that all who have felt this "preaching of the cross," may be willing to yield unreserved obedience thereto, and thus be prepared to take one step after another in the way of entire dedication and holiness to the Lord! Reason not away the requisitions of the Lord!

## THE FRIEND.

FOURTH MONTH 18, 1874.

"Let thy thummim and thy urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah." The allusion thus made by Moses, when addressing the tribe of Levi, to which pertained the priesthood, to these mysterious ornaments in the breastplate of judgment, to be worn over the heart of the High Priest, was doubtless to remind them of the necessity of dependence on the guidance and power of Him who had again and again proved His all-sufficiency, even in their extremity. As the high priest was to arrive at his oracular judgment from the manifestation of the Divine will through the sacred breastplate, it was essential therefore that he should keep it and resort to its revelations, as he had been commanded, in entire dependence upon the Holy One, whose direction was sought.

In this gospel day, when every truly anointed believer is a member of "an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ," it is none the less essential that his thummim and his urim shall be with his Holy One, as He manifests his glorious presence in the heart, to give him a knowledge of his will and the ability to conform to it in all things. In conducting the affairs of the church, this cannot be dispensed with unless the will and wisdom of man are to be substituted for the government of Christ, who is Head over all things in his own church.

This we doubt not is a subject of serious consideration with many to whom the cause of Truth, as connected with our religious Society is precious, as our Yearly Meeting draws nigh. Should it be gathered in the name of Jesus, and those who are prepared by the heart-changing baptisms of the Holy Spirit to know his voice and do his will, be pre-

served in humble waiting upon Him, He doubtless will condescend to preside over the assembly, and clothe the watchmen and watchwomen with the spirit of discernment, and with righteous zeal to lead the flock rightly forward in the promotion of his cause; or enable them to stand with the ark resting on their shoulders, as in the bottom of Jordan, until the people have passed over.

It need not be concealed that there is much cause for mourning, and many, from day to day, are wearing sackcloth underneath, on account of the unfriendly spirits around, the famine and the straitness of the siege. But the very greatness of the departures from original principles and practices, and the increasingly ominous signs of the times, may well confirm the faith and confidence of those who feel bound to maintain the testimony of Truth against the defections and consequent innovations of the day, and stimulate them to the performance of their whole duty in unflinching support of the doctrines and testimonies of the gospel, as held by Friends from the beginning.

The apostle says, "Let all your things be done with charity," and it should never be lost sight of. But he precedes this exhortation by another of equal force, "Watch ye, stand fast in the faith, quit you like men, be strong."

Love is the fulfilling of the law, but it is that love which is shown by obeying the commands of Christ. There is a spurious love, or charity, which fain would cover up and leave uncondemned the sin with the sinner. The truth should be spoken with love, but it must be true love, without partiality and without hypocrisy.

The responsibility resting on Philadelphia Yearly Meeting is great, and in view of the many valiant standard-bearers that have been, within a few years, removed from its ranks, the query may well arise with those who are left, Who is sufficient for these things? The best and most gifted are not, unless the breastplate of righteousness is kept over the heart, and their thummim and urim are with the Holy One. "The Lord sitteth upon the flood, yea the Lord sitteth king forever."

The report of the recent semi-annual examination at Westtown is a favorable one, to the effect, that evidence was given of the general ability and care of the teachers to impart instruction, and of a similar willingness and effort on the part of the pupils, both boys and girls, to acquire a thorough knowledge of the different branches of a liberal English education, and a competent acquaintance with the Classics.

Great improvements have been made in the Institution within a few years, and a disposition prevails in the Committee having charge of it, to continue adding whatever may be proved to be effective facilities for imparting a good education.

Where the training of children has not been very defective at home, there are very few of those brought to the school, who do not cheerfully comply with the rules adopted for its government; all of which are designed, as they soon discover, to maintain good order, and promote their advancement not only in the necessary study of literature and science, but likewise in good habits and happiness.

In providing for the proper culture of Friends' children at this seminary, the committee and officers are desirous to carry out

the intention of the Yearly Meeting in founding it; that while literary and scientific teaching is to be liberally afforded, a religious concern shall always be cherished and exercised, to imbue the minds of the scholars with the sound Christian principles of Friends, and to train them in the practice of their distinguishing testimonies.

It is of great importance that parents and others sending children to Westtown, should be careful, in no wise to counteract the rules adopted by the Yearly Meeting for attaining the objects proposed, and the labors of those conducting the school to carry those rules into effect. Where there is a conscientious care on the part of all entrusted with the oversight of children, to co-operate in bringing them into a love for their Saviour and obedience to his government, enforced by consistent example, it is often blessed with success, and besides a sure foundation being thus laid for present and future worth and happiness, it greatly facilitates intellectual improvement, and its influence for good is felt throughout life, redounding to the benefit of Society.

It is no small blessing conferred on our members to have ready access to such a healthy and attractive seat of learning, where, at small cost, a liberal education of their offspring may be obtained; while great pains are taken to guard them from any immoral taint, and to create in them a love for vital religion. It is, therefore, certainly their interest rightly to estimate and foster Westtown School, and to give their aid to strengthen the hands of its watchful caretakers in their arduous endeavors to keep it up, or to raise it to the requirement of the times.

"The Bible Association of Friends in America," has just issued a medium sized bible, neatly got up, and well adapted in size and clear, distinct type, and good paper, for general use. It is printed from new stereotype plates, without notes or references, the plates having cost \$3,150.

We think Friends or others would find themselves well suited by a copy or copies of this edition, either for their own use or to give to others. It is to be had at the office No. 116 North Fourth St., Philadelphia.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Two of the witnesses for the claimant in the late Tichborne trial have been convicted of perjury and sentenced to penal servitude, Captain Brown, for five years, and Jean Lnis for seven years.

The funeral of Dr. Livingstone will take place on the 18th inst. The remains will be interred in Westminster Abbey, at the expense of the government. It is proposed to make a subscription for the children and two aged sisters of the deceased, who are in straitened circumstances.

Advices from India state that the famine is everywhere under control. The government has accumulated provisions more than sufficient to meet the deficiency, and further subscriptions in England are not required. There is still great suffering in some districts.

A boiler in a factory near Glasgow, exploded on the 9th inst. A large part of the boiler went several hundred feet through the air, and fell into a school-house full of children. Three of the children were killed instantly, and thirty-one were more or less injured.

The sovereignty of the Fiji Islands has been formally tendered to Great Britain.

In 1868 the number of deaths in the British coal mines was 1011; in 1869 it was 1116; in 1870 it was 991; in 1871 it was 1045; and in 1872 it was 1060. It thus appears that every 110,000 or 115,000 tons of coal raised costs the life of one man.

The French Transatlantic Company's steamer Europe has been lost in her voyage from Havre to New

York. She sailed on the 27th ult., and six days after her passengers and crew were taken off by the English steamer Greece, the Europe being in a sinking condition. The value of the steamer Europe was about \$1,250,000, and the cargo was estimated at \$1,000,000.

It is stated that the six largest steamers in the world are the Great Eastern, 678 feet long and 77 broad; the Liguria, 460 feet long and 45 broad; the Britannia, 455 feet long and 45 broad; the City of Richmond, 453 feet long and 43 broad; the Bothnia, 425 feet long and 42½ broad; and the City of Peking, 6000 tons, 423 feet long and 48 broad.

Intelligence has been received from the Gold Coast that the king of Ashantee has signed the treaty sent to him by Sir Garnet Wolseley, but has given no guarantee that he will execute its provisions.

Liverpool.—Uplands cotton, 8½d. Sales of the day 9100 bales American.

Advices from the north of Spain report no material change in the situation. On the 7th Serrano renewed the attack on the Carlist lines before Bilbao, but made little impression upon them. It was reported on the 9th that he had made proposals for a settlement which the Carlist leaders definitely rejected.

A Madrid dispatch states that Marshal Serrano is to return to that city, and that General Concha will succeed him in command of the troops operating against the Carlists.

The French government has received dispatches from the Governor of New Caledonia confirming the report of the escape of Rochefort and his companions, which was effected with the connivance of several colonists.

*Le Temps*, of Paris, publishes the dispatch from the Austrian Premier, Von Beust, to Prince Metternich, Austrian Minister at Paris, dated July 1870, saying: "We consider the cause of France our own, but the alliance of Russia and Prussia prevents armed intervention of Austria." Von Beust advises Metternich to suggest that the good will of Italy may be obtained and the mediation of that government in the settlement of the Franco-German difficulty secured if France will permit the occupation of Rome by the Italians."

A Berlin dispatch says that a compromise has been effected on the military bill, by which the most serious obstacles to its passage are removed. The government has accepted an amendment proposed by the Liberal members of the Reichstag, limiting the strength of the army to 401,000 men, and the period of service to seven years. Bismarck had threatened to resign unless the military question was settled.

The mineral products of Nova Scotia the past year were 1,051,467 tons of coal, 120,000 tons of plaster, 3,500 tons of iron, 2,820 tons of free stone, and 11,852 ounces of gold. There is a prospect of an increased product the present year.

A letter from Lima says that the Jesuits who came to Peru owing to the troubles in Germany, Italy and Spain, will not be allowed refuge in Peru.

A Vienna dispatch of the 13th says: The Upper House of the Reichstrath to-day passed the ecclesiastical bills, whereupon the bishops withdrew in a body. The Emperor has sent a conciliatory reply to the Pope's recent protest against the ecclesiastical bills.

**UNITED STATES.**—The interments in Philadelphia last week numbered 331. The liquor licences applied for in this city thus far in 1874, are 1,205 less than those applied for in the same period of 1873.

Mortality in New York last week 560. The production of salt last year in Michigan amounted to 4,117,730 bushels.

It is stated that the population of New Orleans is declining, and that there are about six thousand houses and stores now unoccupied. The wealth and commercial importance of this city were at their height just before the outbreak of the rebellion.

According to the report of the Department of Agriculture, the tobacco crop of 1873 amounted to 248,950,526 pounds, valued at \$17,698,628; Pennsylvania returning 14,575,200 pounds, worth \$1,778,868.

A dispatch from St. Johns, N. E., says that the steamer Tigress of the Polaris expedition, while on the return from a seal fishing voyage on the coast of Labrador, exploded her boiler, by which twenty-two persons were killed.

On the 13th the steamer Greece from Liverpool, which port she left on the 25th ult., arrived at New York with 28 cabin and 524 steerage passengers, and also 37 cabin and 182 steerage passengers, with 160 of the crew of the wrecked steamer Europe. When abandoned the Europe was in a sinking condition. The disaster is attributed to disarrangement of the plates. When coming out of Havre the bottom of the steamer scraped against rocks, but it was not then believed the damage, if any, was of a serious character. Three days

after this it was found the vessel was leaking badly. No lives were lost.

**The Markets, &c.**—The following were the quotations in the 13th inst. *New York*.—American gold, 113; 113½. U. S. sixes, 1881, Reg. 119; Coupons 121½; ditto 1868, 119½; ditto, 10-40 5 per cents, 114½ a 115. Superfine flour, \$5.90 a \$6.35; State extra, \$6.40 a \$6.60 finer brands, \$7 a \$10.50. No. 1 Chicago spring wheat \$1.62; No. 2 do., \$1.58; No. 3 do., \$1.51 a \$1.53; western, \$1.69. State barley, \$1.95. Oats, 62 a 68 c Western mixed corn, 86 a 91 cts.; yellow, 90 a 91 cts southern white, 91 a 92 cts. *Philadelphia*.—Upland and New Orleans cotton, 17 a 17½ cts. Superfine flour \$5.25 a \$5.75; extras, \$6 a \$6.50; finer brands, 7 \$10.50. Western red wheat, \$1.60 a \$1.70; Penn red, \$1.73 a \$1.75; amber, \$1.75 a \$1.82; white, \$1.4 a \$1.90. No. 1 spring, \$1.48 a \$1.50; No. 2 spring, \$1.4 Rye, 98 cts. Yellow corn, 85 cts. Oats, 60 a 65 cts. Sale of 2300 beef cattle at 6¼ a 7¼ cts. per lb. gross fat extra, and common 5 a 6 cts. Fair to choice sheep, 6 a 8½ cts. per lb. gross, and common 6 cts. Hogs, \$3.5 a \$8.75 per lb. net for corn fed. *Chicago*.—No. 1 spring wheat, \$1.26½; No. 2 do., \$1.23½; No. 2 mixed corn 62½ cts. No. 2 oats, 43½ cts. Rye, 90 a 92 cts. No. 1 spring barley, \$1.65 a \$1.70. Lard, \$9.65 per 100 lb *St. Louis*.—No. 2 winter red wheat, \$1.50; No. 3 do 1.36; No. 2 spring, \$1.24 a \$1.25. No. 2 corn, 64½ 65 cts. Oats, 48 a 48½ cts. Lard, 9¼ a 9½ cts. *Baltimore*.—Superfine flour, \$4.75 a \$5.50; extras, \$6 a \$6.50 finer brands, \$7 a \$10.50. White corn, 88 cts.; yellow 83 a 85 cts. Oats, 64 a 70 cts.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held in Philadelphia on the 18th inst., at 2.30 P. M.

SAMUEL MORRIS,

Philada. 4th mo. 15th, 1874.

Clerk.

#### FREEDMEN'S MEETING.

The Eleventh Annual Meeting of "Friends' Association of Philadelphia and its vicinity for the relief of Colored Freedmen," will be held in Arch Street Meeting-house, on Second-day evening, 20th inst., at 7 o'clock.

All Friends interested are invited to attend.

JOHN B. GARRETT,

Philada., 4th mo., 1874.

Secretary.

#### INDIAN AID ASSOCIATION.

The Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting, will be held in Arch Street Meeting-house, on Fifth-day, 4th mo. 23d, 1874, at 7½ o'clock P. M.

Friends generally are invited to attend.

RICHARD CADBURY, Clerk.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

**DIED**, on the 24th of 1st mo. 1874, at the residence of his son-in-law, Clayton Lamborn, near Winona, Columbiana Co., Ohio, ISAAC B. TEST, in the 87th year of his age, a valued member of New Garden Monthly and Particular Meeting. Notwithstanding the many hardships and privations incident to raising a large family in a newly settled country, he was always careful that worldly affairs should not hinder him from the regular attendance of all our religious meetings. He was much engaged in the perusal of the Holy Scriptures and the approved writings of Friends, from which he derived great satisfaction; and thought much newspaper reading unprofitable. During his last illness his mind was much engaged to know a preparation for eternity, often dwelling in review upon his past life, saying at one time, "I have nothing to boast of, but if I had lived in forgetfulness of God as some appear to do, what would be my feelings now?" He bore a painful illness with much patience and resignation, often supplicating for strength to hold out to the end, saying, "What a happy release it would be," adding "not my will, but thine, O Lord, be done." He was favored with remarkable clearness of intellect during his last moments, and quietly departed, leaving with his friends the comfortable assurance that his end was peace.

WILLIAM H. PILE, PRINTER.

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Postage, when paid quarterly in advance, five cents.

For "The Friend."

John Heald.

(Continued from page 277.)

"8th mo. 17th, 1820. At Moremon Meeting, I began by showing that we do not follow the practice of such, who carry the Scriptures with them to meetings, to take a text out of; that I did not observe that Christ or His apostles practiced such a usage, but He began His excellent sermon with, 'Blessed are the poor in spirit;' and Peter with, 'I perceive that God is no respecter of persons;' and Paul at one time quoted some of the heathen poets. They did not sing, or use many of the practices used now-a-days by the professors of Christianity. So I think our neighbors, who are disposed to follow the common usages, may hold us excused, as our practice comes nearer being like that of Christ and His apostles.

24th. Attended Clear Creek. My testimony was on the internal evidence of the Christian religion. I delivered my belief that, if this instructor were duly attended to, Atheism, Universalism, and unconditional Election and Reprobation, and such like doctrine, would be lone away to the end of the world.

The Yearly Meeting at Mt. Pleasant was favored in its several sittings with a good degree of Divine regard, and among the weighty concerns attending was the division of the Yearly Meeting. It was then mutually agreed to institute a Yearly Meeting at Whitewater, Indiana, for that State and the western parts of Ohio.

28th. At Cross Creek I was concerned to show that there are two kinds of builders; and two kinds of buildings in a religious sense—whosoever heareth these sayings of mine and doeth them, and whosoever heareth these sayings of mine and doeth them not. The one built on the rock, and the other on the sand. I thought a solemnity prevailed. We went after meeting to Joseph Hobson's, and staid there after noon. Near sundown I felt a concern revive, that had at times been turning on my mind for several days, but not with sufficient clearness; but now I perceived it was likely to be followed with condemnation, if delayed any longer. So I let my feelings be known, which was to have a meeting in a village near, called Richmond. It was soon agreed to and

notice given, and nearly as many as could be accommodated attended. After a time of silence I felt it to rest on my mind to state, that if a man begin to be religious and sometimes to exhort or advise people to do right, all seemed to be agreed, that he himself should conduct uprightly, and not advise one thing and do the contrary; but one who does not make such pretensions will do well enough though he be not so particular and exact. Has he who gives counsel need to be more pure, to be fit for Heaven, than other people? May such as are making little or no profession be counted suitable for the happy abodes, yet not so correct in their doings, as he is expected to be who cautions others? Do not too many neglect the proper attention to duty, and it is thought to be all well enough, because they are making little pretension to religion? Some have room to fear that they are too much at ease, and in danger of what befell the slothful servant who neglected to improve the talent which he was called on to occupy until his Lord come; but being (may I not say) careless, easy and slothful or negligent, was not disposed to observe the command. Thus some can neglect the attendance of religious meetings because they are not making much pretension to religion. Is it not time to consider seriously? Shall we not each one receive our own reward for our own works? I had to deal plainly with them, and there was, I thought, a solemn owning evidence attending.

29th. Early in the morning we set out, having about forty miles home. I rode home in the twilight. Our families we found well, and glad to see us and we them. In this journey I travelled 1141 miles by computation."

A few days after his return home, John Heald wrote to his friend Benjamin Kite, giving him some particulars of his travels. In this letter he says:

"Our Yearly Meeting was large, and the Quarterly Meetings of Blue River, Whitewater, West Branch, Miami and Fairfield, renewed the proposal of dividing the Yearly Meeting. This they did jointly, and when it came before the meeting, it resulted in an agreement that those Quarters should compose a Yearly Meeting to be known by the name of Indiana Yearly Meeting, to be opened at Whitewater, on Second-day, after the first First-day in the 10th mo. 1821, leaving the three Quarterly Meetings of Redstone, Short Creek and Salem, to compose Ohio Yearly Meeting.

"I have renewed cause to believe that there is still in our Society a number of livingly concerned Friends; but too generally the minds of this people appear to be too loose from the concerns of religion, too lightly esteeming the high privileges they might avail themselves of, to enjoy a comfortable assurance of acceptance with the dear Redeemer. How trifling are the enjoyments of these to what they might partake of! Yet so great is

the insensibility, that such appear only to know in part; so that it might be said to them, 'O fools and slow of heart to believe.'"

Several of the subsequent letters of John Heald refer to the concerns of "The Fairfield Company Store," a co-operative association which had been organized sometime before in that neighborhood, and which proved a source of much trouble and pecuniary loss to many who were interested in it. Many Friends were share-holders in it, but many others also took stock; and when the time came to pay the indebtedness that had accumulated, some removed to other States, or proved irresponsible, so that the burthen fell heavily on the small number of persons who possessed property and were too honest to evade their responsibilities. John Heald was not involved in the difficulty, but his sympathy with his neighbors led him to intercede with the creditors residing in Philadelphia, through his friend Benjamin Kite, for such leniency, as might enable them to discharge their indebtedness without excessive loss, and additional legal expenses. The whole amount to be paid was only about \$4,000, but the low price of produce, and the comparative poverty of the people then residing in Ohio, made the difficulty of raising this sum greater than we can easily imagine. In a letter written 4th mo. 17th, 1824, J. H. says: "The Company Store business continues to be accompanied with much calamity, perplexity and distress. I suppose thou hast understood that sixteen of them were bound in a judgment to pay near \$4,000. Nine of them have paid \$265 each, and their property lies as liable to be seized and sold, as the property of those who have not paid any. James Boulton [his former travelling companion] has sold horses and cows to make up his \$265, but has no horse creature left, and still his little piece of land is liable to go too. While some appear to act honestly, others practice evasive shifts, and in addition to this our produce bears a small price, wheat 50 cents, rye and corn 25, oats 12½ per bushel, butter 6¼, [maple] sugar 6¼ per lb. If a map was made to exhibit all the shades of trouble and comfort, how wide the spaces of the one, and narrow the limits to the others, the world affords. To have much perplexity here, and no comfort hereafter, how melancholy, what doleful shades!

"Seven members of our meeting are of the 16, and many more are stockholders. It may be said you should help one another; perhaps many are willing who have but small means. I, for one, am paying interest on money I had the use of to bear my expenses when travelling [as a minister of the gospel] and have not found means as yet to discharge the debt. The amount however is small—a few dollars."

This case has been referred to here, on account of the proof it furnishes of the need of care as to how we enter into business arrangements with those whose standard of integrity, or whose views in other respects may not be

in unison with our own. For want of this care, many have been led into serious difficulties, and have been exposed to influences and temptations from which they have not always escaped without moral injury.

(To be continued.)

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

The explorations recently made in the interior of Africa, by George Schweinfurth, have furnished an important contribution to our knowledge of that country. This explorer has been from his youth an earnest student of botany, and led by his zeal for his favorite science, some ten years ago he spent two years and a half in collecting plants in the delta of the Nile, the Highlands of Abyssinia, and the Nubian hills and valleys. He returned to Europe with a splendid herbarium, but with an exhausted purse. The two years that intervened before he again entered on the scenes of his former labors, were spent in the study and classification of the specimens he had gathered. Of the effect of these employments he thus speaks:

"Whoever knows the blameless avarice of a plant-hunter will understand how these studies could only arouse in me a craving after fresh booty. I could not forget that the greater part of the Nile territory, with the mysterious flora of its most southern affluents, still remained a fresh field for botanical investigations; and no wonder that it presented itself as an object irresistibly attractive to my desires. But one who has himself, on the virgin soil of knowledge in unopened lands, been captivated by the charm of gathering fresh varieties, and has surrendered himself to the unreserved enjoyment of Nature's freedom, will be prompted to yet keener eagerness; such an one cannot be daunted by any privation he has undergone, nor deterred by any alarm for his health: he exaggerates the insalubrity of a northern climate; he bewails the wretched formality of our civilised life, and so, back to the distant solitudes flies his recollection, like a dove to the wilderness."

Having received pecuniary aid from the "Humboldt Institution of Natural Philosophy and Travels," he returned to Africa in 1868, on an expedition which lasted three years. Khartoom is situated near the junction of the Blue Nile, which drains the Abyssinian Mountains; and the White Nile, which flows from the more southern and western regions. It is almost the outpost in that direction of Egyptian civilization, though the authority of the Turkish government extends considerably beyond it, and the headquarters of a few wealthy ivory traders, who send out in their boats armed parties into the remote interior, in many portions of which they exercise a controlling authority. On a smaller scale, they remind one of the operations of the English East India Company in the valley of the Ganges, or of the great Fur Companies in Canadian regions. With one of these merchant princes, a Coptic Christian, named Ghattas, Dr. Schweinfurth entered into a contract, by which he was to be furnished with the means of subsistence, and with men to act as bearers and guards. The voyage commenced in the 1st mo. 1869. Their course was up the White Nile. Our author notices the enormous herds of cattle which were pastured on the shores, the snorting of the Hippopotamuses which were so numerous as greatly to disturb their

night's rest, and the almost unending flocks of geese which furnished an abundant source of food. On an island in the river he found the water-melon in a wild state, showing that its original home, as well as that of the domestic cat and of the ass, is Africa. He remarks:

"A rich variety of animal life is developed in this wilderness; not only did the shore swarm with hippopotamuses, whose vestiges were like deep pit-holes, but the ground was scooped out in places vacated by rows of crocodiles, which now basked only thirty paces in our front. Great iguanas and snakes rustled in the dry grass. Everywhere under the trees were snake skins and egg shells; above in the branches was heard the commotion of the mischievous monkeys, whilst birds of many a species, eagles from giant nests, and hosts of fluttering water fowl, gave incessant animation to the scenery of the shore.

"What, however, most interested me, was the unlimited variety in the kinds of water plants which abounded on the floods, the sport of the winds and waves. Among them the Herminiera, known under the native name of ambatch, has already been the subject of general remark; it plays so prominent a part in the upper waters of the Nile, that it might fairly be designated the most remarkable of the native plants.

"The ambatch is distinguished for the unexampled lightness of its wood, if the fungus-like substance of the stem deserves such a name at all. It shoots up to 15 or 20 feet in height, and at its base generally attains a thickness of about 6 inches. The weight of this fungus wood is so insignificant that it really suggests comparison to a feather. Only by taking it into his hands could any one believe that it were possible for one man to lift on to his shoulders a raft made large enough to carry eight people on the water. The plant shoots up with great rapidity by the quiet places of the shore, and since it roots merely in the water, whole bushes are easily broken off by the force of the wind or stream, and settle themselves afresh in other places. This is the true origin of the grass-barriers so frequently mentioned as blocking up the waters of the Upper Nile, and in many seasons making navigation utterly impracticable. Other plants have a share in the formation of these floating islands, which daily emerge like the Delos of tradition; among them, in particular, the vossia grass, and the famous papyrus of antiquity, which at present is nowhere to be found either in Nubia or in Egypt.

"The 14th of January was the first day of ill-luck, which I was myself the means of bringing about. Early in the morning another boat had joined us; and the people wished me to allow them to stay awhile that they might enjoy themselves together. Being, however, at a spot which seemed to me extremely dull, I urged them to go further, in order to land on a little island that appeared more full of interest. The excursion which I took was attended by a misfortune which befell one of the two men whom I took to accompany me. Mohammed Amin, such was his name, running at my side, had chanced to come upon a wild buffalo, that I had not the least intention of injuring, but which the man, unhappily, approached too near in the high grass. The buffalo, it would seem, was taking his midday nap, and disturbed from his siesta, rose in the utmost fury. To spring up and

whirl the destroyer of his peace in the air was but the work of an instant. There lay my faithful companion, bleeding all over, and in front of him, tail erect, stood the buffalo roaring, and in a threatening attitude ready to trample down his victim. However the attention of the infuriated brute was attracted by the other two men, who stood by looking on speechless with astonishment. I had no gun; Mohammed had been carrying my breech-loader in his hand, and there it was swinging on the left horn of the buffalo. The other man with me, who carried my rifle, had immediately taken aim, but the trigger snapped in vain, and time after time the gun missed fire. No time now for any consultation; it was a question of a moment. The man grasped at a small iron hatchet and hurled it straight at the buffalo's head from a distance of about twenty paces; the aim was good, and thus was the prey rescued from the enemy. With a wild bound the buffalo threw itself sidelong into the reeds, tore along through the rustling stalks with its ponderous weight, bellowing and shaking all the ground. Roaring and growling, bounding violently from side to side, he could be seen in wild career, and as we presumed that the whole herd might be in his train, we seized the guns and made our quickest way to a neighboring tree. All, however, soon was quiet, and our next thought was directed to the unfortunate sufferer. Mohammed's head lay as though nailed to the ground, his ears pierced by sharp reed-stalks, but a moment's inspection convinced us that the injuries were not fatal. The buffalo's horn had struck his mouth, and besides the loss of four teeth in the upper jaw and some minor fractures, he had sustained no further harm. I left my other companion on the spot to wash Mohammed, and hastened alone to the distant boat to have him fetched. In three weeks he had recovered, and as an equivalent for each of his four teeth he had a backsheesh of ten dollars. This liberality of my part wonderfully animated the desire for enterprise amongst my companions, and put them in great good humor towards me for the future."

Shortly after this, they had another proof of the excitable nature of the buffalo. "As we were sailing in deep water close to the reedy shore, the roar and rustle of our great sail started up a herd of wild buffaloes, which disappeared from sight, before we had time to seize our rifles. When presently we were passing the last camp of the Baggara Arabs, our attention was attracted to a scene of excitement, at once vivid and picturesque. The entire population, alarmed by an attack of wild buffaloes on some cattle-drivers, was up and in hot pursuit. Hundreds of men armed with lance or sword, some of them mounted, were furiously hurrying to the scene, urged on by the frantic shrieks of the excited women. We could not resist the conclusion that the buffaloes, which we had disturbed, had proceeded to attack the neighboring drivers. An impression seemed to prevail that we had fired at the Baggara, but in the tumult nobody exactly understood the circumstances. The gale was in our favor, and we glided rapidly out of reach without learning the precise issue of the disorder."

(To be continued.)

He that honoroth not the Son, honoreth not the Father that sent Him.

For "The Friend."

## Substitutes for Drinking Saloons.

There are many in all our large cities who are homeless, and others have nothing that deserves that endearing name. Boarding-houses, usually, are not homes. These homeless ones will have their resorts, where they may meet their kindhearted fellows. If we take from them the drinking saloons, what substitutes shall we offer them? Being social and kindhearted, many of them must have some place where they may meet their companions. If safe places, suited to their position in life, are not furnished, they will take such as they can find. It is not because they are more depraved and vicious than many others, that they spend their evenings where they do, but this want of their social natures draws them together, and often they can find no better. Their genial natures and love of society, have proved snares to them and may prove their ruin. They who fall are those who are worth saving.

Where shall they meet? Where shall they have their friendly greetings, and yet free from danger? A few, a very few can meet in the public libraries and reading-rooms which have been opened; but the great mass, and those who need them most, cannot. They were not provided for the great masses, and the poor laboring men would not feel free in them.

At present the poor have few gathering places which are safe. No light, warm, pleasant, social room invites them. Houses in which there are snares are always open—always pleasant and inviting. There they are always welcome, and can be free and easy. For the sake of their dimes they are kindly treated. Publicans are not all heartless, if they are in a heartless avocation. In drinking saloons, young men find much that is agreeable to human nature, and much that is enticing. Though they know that many have fallen, they imagine they are strong enough to stand in those slippery places. Did they suspect their own strength, they might not be ensnared. Their strength is their weakness.

Had such persons pleasant and safe resorts, which have not the odium attached to them that is to a drinking saloon, many would gladly go there. They deeply feel the reproach which is rightly attached to those places; but when once entered, that stigma helps to bind them there, until their manhood is gone.

A mere pleasant reading-room in their vicinity, kept open during the evening, would attract many. These might be very numerous, and yet cost very little—almost nothing in comparison with rum's doings. There are few "churches" in our cities and large towns, but are able to sustain one or more reading-rooms. One of our weak churches having received a donation of fifty dollars to aid in fitting up one of them, promises to sustain two reading-rooms. What then may not strong "churches" do? Have they no responsibilities? Might not a little work of this kind benefit some of them spiritually.

But there are many who want to develop their social feelings by the enjoyment of more than mental food. For such, as well as for many who are poor, or strangers, there ought to be, in all our cities, pleasant houses, kept by pleasant people, in which they can get, as cheaply as possible, something good to eat and

to drink, and nothing to intoxicate—nothing to harm. We need many houses prepared to give cheap, good and safe lodging and boarding. We have Sailor's Homes. Many of our cities, in all parts of them, need Homes for the homeless and the stranger. "Can we not have them! Does not the God of the stranger and the homeless require something of that kind of His wealthy stewards? In connection with these eating houses or homes, there ought to be facilities for reading. With very little cost, our papers might, well-nigh, meet this great want. We have many men in our cities who are abundantly able to purchase houses for that purpose, in proper places, and then place suitable persons in them. They can retain possession of the house, and, in some locations, the rise of property will make them profitable investments. But how many, independent of profit and loss, ought to do that much for Jesus' sake?"

Many manufacturing firms might, in this way, greatly promote the temporal and spiritual interests of their employes, and thus greatly advance their own interests. In benefiting others, they would be benefited—in blessing their dependents, they would be blessed. Such houses, when rightly established, have proved to be self-sustaining. There is no risk about them. They are not an untried experiment. But even if there were risk, and possible loss, they ought to esteem it a privilege, and gladly do it, for the sake of doing good. Perhaps the greatest difficulty will be to find the right men and women to keep those houses. They ought to be those who love to do good, who have great kindness and decision, who can say yes, and it means yes; and no, and it means no. But certainly our cities have such, and if any city has not, the trial will develop them. Trial makes the men and the women for the occasion. They are made for it, and not it for them. God's cause never wants the right men and women when they are needed.

This is evidently a time of need. The shadows of coming events are seen. God's providence seems, manifestly, to indicate the speedy destruction of drinking saloons. That fearful vice is soon to be only a part of history. Then, my fellow Christians, where are your substitutes? Where can the homeless meet and receive kind, homelike greetings? Will we have done our whole duty, when the last drinking house shall have been closed?

J. B.

A correspondent writes us from Germantown, Pa.: "We have here a small public library, established by the Friends for the use of their own members, and thrown open to the public without charge. It is open twice in the week for delivering and receiving books, and it is used three evenings in the week as a reading-room, where the best scientific and literary periodicals and newspapers of the day lie upon the tables. This reading-room is becoming much frequented by the artisans and working-hands of both sexes in this manufacturing district of Philadelphia. The library now contains more than four thousand volumes of the best publications—travels, biographies, histories, works on morals and religion, and on natural history and the physical sciences. It has few works of imagination, and novels of all kinds are strictly excluded. It is to the latter circumstance that I would call attention. The au-

nual report of the librarian, William Kite, has just been made, and contains the following suggestive passage:

"In watching the use of our library as it is more and more resorted to by the younger readers of our community, I have been much interested in its influence in weaning them from a desire for works of fiction. On first joining the library, the new-comers often ask for such books; but failing to procure them, and having their attention turned to works of interest and instruction, in almost every instance they settle down to good reading, and cease asking for novels. I am persuaded that much of this vitiated taste is cultivated by the purveyors to the reading classes, and that they are responsible for an appetite they often profess to deplore, but continue to cater to under the plausible excuse that the public will have such works. This furnishing of unwholesome mental food or poison is gradually pervading our literature to an alarming extent, from the fictitious Sabbath-school little story-book, through our serials, to the more pretentious novel, vitiating the taste and giving false ideas of life wherever found. Could the directors of public libraries but see the evil and aid in checking its spread, they would be conferring a great benefit on the young people. Our library is doing a good work in that direction."—*The Nation*.

For "The Friend."

## Hints Relative to the Training of Children; from a Memoir of Deborah Backhouse.

Meeting lately with a Memoir of Deborah Backhouse of York, England, who died the 10th of 12th mo., 1827, aged thirty-four years, it was thought that some extracts from it would not, perhaps, be unacceptable to the readers of "The Friend." May it tend to stir up the pure mind with those in the similarly responsible relation!

As appears in the sequel, her father was early taken from her: but her mother being a woman of religious experience, and in whose heart Truth was precious, she prayerfully sought to promote the growth of the good seed of the kingdom in the susceptible mind of her daughter. Thus it is stated that she endeavored to train the children with whom she was left "in the nurture and admonition of the Lord, not only by example, but also by carefully directing the attention of their tender minds to the manifestation of the Spirit of Christ in their own hearts," &c. This, through mercy from on high, did not prove like seed sown by the way-side which the fowls of the air devoured; neither like that which was "choked with cares and riches and pleasures of this life," and brought no fruit to perfection; but, on the contrary, being watered by the tears, and nurtured by the parental solicitude and watchful prayers of a piously concerned mother, was blessed with the manifold increase that God alone giveth. Thus endeavoring by consistent example, as well as loving precept, to train up her child in the way of life and salvation after the exhortation, "I have taught thee in the way of wisdom; I have led thee in right paths;" she was rewarded and blessed by that child's taking "fast hold of instruction," and so walking in the ways of pleasantness and peace, that her path became like that of the just which "shineth more and more unto the perfect day."

May all parents, to whom this memoir may

come, be encouraged to faithfulness in watching over their respective precious flocks, as becomes delegated responsible shepherds of a jealous Father in heaven; knowing that "the ways of man are before the eyes of the Lord, and He pondereth all his goings." That thus, duly heeding the testimony of George Fox to Christian Barclay, respecting the olive-plants round about her table,—*"Thou must answer the Truth in them all,"* and first giving their own selves to the Lord, parents might, through the washing of regeneration and the renewing of the Holy Ghost, be made instrumental in directing, as of primary importance, their beloved offspring, as was the case with D. B., to a close inward "attention to the Light, or manifestation of the Spirit of Christ, in their own minds; which would very clearly direct them in all things; and, if obeyed, produce that peace which passeth all human understanding."

## MEMOIR, &amp;c.

"Deborah Backhouse, was the daughter of Richard and Elizabeth Lowe, of Worcester; and was born the 29th of the 8th month, 1793. She lost her father when between two and three years of age; but the pious care of her mother, to train up the children with whom she was left, in the nurture and admonition of the Lord, not only by example, but also by carefully directing the attention of their tender minds, to the manifestation of the Spirit of Christ in their own hearts; greatly made up to them the loss they sustained, by the removal of a parent sincerely concerned for their spiritual and temporal welfare.

"In her early years, Deborah exhibited a disposition requiring *much of the exercise of parental restraint*; and when further advanced in life, she often expressed the deep sense she had of the blessing, which the care of her mother over her, had been to her.

"Whilst diligent in instructing her offspring in the principles of Christianity, Elizabeth Lowe was also careful to train them in the practice of those things, into which true Christian principles lead; and, amongst these, a vigilance to guard against all such superfluity or ornament in dress, as should be likely to foster pride or vanity, and thereby hinder the growth of religion in the soul, had a prominent place. This watchfulness against everything that might be in danger of leading the minds of her family, from under the influence of the Spirit of Christ, which leads in the path of self-denial, had a great influence over them; and Deborah has been heard feelingly to mention the condemnation she experienced, when but young, in making some small alterations in her dress, in order to gratify a disposition to be less plain than was the wish of her beloved mother.

"In the early part of the year 1818, Deborah Lowe had an attack of illness, which confined her to the chamber for several months; and from which her recovery seemed for some time doubtful. In the course of it, she evinced that she had chosen the Lord for her portion, and the God of Jacob for the lot of her inheritance; being frequently engaged in religious meditation. On one occasion, a hope being expressed that she was recovering, she sweetly replied, that she had been thinking, that to depart and be with Christ would be far better. Many times after her recovery, she recurred, with expressions of thankfulness to God, to the seasons of Divine favor, which she was

permitted to enjoy in the time of her great weakness.

In the course of the following summer, she regained her usual health; and *keeping her attention to the teachings of the Spirit of Christ in her own mind*, her religious experience increased; and *submitting patiently to the baptisms of the Holy Ghost and of fire in her own heart*, she became prepared to labor for the religious edification of others. She first opened her mouth in the ministry, in a meeting at Tewksbury, when on a visit there in the autumn of the year 1819. Her communications in this line of labor, were neither frequent nor long, but were clear and edifying."

(To be continued.)

## LITTLE STREAMS.

Down in valleys green and lowly,  
Murmuring not and gliding slowly;  
Up in mountain-hollows wild,  
Fretting like a peevish child;  
Through the hamlet, where all day  
In their waves the children play;  
Running west or running east,  
Doing good to man and beast,—  
Always giving, weary never,  
Little streams, I love you ever.

Mary Howitt.

Selected.

## "THY KINGDOM COME."

Now, in the heat and burden of the day,  
Father 'twere faithless of thy child to pray,  
That thou should'st call me to thyself away;  
Nay, rather I will kneel, and kneeling say,  
"Father,—'Thy will be done.'"

Yet the work presses, and the hands hang down,  
And in much weeping is the good seed sown;  
Oh! for the harvest, and the bringing home,  
Oh! for the Master's presence with his own,  
Father,—"Thy kingdom come."

Selected.

*The Magnetic Metals.*—It is well known that, besides iron, there are a few other metals possessing magnetic properties, viz: Nickel and cobalt in a strong degree; manganese and chromium in a feebler one. In the Philosophical Magazine we find a remarkable article on this subject by W. F. Barrett, F. C. S., in which he endeavors to point out the similarity of these metals to each other in their physical and chemical properties. Thus, as to specific gravity, that of the thirty-eight known metals range from lithium 0.50 to platinum 21.5, a difference of nearly 21; whereas those of the three strongly magnetic ones are, iron, 7.8; nickel, 8.3; cobalt, 8.5, where the extreme difference is only 0.7. Their specific heat is nearly identical, their atomic one is the same, so also, their conductivity for sound, heat and electricity. Their dilation by caloric and the amount they lengthen by mechanical strain are also identical. The enormous cohesive power of iron, nickel and cobalt in the solid state signalizes these substances as the most tenacious of metals, and their melting-point is only exceeded by the platinum group of metals. They are not volatile at the temperature of the hottest furnace, but only by the electric spark, when they yield very similar spectra. As to their chemical properties, the combining weight of iron is 56.0; nickel 58.5, and cobalt the same. Chemists class these three metals in the same group from the similarity of their chemical behavior, and also the identity of their combining energy or atomidity. What has been said concerning the likeness of iron, nickel and cobalt in many respects holds true of manganese and chromium. The former has latterly been used to

replace nickel in the alloy of German silver. The compounds of all these five metals are conspicuous for the brilliancy of their colors. This uniform coincidence suggests the practical inference that nickel and cobalt might be obtained in a malleable and ductile condition when submitted to a process similar to that by which wrought iron is produced.—*Late Paper.*

Selected.

Watch to the light, and its discoveries of good and evil, that you may not be ignorant of Satan's devices; so the net will be spread in vain in the sight of the bird, for watchfulness will make you in love with a retired estate; and the more truly and perfectly any man knows and understands himself, the better discerning will such have of other men; as in the beginning when deep silence of all flesh was more in use, the spirit of discerning was more common and quicker, than since it hath been neglected; therefore be sure you spend some time (at convenient seasons) in waiting upon God in silence, though it be displeasing to flesh; for I have had more comfort and confirmation in the truth, on my inward retiring in silence, than from all words I have heard from others, though I have often been refreshed by them also.—*John Crook's Advice to his Children.*

*Curious Will.*—In 1796 two English gentlemen were called upon to act as executors for a common friend just deceased. They found the will duly executed, but were extremely puzzled, on comparing the schedule of property with the testamentary dispositions, to perceive there would be a deficit of a considerable sum. The executors were so much the more surprised as they had always known their friend to be peculiarly accurate, as well as strictly honorable, and they believed him quite incapable of bequeathing a larger amount than he possessed. They searched carefully, therefore, in every conceivable place, but without finding any clue to the missing amount, beyond a scrap of paper on which the memorandum, "£700 to be taken out of Till." As this sum corresponded with the amount by which they were out of their reckoning, they naturally concluded that the testator must possess some strong box which he designated by the word "till," as he was not in business, and could, therefore, only intend it figuratively; still, after the most diligent inquiry, no such reserve appeared. Under these circumstances, the effects of the testator, furniture, plate, library, &c., were sold and the proceeds distributed. It was not until some time after, that, still pondering on the provoking mystery, it occurred to one of the parties that the writer of the paper might have meant some book, the author's name of which was "Till," the more probably as it was written with a capital T, and referring to the catalogue he found there inventoried among the folios a volume of Bishop Tillotson's sermons, a fact which at once threw a new light on the difficulty. Having communicated his discovery to his co-executor, they repaired together to the book-seller who had purchased the library, and inquired whether he had as yet disposed of the volume in question, "I had parted with it," replied he, "but, as it happens, it has been returned on my hands, for the purchaser to whom I sent it in the country objected to pay the price, and I shall,

Therefore, be glad to dispose of it to you." He value was agreed on and the book carried home, where, after carefully turning it over, page by page, bank notes to the amount of exactly £700 were found, as the scrap of paper had stated, "in Till," and the intentions of the testator were carried out.

—*London News.*

For "The Friend."

My heart has been drawn to address the young people of our religious Society, particularly those who have given way to attend places of diversion, believing as I do, that the attendance thereat, has a tendency to lead the young into a disesteem for our principles, and tends to create a relish for the vain amusements of the age; our familiarity with them, does not render them the less opposed to a growth in grace. The fashionable gatherings, such as teaparties, pic-nics, and many other assemblages so common in our day, are fitted to lead those who give way to attend them, out of the strait and narrow way, into the ways and manners of the world that lieth in wickedness.

Before indulging in those pastimes, be exhorted to consider, if they are not moulding you more and more into the ways of the vain world. What good can these things do you? Will they be a stay or a comfort, when summoned before the Judge of heaven and earth? Will it yield any consolation? nay, verily, it must bring remorse. What can all the enjoyments of time and sense, yield to a soul that is about to be ushered into the presence of our all-seeing Judge unprepared, when a few more days would be of more value than all the treasures of this world,—when a few of those wasted moments, could they be recalled to be spent imploring forgiveness for the past, would be more to you than ten thousand worlds. Oh! be wise; ponder these things, and begin betimes to endeavor to lay a good foundation against the time to come, that you may lay hold on eternal life: "This is life eternal to know Thee the only true God, and Jesus Christ whom thou hast sent." If you were but truly concerned to acquaint yourselves with him and be at peace, you would be constrained to forsake the follies and vanities of this present evil world, and to walk in the strait and narrow way that alone leads to peace. By submitting yourselves to be governed and guided by the unerring Spirit, you will find more true joy than in any of the ways of sin, and you will also be found in your allotment in the end. Therefore, my beloved young Friends to whom this may apply, turn inward, and in the silence of all flesh, implore strength to stand and to withstand the temptations of the enemy of your soul's peace; who is ever ready with his plausible insinuations, to mislead and bewilder. There is no place of safety but at the footstool of Divine mercy; here we shall witness preservation. As we submit to his government, we will know Him to be Wonderful, Counsellor. May you, with your own soul, be thus found seeking at wisdom's gate, to know the Divine will. If this is the engagement, there will, I believe, be raised up amongst you those who will stand for the law and the testimony, esteeming the reproach of Christ greater riches than the treasures of this world. Then you will know, that your precious moments should be spent to the honor of your Creator; and you will

count it all joy to be reproached for the name of Christ. Then why should any continue to hug the chains that bind them, but rather give up yourselves to his service, who hath called you with a high and holy calling, and is waiting to assist you on your heavenward journey. But be assured, that it is *only* as we submit to the terms, that we can take one step towards the promised land. To the willing and obedient soul, the yoke is easy and the burden light. Nothing that is good for us to retain (though much may be called for that flesh delights in, and is loth to part with) will be lost. The joy of his presence will far more than compensate for all, if we prefer Him to our chief joy. Then why hesitate to make a full surrender of all things into his forming hand, seeing that by it we obtain a blessed assurance, that the arms of his mercy will be underneath, amidst all of the trials of life, and a well-grounded hope will be ours in the hour of death. The experience of the Psalmist, is witnessed by the truly dedicated soul: "Though I walk through the valley of the shadow of death, I will fear no evil."

But, should you choose to seek for pleasure in the follies and vanities of this life, turning a deaf ear to the reproofs of instruction, which are the way of life, my soul will mourn for you. The lamentation will be applicable: "Oh that thou hadst hearkened to my commandments, then had thy peace been as a river." I had fed thee also with the finest of the wheat, with honey out of the rock would I have satisfied thee. But instead of this food, which is the heritage of those that fear the Lord, your portion will be that of the prodigal, even the husks that the swine do eat. But beloved young Friends, I am persuaded better things of many of you. And those of you who feel that you have wandered from your heavenly Father's house, and are beginning to be in want, and are failing to satisfy the longings of your immortal souls, with the husks of an empty profession, remember, I beseech you, your Father's house, where there is bread enough, and to spare. Humble yourselves to him, and He will open to you the arms of his mercy, and clothe you with the robes of his own righteousness, rejoicing over you in his love. Who can withstand such unutterable love and boundless condescension to poor fallen man, or turn away from his reproofs. While you have light believe in the light, that you may be the children of light, and not walk in darkness, but may know the works of darkness made manifest, and your feet safely planted on the immutable rock, Christ Jesus; that when the tempest beats upon your dwelling, your building may stand; for a day of trial is at hand, and our foundations will be tried; the chaff will be blown to the wind, and those who are not safely built on the immutable Rock, will not stand before the tempest. Youth is the time for an acceptable sacrifice. Trust not to a death-bed repentance. Close in with the offers of redeeming mercy. The visitations of Divine mercy *are not at our command*. Then if the summons comes in youth, you will be found ready, and your example may incite others to seek for the same blessed hope, which will ever prove as an anchor to the soul, both sure and steadfast. And if you are spared to old age, you may be enabled to glorify Him on earth, and be gathered home in due season, as a shock of corn fully ripe.

Ohio, the 30th of 3d mo., 1874.

*Modern Improvements in the Lands of the Pharaohs.*—Dr. Beke, when on his way to Sinai recently, passed through Egypt. He wrote from Cairo to a friend at Geneva an account of his experience in the land of the Pharaohs, which is published in the *Swiss Times*. The Doctor says:

"When I came to Cairo from Alexandria, nothing was more striking to me, who have visited Egypt several times, than the many great changes for the better that have taken place throughout Egypt. When once Lake Marcotis and the dreary waste on the western side of the Rosetta branch of the Nile are passed, the country, far and wide, exhibits unequivocal signs of improved and extended cultivation. I am told that whereas in 1850 there were only two million and a half acres under culture, there are now at least five millions. The peasants are busily employed in clearing and ploughing the land. In one instance I saw what I do not remember to have remarked before—a camel drawing the plough. Green crops of various kinds are growing luxuriantly, and it is pleasing to see the animals—black cattle, asses, sheep and goats—grazing in the rich pasture without stint. Trees not only line the road on both sides, but have been planted so extensively that many parts of the country have the appearance of being well wooded. Altogether the run across the Delta on a lovely, cool but sunny day, was most delightful; and I am not in the least exaggerating when I say that I was often inclined to doubt whether I could really be in Egypt. The sight here and there of tall factory chimneys rising out of the midst of the villages, or from among the trees, tended to increase the illusion. The fact is, that Egypt, though geographically forming a part of Africa, is rapidly assimilating herself to Europe, of which she desires to be regarded as a member.

If the changes in the agricultural districts and in the climate of Egypt have been great, those in and about the capital of the country are not less so. The Khedive seems determined to make Cairo the Paris of the Levant. The western portion of the city is being almost entirely rebuilt, and extensively enlarged in the direction of the Nile, whilst new streets are being opened through the other quarters. But on this subject I need not dilate. It is only to be hoped that in his zeal to modernize and Europeanize Cairo, the Viceroy will not deprive it of its Oriental character, which constitutes its great charm and attraction."

When quite young, I learned the rules, and was very fond of what is called Sacred Music, sparing no pains to attend school for that purpose, and the prayer of my heart to be directed aright, regarding worship, seemed to receive the first intelligible answer by the way of reproof. In this exercise, and when at the head of a choir of singers, words have occurred that through the enlightening influence of heavenly goodness (which had long been operating on my mind) appeared evidently inconsistent with my own state. I have often, to be unobserved by the company, kept the tune along, while I feared that taking the words into my mouth and uttering them as worship, to Him who requires worship of his creature man, in spirit and in truth, could be nothing short of solemn mockery from the mind which had been so far enlightened as to believe that noth-

ing could be acceptable worship to Almighty God but what came from Him and through the medium of his own Spirit, breathed out to Him again as the spirit should dictate, whether in prayer or in praises to his Great Name.—*Extract from a Testimony of Edward Cobb.*

#### Artesian Wells.

The province of Artois, France, known in ancient times as Artesium, gave to artesian wells their name. But Artois has not this honor because such wells were first sunk within its borders. They were known in very remote times, and some which are now in active operation, date from far back into antiquity. The Chinese claim that they were the first to procure water by this means, and it is true that such wells are to be found in extraordinarily large numbers throughout the Chinese Empire. It is said that in the province of Ou Tong Kiao, which is about thirty miles long and twelve wide, thousands of artesian wells exist, some of them reaching to the depth of two thousand feet. They are found now in all parts of the civilized world; and since science has been brought into use for the purpose of determining where they can be sunk with successful results, a vast amount of good has been accomplished through their instrumentality.

The most striking instance of this is supplied by the operation of French engineers in Algeria. Some time after the French government had obtained supremacy in that country, an effort was made to sink wells in the deserts, with the hope that barren lands might be made fruitful and the waste places habitable. In 1856 operations were begun in a spot in the Sahara in the province of Constantine. After a considerable amount of exertion the engineer in charge succeeded in striking water, which came to the surface and overflowed at the rate of one thousand gallons a minute. The natives considered the feat miraculous, and they came in troops of thousands to see the wonderful stream, and to lave in it and drink of it. The Arab priests performed religious ceremonies over it and blessed it, and it was known among the people as the Fountain of Peace.

Other wells were subsequently sunk at different places with equally satisfactory result. One of these, in the oasis of Sidi Rachid, was put down to the depth of 54 metres, and gave a continual flow of nearly twelve hundred gallons a minute. The inhabitants of the place had suffered much from want of water, and they were frantic with joy as they beheld the abundant stream. They rolled in the pellucid water, shouting and screaming; mothers dipping their children in it, and the aged sheikh of the tribe fell upon his knees and returned thanks to Allah and to the men who had achieved the work. Around these wells, which were placed in scores of spots in the desert, villages sprang up; and the ground having acquired fertility from the abundant moisture, wandering Arabs, who never before tilled the earth, settled down, and became better and more useful men than they had ever been. The artesian well in these cases became a civilizing agent of incalculable importance, and the wise foresight of the French government was richly rewarded.

These wells abound in England, particularly in London and the vicinity. In Trafalgar Square they supply ornamental fountains

from boring 393 feet in depth. In 1871 the total quantity of water obtained from these sources in the city, amounted to more than fifteen million gallons daily. In the neighborhood of Vienna also wells of this kind are found in large numbers, and some of them have been used for centuries. The most famous one in all Europe, is that of Grenelle, in the suburbs of Paris.—The water rises in tubing from a depth of 1798 feet at the rate of 518 gallons every minute, and is expelled from the mouth with such violence that it makes a column thirty-two feet in height. The water, like that in Trafalgar Square fountain has a warm temperature. At Grenelle it reaches 82 degrees Fahrenheit. There are other celebrated wells in France, among them one at Lillers, which has been in operation since the year 1126.

Artesian wells are quite common in this country, and there are many in the city of Philadelphia, where the water is used almost exclusively for manufacturing purposes. There is one at the Continental Hotel in that city, which furnishes a constant supply for the boilers, and in various factories and mills; others give to the proprietors as much water as is needed in their establishments. The deepest well in the world is in St. Louis. It was sunk by the owners of a large sugar refinery at an enormous cost, and after several years of labor. The work was begun in 1849 and completed in 1854, when water was reached at the depth of 2,199 feet. The supply is about seventy-five gallons a minute, and the temperature is 73 degrees. The water, however, is hardly fit for use, as it is so strongly impregnated with sulphuretted hydrogen as to be extremely offensive.

In years past an impression prevailed very generally that water could be procured by sinking a shaft in the earth at almost any point. A vast amount of fruitless labor and useless expense was the result of this belief. But now science has advanced so far that men are able to tell with almost unerring certainty whether water can be obtained in any given place by such agencies. A peculiar geological formation, and a certain relative position for the well, are the pre-requisites for success. Water finds its way from the surface of the earth to the interior, through crevices and chasms in the rocks, and through the rocks themselves when they are porous. In nearly all geological formations there are certain strata, often far down, which are water tight, and these form the beds of subterranean streams. As the water passes down from above, it forces the streams along, and they either burst forth in springs or remain locked in huge reservoirs. When a well is sunk until it strikes one of these or hits a rapid current, the pressure drives the water to the surface, exactly as in our cities the fluid in the storage reservoirs is forced into our bath-rooms and bed-chambers. The geysers of Iceland and of the Yellowstone Valley are attributable in part to the same agencies. They come from natural artesian wells, probably of vast depth, for the water in many cases is ejected at boiling heat. Steam, as well as hydrostatic pressure, is often the power that operates these extraordinary fountains. The oil wells in the north-western portion of this State are artesian wells sunk into the subterranean chambers in which the petroleum has collected.

An artesian well, to be successful must be

placed in a spot lower than the surrounding country. The elevation may be distant many miles; but if the strata of rocks trend from the higher point to the lower, water almost certainly will be obtained. The supply comes from the upland, and finds its channel between the strata, pouring down until it reaches the aperture, through which it again rises to the surface.

There are considerable differences in the dimensions of the bores of artesian wells. The diameter of the hole varies in different cases from four inches to twenty. The mode of boring is peculiar and interesting. The process is conducted with augers or drill attached to the end of an iron rod, and this connects with screws to another rod, and so on to any length required. To the upper end of the rod a transverse handle is attached, by which the instrument is partly turned round by two men each time it is raised and dropped. The cutting edge of the auger or drill thus chips a fresh line across the bottom of the hole at each blow. The blow is given by the rod falling by its own weight after it is lifted a few inches. The lifting is done by the men at the transverse bar, helped by another man at a higher point, who moves a long horizontal pole, one end of which is secured in a heap of stones, while the rod is coupled to the center of the pole by a stout rope or chain. The elastic up-spring of the pole lifts the boring rod, the latter is turned half round by the men at the handle, the pole is pulled down, and the rod strikes again into the hole.

The borer, of course, increases in weight as additions are made to its length, and so eventually, other machinery is used to lift it. Sometimes there is a windlass with a rope coiled around it. When the rod is lifted in this manner, the rope is suddenly loosened and the borer descends. But even this will not do when great depths are reached, and machinery is worked by horse-power for the purpose. At the well of Grenelle eight horses were hardly able to pull out the rod when the well was sunk far down into the earth. As the boring proceeds it is generally necessary to protect the sides of the well from caving in, with iron tubes, which are sent down one on another in lengths of half a dozen feet, one screwing to another, or attached together by a kind of collar. If it is required to use a second set of those tubes at a lower depth, they must be of smaller diameter, so that they may go through the first set. There is a vast variety of instruments for enlarging the hole, lifting out the material accumulated by the cuttings, and removing broken drills, tubes, &c., and for breaking up the instruments themselves when they become loose and dropped.

The very slow progress of the work is attributable to the time required for drawing out the whole length of the rods to discharge the ground-up fragments which collect in the bottom of the well. This must be done every few inches sunk; and as the work was formerly conducted, it was necessary, after drawing out all the rods, to send them down again with a cylindrical spoon to gather up the fine fragments. The Chinese have improved upon this, and their more simple and easy process has been adopted to some extent in other countries. Instead of using rods to sink the wells, the Chinese suspend the cutting drill, which is attached to a heavy metallic rod, by a chain that passes over a wheel. Around

e drill is a cylindrical chamber, which by means of simple valves, takes up and holds the broken fragments. As the chain is raised and dropped, it gives by its tension a turn to the drill, causing it to vary its position at every stroke. When the cylinder requires to be discharged, it is readily wound up on a mandrel.—*Late Paper.*

*Reputed Site of Babel.*—G. M. Gordon, writing in the Church Missionary Intelligencer, thus describes the reputed site of the Tower of Babel: A high mound is surmounted by a ruined and unfinished tower of brick, the summit of which is 235 feet above the plain. An examination of the mound shows that it is composed of the same elements as the mounds of Babylon—masses of brick and rubbish, interspersed with broken pottery. These bricks are all of them inscribed on one side with cuneiform characters. The cuneiform is the ancient Assyrian, and is supposed to be the oldest in the written language in the world. One side, where excavations have been made, you may see walls of brick ascending tier above tier with masterly ambition. On another, all is convulsion and disturbance—huge masses of brickwork, rent and overturned, yet so solid in their ruin that it is easier to pulverize the brick than to separate it from the mortar. One of these blocks has rolled bodily to the foot of the mound. Others are vitrified or fused by a process which can be none other than electricity or fire. Curiously enough the Arabs have a tradition that it had been destroyed by fire from heaven. The sides of the mound are pierced with holes and strewn with bones, which plainly indicate the lairs of wild beasts. The view from the summit at sunrise is distant and varied. The broad sheet of the Euphrates winds for many a mile, till lost in the distance in a "sea-like plain." It is difficult to resist the conviction that Birs Nimrod is the Tower of Babel, the noblest ruin in the world. There are those who (like Mr. Rich) believe it to be the Tower of Belus, and regard it as a part of the ruins of Babylon, but I prefer to hold the older tradition. And surely it is when standing on ground like this that the language of Scripture acquires a vividness and reality which rewards the toil of patient investigation, and makes the privations of travel forgotten; and a voice seems to breathe from the resting place of the prophets beside these mighty rivers which is daily more heard and felt rebuking the sneer of the scoffer and the skeptic.

#### An Adventure with a Lion.

The recent confirmation of the death of Dr. Livingston, the distinguished African explorer, calls to mind his perilous adventure with a lion in South Africa. The circumstance is thus related in his travels:

"Returning toward Kuruman I selected the beautiful valley of Mabotsa (lat. 25° 14' Suth, long. 26° 30') as the site of a mission-station, and thither I removed in 1843. Here an occurrence took place concerning which I have frequently been questioned in England, and which but for the importunities of my friends, I meant to have kept in store to tell my children when in my dotage. The Bakatla of the village were much troubled by lions, which leaped into the cattle-pens by night, and destroyed their cows. They even attacked the herds in open-day. This was so usual an occurrence that the people believed

they were bewitched,—'given,' as they said, 'into the power of the lions by a neighboring tribe.' They went once to attack the animals; but, being a rather cowardly people, compared to Bechuanas in general on such occasions, they returned without killing any.

It is well known that if one of a troop of lions is killed, the others take the hint and leave that part of the country. So, the next time the herds were attacked, I went with the people, in order to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the lions on a small hill about a quarter of a mile in length, and covered with trees. A circle of men was formed round it, and they gradually closed up, ascending pretty near to each other. Being down below in the plain with a native school master, named Mebalwe, a most excellent man, I saw one of the lions sitting on a piece of rock within the now closed circle of men. Mebalwe fired at him before I could, and the ball struck the rock on which the animal was sitting. He bit at the spot struck, as a dog does at a stick or stone thrown at him; then bounding away, broke through the opening circle and escaped unhurt. The men were afraid to attack him, perhaps on account of their belief in witchcraft. When the circle was reformed, we saw two other lions in it; but we were afraid to fire lest we should strike the men, and they allowed the beasts to burst through also. If the Bakatla had acted according to the custom of the country, they would have speared the lions in their attempt to get out. Seeing we could not get them to kill one of the lions, we bent our footsteps toward the village; in going round the end of the hill, however, I saw one of the lions sitting on a piece of rock as before, but this time he had a little bush in front. Being about thirty yards off, I took a good aim at his body through the bush, and fired both barrels into it. The men then called out, 'He is shot! he is shot!' Others cried, 'He has been shot by another man too; let us go to him!' I did not see any one else shoot at him, but I saw the lion's tail erected in anger behind the bush, and turning to the people said, 'Stop a little and load again.' When in the act of ramming down the bullets, I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation, but do not feel the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast. This peculiar state is probably produced in all animals killed by the carnivora; and if so, is a merciful provision by our benevolent Creator for lessening the pain of death. Turning round to relieve myself of the weight, as he had one paw on the back of my head, I saw his eyes directed to Mebalwe, who was trying to shoot him at a distance of ten or fifteen yards. His gun, a flint one,

missed fire in both barrels; the lion immediately left me, and, attacking Mebalwe, bit his thigh. Another man, whose life I had saved after he had been tossed by a buffalo, attempted to spear the lion while he was biting Mebalwe. He left Mebalwe and caught this man by the shoulder, but at that moment the bullets he had received took effect, and he fell down dead. The whole was the work of a few moments, and must have been his paroxysms of dying rage. In order to take out the charm from him, the people on the following day made a huge bonfire over the carcass, which was declared to be that of the largest lion they had ever seen. Besides crunching the bone into splinters, he left eleven teeth wounds on the upper part of my arm.

A wound from this animal's tooth resembles a gun-shot wound; it is generally followed by a great deal of sloughing and discharge, and pains are felt in the part periodically ever afterward. I had on a tartan jacket on the occasion, and I believe that it wiped off all the virus from the teeth that pierced my flesh, for my two companions in the affray have both suffered from the peculiar pains, while I have escaped with only the inconvenience of a false joint in my limb."

Selected.

A Friend of Lancashire spoke a few words in the ministry with which I had unity. He was formerly sailing master of a frigate, in the time of the American War, but was now an acknowledged minister; keeps a school for a livelihood; and he and his wife walked up to the Yearly Meeting, London, nearly three hundred miles, as did also another minister of Cumberland, who is in the station of a servant. Several others walked from fifty to one hundred and fifty miles.—*Journal of William Savery.* 1798.

*Loons Under Water.*—Passing up a small bay that opened beyond a narrow inlet, we saw a female loon with a little one hiding behind her, and our curiosity to see more of the little family induced us to reel in our lines and paddle toward them. As we slowly approached them, the anxiety of the mother was really touching. She swam alertly about, seeking in vain to hasten the little one toward the concealment of some friendly sedges, and coaxed and pushed it by turn, becoming each moment more alarmed. As the distance between us lessened, she became the victim of fear herself, and as equally solicitous for her fondling, expressing it by diving hurriedly and coming up, rising half upon wing and dropping again, and with every air of intense maternal anxiety. We continued nearing them, until it was evident that the little convoy would not reach the reeds before us, when, with a desperate plunge, the old bird went under, and in a moment went by our boat, seeking the open pond by the narrow and shallow outlet we were in. The depth was not sufficient to conceal her, and for a few rods her rapid course was plainly discernible. Her form was as straight as possible, making her as sharp as a cigar steamer, and her feet did not seem to be used unless for steering. Her motion, as rapid almost as the eye could follow, was derived from her wings, and probably from the upward and downward stroke, like sculling. They were powerful, indeed, inspired by fear, and in a moment the

dark form was gone like a shadow, seen only long enough to impress us with wonder and surprise at this use of the wings under the water, and at the result.

The little loony remained like a ball of grey down, reposing lightly on the water, and was not at all impressed with instinctive or imitative fear of us. It swam rather to the boat, and was not unwilling to be closely admired; in fact, it so freely accepted our complimentary criticism that when after carefully studying it, we rowed away, it swam in the eddy under the stern until it was dislodged and left behind.

We were not long gone when the fond mother rejoined it, when her demonstrations of delight were as unmistakable as her former distress.—*Forest and Stream.*

## THE FRIEND.

FOURTH MONTH 25, 1874.

### SUMMARY OF EVENTS.

**FOREIGN.**—Sir Stafford Northcote, Chancellor of the Exchequer, has submitted the annual budget to Parliament. The total gross revenue of the United Kingdom for the year ending 31 mo. 31st, 1874, has been £77,375,000, and the expenditures for the same period £76,456,000. The expenses include the Geneva award but not the expenses of the Ashantee war. The Chancellor proposes to reduce the income tax one penny on the pound, and to abolish the duties on sugar after 5th mo. 1st.

A resolution for the abolition of the sugar duties was immediately moved and passed in the House of Commons.

The Queen has sent a message to the House of Commons recommending a grant of £25,000 to General Wolseley.

A terrific explosion occurred on the 15th, in a coal mine at Dunkinfield, Lancashire, by which 53 persons were killed. One hundred men who were left in the mine alive after the explosion, were all rescued, but some of them were badly injured. The disaster is said to have been caused by the use of naked lights.

The English navy in commission on the first ult., comprised 240 ships, carrying 1737 guns, and manned by 25,170 officers and men, 5981 marines and 2801 boys.

The Atlantic cable of 1866, ceased working during a hurricane off the coast of Ireland, the 14th inst. There are still two cables in good working order. The fault in the cable is believed to be in shallow water only about twenty-five miles from Valencia.

The French Transatlantic Steamship Company has met with another heavy loss. The Ville du Havre went down last winter, the Europe a few weeks since, and now the Amerique is lost. The last named steamer is said to have foundered during a storm on the 14th inst., off the coast of Brittany, 26 miles from Brest. The passengers and crew were rescued by English, Norwegian, and Italian vessels which were in the vicinity, and only one person, the second officer, was drowned. The Amerique was 410 feet in length, and registered 4500 tons. She was insured in France for \$600,000.

Placards are posted up in the agricultural districts of England, cautioning intended emigrants to the United States, and stating on the authority of the British consul at New York, that 40,000 hands are ready to return to England.

A London dispatch of the 17th says, a terrific gale has raged in the English channel during the whole of the last three days. Many ships have been wrecked, and all on board lost.

A Berlin dispatch of the 14th says: The Reichstag, by a majority of 78, has voted in favor of the compromise amendments to the army bill. In the course of the debate General Moltke said, in consequence of the threats of revenge it was necessary to keep one hand on the sword. Disarmament would mean war.

The trial of Archbishop Ledochowski, of Posen, for a violation of the ecclesiastical laws, resulted in a conviction, and he has been sentenced in contumacious dismissal from his see. No appeal from this judgment will be allowed.

A Vienna dispatch of the 14th says: John Jay, American Minister, and his son-in-law, General Schwelnitz, the German Ambassador, will leave here on the 20th inst. for the United States.

The Austrian bishops have published a manifesto signed by thirty-two of their number, in which they deny that the State has the right of interfering in religious affairs, and describe the new ecclesiastical bills as tyrannical measures.

The Smyrna Bulletin states that priests belonging to the order of St. Lazarus and Jesuits, are taking refuge in Turkey, whither they are emigrating in large numbers.

The decision of the International Commission in relation to the tolls on the Suez Canal, was very unsatisfactory to De Lesseps, and he threatened in consequence to close the canal. The French government, however, advises submission, and the Porte has authorized the Khedive of Egypt to keep the Suez Canal in working order, should De Lesseps persist in his unwillingness to abide by the decision of the Commission.

Dispatches from Plymouth, Eng., of the 19th and 20th inst., report that the French steamship Amerique, which was considered lost, has been rescued. On the 15th inst. she was discovered by the steamers Spray and F. T. Barry, drifting in the trough of the sea with six or eight feet of water in her engine room, stoke hole and bunkers, the other compartments of the ship were dry. The pumps on the Amerique were set at work, and the two steamers towed her into Plymouth harbor. On the 20th she was free from water, and it was expected that nearly all the cargo would be saved.

Captain Rousseau, of the Amerique, in his official report of the disaster, says that his ship sprung a leak in a gale on the 13th, and despite all efforts the water continued to gain and extinguished the furnace fires, one after the other. The following day, when the danger of her sinking became evident, a consultation of her officers was held, and it was decided to abandon her immediately.

The funeral of Dr. Livingstone took place on the 18th inst., in Westminster Abbey, and was largely attended. Dr. Livingstone's grave is near that of Stephenson, the celebrated engineer.

Dr. Kenealey has applied to the Court of Queen's Bench for a new trial for Orton, the Tichborne claimant, on the grounds of Lord Chief Justice Cockburn's instruction to the jury and interference with testimony, and that the verdict was contrary to the evidence. The application was refused as to Lord Chief Justice Cockburn's conduct, and a decision on the other points is held in reserve.

A Madrid dispatch of the 19th says. The army in the north has been heavily re-inforced, and now numbers 40,000 men with 70 pieces of artillery. General Concha has assumed command of one corps of Serrano's army. Active operations had been suspended on account of stormy weather, but were resumed on the 18th inst.

**UNITED STATES.**—*Miscellaneous.*—During the quarter ending 3d mo. 31st, 1874, there arrived at the port of New York 15,726 passengers, of whom 11,813 were immigrants, consisting of 7,005 males and 3,908 females.

The U. S. House of Representatives has passed a bill authorizing the free circulation through the mails of all newspapers in the county wherein published.

The House has also passed the Senate bill increasing the issue of U. S. legal tender notes to \$400,000,000, and a currency bill authorizing \$46,000,000 extra circulation of National Bank notes. The total action allows \$400,000,000 greenbacks and \$400,000,000 bank notes, exclusive of \$47,000,000 fractional currency.

A \$30,000,000 mortgage has just been recorded in New York, made by the Farmers' Loan and Trust Company as trustees of the real estate, franchises, &c., of the Erie Railway, to secure the second mortgage consolidated bonds.

The Bangor Whig says that the amount of shipping under contract to be built in Maine the present year, is estimated at 130,000 tons, or about 50 per cent. more than last year, the only drawback being the scarcity of laborers and increased wages, which may prevent the fulfillment of some contracts.

Nine thousand five hundred and fifty-seven persons died in Chicago during the last year—a decrease in the percentage over the year before.

On the 17th inst. Wm. B. Washburne was elected by the Legislature of Massachusetts, United States Senator to fill the vacancy occasioned by the death of Charles Sumner. On the thirty-third ballot he received 151 votes of 267 cast.

The deaths in New York city last week numbered 610.

*The Markets, &c.*—The following were the quotations

in the 18th inst. *New York.*—American gold, 1 U. S. sixes, 1881, Reg. 119½; Coupons 121½; ditto 1867, coupons, 120½; ditto, 5 per cents, 114½ a 1 Superfine flour, \$5.90 a \$6.25; State extra, \$6.60 \$6.58; finer brands, \$7 a \$10.40. No. 1 Chicago spring wheat, \$1.65; No. 2 do., \$1.57 a \$1.59; red western \$1.70; white Michigan, \$1.80. Oats, 61 a 66. Western mixed corn, old, 88 a 90 cts.; new, 86 a 88. white, 90 a 91 cts. *Philadelphia.*—Uplands and Orleans cotton, 17½ a 18 cts. Superfine flour, \$5.20 \$5.75; extras, \$6 a \$6.50; finer brands, \$7 a \$10. Western red wheat, \$1.65 a \$1.72; Penna. red, \$1.80 a \$1.80; white wheat, \$1.90 a \$1.95; No. 2 spring wheat, \$1.50. Rye, \$1.03. Yellow corn, 89 a 90. Oats, 60 a 65 cts. *Cincinnati.*—Wheat, \$1.40 a \$1.70. Corn, 68 a 70 cts. Oats, 47 a 56 cts. Rye, \$1.70. Spring barley, \$1.55. Lard, 9½ a 10 cts. *Chicago.*—No. 1 spring wheat, \$1.32; No. 2 do., \$1.26; No. 3 do., \$1.21. Corn, 64½ cts. No. 2 oats, 45½ cts. *St. Louis.*—No. 3 red fall wheat, \$1.43; No. 2 spring, \$1.09. No. 2 corn, 67 cts. Oats, 49 a 50 cts.

### WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION of the School will commence on Second-day the 4th of Fifth month.

Pupils who have been regularly entered and who, by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Road, corner of Thirty-first and Chestnut streets, giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch St. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 4th and 5th of the month, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 12.10 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. The charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. In the same charge they will also collect baggage from other railroad depots, if the checks are left at their office corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-day and small packages for the pupils, if left at Friend's Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, and the expense charged in their bills.

Fourth month 20th, 1874.

**FRIENDS' ASYLUM FOR THE INSANE.**  
Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

DIED, on the 12th of Second month last, at his residence, West Grove, Chester Co., Pa., THOMAS CONAR in the 67th year of his age. The deceased was a loved and useful member and overseer of New Garden Monthly Meeting, being one of those who desire that all the principles and testimonies of our religious Society should be faithfully maintained. He felt a living interest in the right education of the youth, and endeavored in various ways to promote the welfare of his fellow-creatures. Trusting in the mercy of our Redeemer, his end was calm and peaceful.

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# THE FRIEND.

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For "The Friend."

## Earnest Zeal—John Banks.

Truly there is great need in the present day, of more earnest zeal in spreading the kingdom of our Redeemer in the earth. What multitudes there are (and the number appears to be rapidly increasing) who deny, or explain away as the natural workings of the mind, all revealed religion. And among the professors of Christianity, how great a want of so living becomes the self-denying disciples of Christ; and how deficient are many in that earnest concern for themselves, and that loving anxiety for the salvation of others, which would lead them to labor and to pray for those who are in danger of walking in the broad way that leads to destruction!

Who are there among us, of whom such a testimony could truly be borne, as was given of that worthy minister, John Banks, who was one of the early members of our Society in the north of England? His friends have recorded of him that "he labored night and day for the gathering of people to God, and for the settling of those who were gathered." He was "an incessant laborer in the Lord's work, both in body and mind; rising up early and lying down late, and freely given up to spend and be spent." "Such was his concern for the Gospel, that he did not spare himself to promote the truth: he was *zealous against lukewarm spirit*, warning Friends, both by doctrine and example, to beware thereof; often reminding the young people of that fervent love which was among the brethren in the beginning." It is not given to us of this day, as it was to him, not only to believe, but to suffer for the testimony of God; in which, as is stated, "he was preserved firm and true, in the stripping of his goods by the Continental act, public sale being made of what he had; yet the Lord bore him up over all, so that he was as one of the stakes of Zion, that could not be moved. He was afterwards in prison at Carlisle for his testimony; yet retained his integrity and stood faithful, and the Lord was with him, and gave him courage still to stand firm in his testimony against thees and hireling priests, not only in word, but in deed and in truth."

It may prove instructive and profitable to trace the process by which this worthy man

was prepared thus to stand forth as a noble advocate of the Lord's cause, and to be made the instrument in his day of turning many to righteousness. In his journal, he thus describes his own religious experience: "I was put to school when I was seven years of age and kept there until I was fourteen; in which time I learned both English and Latin, and could write well. When I was fourteen years of age, my father put me to teach school one year at Dissington; and after that at Mosser Chapel near Pardshaw, where I read the Scriptures to people who came there on the first day of the week, and the homily, as it is called, and also sung psalms and prayed. I had no liking to the practice; but my father, with other people, persuaded me to it.

"For this service my wages from the people was to be twelve pence a year from every house, of those who came there to hear me, and a fleece of wool, and my table free, besides twelve pence a quarter for every scholar I had, being twenty-four. This chapel is called a chapel of ease, the parish steeplehouse being some miles off. Amongst the rest of the people who were indifferent where they went for worship, came one John Fletcher, a great scholar, but a drunken man; and he called me aside one day, and said, 'I read very well for a youth; but I did not pray in form, as others used to do,' and that he would teach me how to pray; and send it me in a letter, which he did.

"When it came, I went out of the chapel and read it; and when I had done, I was convinced of the evil thereof, by the light of the Lord Jesus, which immediately opened to me the words of the apostle Paul concerning the Gospel he had to preach, that he had it not from man, neither was he taught it, but by the revelation of Jesus Christ. In answer to which it rose in me: 'But thou hast this prayer from man, and art taught it by man and he one of the worst of many.' So the dread of the Lord fell upon me, with which I was struck to my very heart, and I said in myself, I shall never pray on this wise. It opened in me, Go to the meeting of the people in scorn called Quakers, for they are the people of God: and so I did the next First-day after, which was at Pardshaw.

"This being before the end of the year, when I was to receive wages of the people for such service as I did, I could take none of them, being convinced of the evil thereof; nor did I ever read any more at the chapel.

"When about sixteen years of age, in the Tenth month, 1654, it pleased the Lord to reach to my heart and conscience, by his pure living Spirit, in the blessed appearance thereof in and through Jesus Christ; whereby I received the knowledge of God, and the way of his blessed truth, by myself alone in the field, before I ever heard any one called a Quaker preach; and before I was at any of their meetings. But the first day that I went to one, which was at Pardshaw, as aforesaid,

the Lord's power so seized upon me in the meeting, that I was made to cry out in the bitterness of my soul, in a true sight and sense of my sins, which appeared exceeding sinful: and the same day, as I was going to an evening meeting of God's people, scornfully called Quakers, by the way, I was smitten to the ground with the weight of God's judgment for sin and iniquity which fell heavy upon me, and I was taken up by two Friends. Oh! the godly sorrow that took hold of me that night in the meeting; so that I thought in myself every one's condition was better than mine."

"I may say, as a true witness for God, and the sufficiency of his power and quickening spirit, I did not only come to be convinced by the living appearance of the Lord Jesus, of the vanity, sin, and wickedness which the world lies in, and that I was partaker thereof; but by taking heed thereto, through watchfulness and fear, I came to be sensible of the work thereof in my heart, in order to subdue and bring down the wild nature in me, and to wash and cleanse me from sin and corruption, that I might be changed and converted. But before I came to witness this work effected, oh the days and nights of godly sorrow and spiritual pain I travelled through for some years!"

"Waiting diligently in the light, and keeping close to the power of God, which is therein received, I came to experience the work thereof in my heart, in order to effect my freedom from bondage, which by degrees went on and prospered in me, and so I gained ground more and more against the enemy of my soul, through faith in the power of God; without which no victory is obtained.

"My prosperity in the truth I always found was by being faithful to the Lord, in what he manifested, though but in small things; unfaithfulness in which, is the cause of loss and hurt to many in their growth in the truth." "I came clearly to see that it was not safe for me to sit down satisfied with what I had passed through, or the victory I had already obtained; but to travel on in faith and patience, and watch diligently in the light of Jesus Christ, where the true power is still received. For notwithstanding the many deliverances, and strength, and victory, I had experienced, the Lord, according to the greatness of his wisdom, was pleased to make me sensible of my own weakness, and that there was no strength to stand, nor place of safety for me to abide in, but in his power, and under a sense thereof, I was humbled, bowed, and laid low.

"Wherefore I took up a godly resolution in his fear, 'I will rely upon the sufficiency of thy power, O Lord, for ever.' About six years after I had received the truth, through great exercise and godly sorrow, I came to be settled in the power of God, and made weighty in my spirit thereby; and had some openings from the Spirit of Truth, in silent waiting upon the Lord; which tended to min-

ister comfort and satisfaction to my soul, in a renewed experience of the dealings of the Lord with me; and the Lord opened my mouth with a testimony in the fresh spring of life, that I was to give forth to his children and people.

"Oh! then a great combat I had through reasoning, that I was but a child, and others were more fit and able to speak, than I. But the Lord, by his power, brought me into willingness, and with fear and trembling I spoke in our blessed meetings."

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 282.)

*An Adventure with Bees.*—"The dreary steppe in the neighborhood of Kaka contained nothing that was worth the trouble of collecting. The dried up remains of vegetation had been completely annihilated by fire. Accordingly I was anxious to proceed farther the same day, that I might botanise in some undisturbed spot of the primeval forest; my desire was, however, frustrated by an incident which I do not even now remember without a shudder. At the village the shore, as far as the eye could reach, forms a treeless steppe; but at some little distance the river is again bordered by a dense forest. A place was soon reached, where the stream takes a remarkable bend, and proceeds for eight miles in a north-easterly direction. This place has the singular name of Dyoorab-el-Esh, or the sack of corn. Now, as the north-east wind of course was adverse to any north-east progress, it was necessary that the boat should be towed by the crew. As the rope was being drawn along through the grass on the banks it happened that it disturbed a swarm of bees. In a moment, like a great cloud, they burst upon the men who were dragging; every one of them threw himself headlong into the water and hurried to regain the boat. The swarm followed at their heels, and in a few seconds filled every nook and cranny of the deck. What a scene of confusion ensued may readily be imagined.

Without any foreboding of ill, I was arranging my plants in my cabin, when I heard all around me a scampering which I took at first to be merely the frolics of my people, as that was the order of the day. I called out to inquire the meaning of the noise, but only got excited gestures and reproachful looks in answer. The cry of 'Bees! bees!' soon broke upon my ear, and I proceeded to light a pipe. My attempt was entirely in vain; in an instant bees in thousands are about me, and I am mercilessly stung all over my face and hands. To no purpose do I try to protect my face with a handkerchief, and the more violently I fling my hands about so much the more violent becomes the impetuosity of the irritated insects. 'The maddening pain is now on my cheek, now in my eye, now in my hair. The dogs from under my bed burst out frantically, overturning everything in their way. Losing well nigh all control over myself, I fling myself in despair into the river; I dive down, but all in vain, for the stings rain down still upon my head. Not heeding the warning of my people, I creep through the reedy grass to the swampy bank. The grass lacerates my hands, and I try to gain the mainland, hoping to find shelter in the woods. All at once four powerful arms seize me and drag me back with such force that I think I must

be choked in the mud. I am compelled to go back on board, and flight is not to be thought of.

In the cooling moisture I had so far recovered my self-possession, that it occurred to me to drag a sheet from my chest, and this at last I found some protection, but I had first gradually to crush the bees which I had enclosed with me within this covering. Meantime by great self-denial and courage on the part of my excellent people, my large dog was brought on board to me and covered with cloths; the other, an animal from Khartoom, was unfortunately lost. Cowering down convulsively, I lingered out thus three full hours, whilst the buzzing continued uninterruptedly, and solitary stings penetrated periodically through the linen. Everyone by degrees became equally passive as myself; at length a perfect silence reigned on board; the bees subsided into quietness. Meanwhile, some courageous men had crept stealthily to the bank, and had succeeded in setting fire to the reeds. The smoke rose to their assistance, and thus they contrived to scare away the bees from the boat, and, setting it afloat, they drove it to the other bank. Had the thought of the fire occurred at first, our misfortune would have assumed a much milder character; but in the suddenness of the attack everyone lost all presence of mind. Free from further apprehension, we could now examine our injuries. With the help of a looking-glass and pair of pincers I extracted all the stings from my face and hands, and inconvenience in those places soon passed away. But it was impossible to discover the stings in my hair; many of them had been broken off short in the midst of the fray, and, remaining behind, produced little ulcers which for two days were acutely painful. Poor Arslan [his dog] was terribly punished, especially about the head; but the stings had clung harmlessly in the long hair on his back. I was really sorry for the loss of my nice little dog, which was never recovered, and in all likelihood had been stung to death. These murderous bees belong to the striped variety of our own honey-bee. A mishap like ours has been seldom experienced in the waters of the White Nile. Consul Petherick, as his servants informed me, had once to undergo a similar misfortune. Our own grievance was not confined to ourselves; every boat of the sixteen which that day were sailing in our track, was pestered by the same infliction. No imagination can adequately depict the confusion which must have spread in boats where were crowded together from 60 to 80 men. I felt ready, in the evening, for an encounter with half a score of buffaloes or a brace of lions rather than have anything more to do with bees; and this was a sentiment in which all the ship's company heartily concurred. I took my quinine and awoke refreshed and cheerful; but several of the ill-used members of our party were suffering from violent fever. My own freedom from fever might perchance in a measure be attributed to my involuntary vapor-bath. I had been sitting muffled up for some hours in my wet clothes through the heat of the day, and no vapor bath more effectual could be contrived. Among the crews of the boats which followed us there were two deaths, which ensued as the result of the injuries which had been sustained."

"Our second day of misadventure came to an end; on the following morning we were again

passing along banks void of trees. Towards midday we made a pause on the right bank by a charming grove, where trailing creepers (*Leptadenia*) dropped their pendants perpendicularly down, and bound the spreading boughs of the Shubahi acacias (*A. verugera*) to the ground, an apparatus adapted to the gymnastic frolics of the little apes.

Warned by our experience we were ever on the alert against bees, keeping in readiness a bundle of straw and some faggots, in order to be able to kindle the dry grass immediately we had accomplished our excursion on the land. Towards midday we perceived with horror more bees in the shore-grass, and lost no time in getting across to the left bank. Here we came across numbers of Shillooks fishing in their light canoes of ambatch, darting through the water almost as swiftly as the fish themselves. This speed does not however, prevent them from having a waddling movement, something like a duck, in their light craft. So light are these canoes that one man can carry three of them on his shoulder, although each canoe is capable of holding three men. From a few dozen shoots of ambatch of about three years' growth, a canoe of this kind can be easily produced; a about six feet high the stem goes rapidly of to a point, so that a bundle of them need only be tied together at the extremities, and there is at once attained a curve that would grace a gondola. To use these canoes adroitly requires considerable practice, as the least shifting of the centre of gravity is made at the risk of a capsize. Nevertheless, they afforded me good service by taking me to the bank with dry feet, and by enabling me to make botanical collections from the floating bushes. When the Shillook has come to the end of his voyage, he seizes his gondola like an ancient warrior might his shield. He carries it, partly to ensure its safety and partly to allow it to dry, because the ambatch wood easily imbibes moisture and becomes saturated."

(To be continued.)

Selected.

There is no enjoyment and no experience that the human mind is capable of, which in any way to be compared to an abiding and living dependence, every day and every hour upon a merciful and overruling Providence. To feel that He is watching over us continually, that He will not willingly afflict us, and that all things which He permits to overtake us, will work for our good, if we trust in and seek Him. Here we are preserved from need less, and unsettling fears, from tumultuous doubts, from comfortless forebodings. We trust in His protection, and all is well. We feel his love and it comforts us. "Oh, thou men would praise the Lord for His goodness and His wonderful works to the children of men."

*Family Visits.*—Dear Friends, be faithful in the service of God, and mind the Lord's business and be diligent, so will the power of the Lord be brought over all those that have gain sayed it. And all ye that are faithful go visit them that have been convinced—from house to house—that if it be possible, ye may no leave a hoof in Egypt. And so every one go and seek the lost sheep and bring him to the fold, and there will be more joy over that one sheep than the ninety and nine in the fold 1668.

For "The Friend."

Hints in Relation to Marriage, and on a Preparation for the Ministry; from the Memoirs of Deborah Backhouse.

Deborah Lowe was married to James Backhouse, of York, in the 11th month, 1822. The following extracts from letters show, instructively, her desire to act in accordance with the Divine will, in taking this important step.

"Tottenham, 18th of 1st mo. 1822.

I can truly say, I have felt the importance of this subject in a manner that is too powerful for description; so much so, that it seemed unsafe for me to put a negative upon it, without first yielding to the influence of that Power, which *can alone effectually subjugate the natural will*; and having experienced, in some degree, what I have believed to be the operation hereof, though I am fearful of stamping my feelings too highly, fervent have been the petitions of my soul, unto Him who 'seeth not as man seeth,' that He would graciously condescend to work in me, through the agency of his Holy Spirit, both to will and to do what is right in his Divine sight."

"Tottenham, 8th of 2d mo. 1822.

I am at times thankful in feeling, that to act in accordance with what is right, has been and continues to be, the primary desire of our hearts; and I desire to cherish the recollection, that I am not my own; because this consideration produces that resigned disposition of mind, wherein a peaceful acquiescence with the disposal of the Divine will is sought for; and I may with humble gratitude acknowledge, that I am enabled at seasons, to believe that He who remains to be as a Father to the fatherless, has condescended, in abundant mercy, to direct our steps aright.

Though I have said thus much, I cannot but earnestly covet, that we may not relax in our endeavor to seek after the further unfoldings of that Light, *which can alone make manifest both what to do and leave undone*; believing, as we obey its dictates, we shall happily experience that blessing to attend us, which maketh truly rich; and *without which*, no real enjoyment can be possessed."

Other of her letters, as subjoined, no less instructively represent the humiliating exercises and preparatory baptisms she passed through to fit her for engaging in the very responsible work of the ministry. A vocation so important that perhaps there is no other in the church so influential for good or for evil to its members. How careful then should such be, that the ground and spring of action be the Holy Spirit of Christ Jesus, without which we cannot be His, neither can we do any thing effectually for the cause of Truth and righteousness in the earth. But when He who ascended up on high and received gifts for men, calls and puts forth into the dignified station, these being taught and led and anointed by Him, the Alpha and Omega and Ruler over all, such are permitted to know Him to go before and prepare the way, and being enabled to possess their souls in patience, are at times made to rejoice in Him after the experience of the Psalmist:—"All my springs are in Thee."

It was wisely observed by an ancient servant of the Lord, that "there never was an apostasy from the life and purity of religion, until the ministers and elders gave way." And, it is a remark of John Griffith concern-

ing ministers as well as others, that "the only way to preserve the strength, glory, and dignity of a religious Society, is for all who undertake to be active in it certainly to feel the Lord leading and directing them in all their services; and, on the other hand, the sure way to desolation is, when the active members in religious things move therein by the strength of human abilities only."

How inward, watchful and prayerful should those be who are called to said active duties, especially such as are delegated shepherds or mouths for the people! How careful should they be to wait for the quickening power from Him, who is the resurrection and the life; that thus His cause and kingdom may be promoted, be it through suffering and baptism and even "deaths oft" to the poor, unworthy servant, if thereby any may be turned savingly to the light of Christ in the heart, which, as William Penn writes, "is God's gift for man's salvation;" and which, he adds, "grows upon the obedient."

The letters alluded to are as follows:

"Peckham, 19th of 3d month, 1822.

I believe it may be interesting to thee to hear, I am at times enabled to appear as a fool before men, through the constraining influence of the love of Christ; but it is very seldom I have thus to avow my love to the cause; and I often think it matters not, whether we do, or suffer silently, if but permitted to be with the dear Master. Ah! I believe those who constantly follow Him, have to experience what it is to be led as to Calvary's mount, more often than to accompany Him when the triumphant language of Hosannah! is proclaimed. Let us then endeavor to encourage each other, to be willing to suffer all that is needful, both for ourselves and the Truth's sake; that we may happily be prepared to inherit that rest which is prepared for the people of God."

"Tottenham, 11th of 4th month, 1822.

I am confident it is highly needful that those, in a peculiar manner, who are called upon at seasons to proclaim the word of the Lord; yea, enabled to tell of his wonders in the deep; should be reduced to a state of want, and total inability to minister, otherwise than by and through the ability which God giveth. May it, then, be our endeavor to encourage each other in the hope, that strength will be from time to time afforded, to endure with patience every allotted portion; remembering, as I consolingly do at the present moment, the gracious assurance, that those who keep the word of his patience, shall be kept in the hour of trial and temptation."

"Tottenham, 5th of 6th month, 1822.

\* \* \* Though encompassed with manifold weaknesses and infirmities, I can and do rejoice, at times, in the consoling belief, that our descendings, shall I say as to the very bottom of Jordan, may enable us to gather from thence those stones of memorial which, in days to come, may be erected as a monument of the wonderful and merciful dealings of the Most High. But in these seasons of proving and desertion, how difficult it is, after having in measure been equipped with that armor, whereby we have experienced some ability even to 'fight the good fight' of faith, to retain this excellent gift! And assuredly, it is only by keeping the faith, that we can expect to obtain the victory.

Whilst writing, I am favored to see and feel the abundant necessity there is, for one so liable to err as I am, to stand continually upon the watch-tower, lest I should fall by the hand of the enemy; who remains unwearied in his endeavors to defeat the feeble ones. But, though I am thus sensible of my peculiar weakness, I desire to be preserved from looking too much at it; for truly the least in the Lamb's army have nothing to fear; no, verily! If but standing in our right ranks, ready to fulfil every command of our Holy Leader, we may humbly trust that our all-conquering Captain, who was never foiled in battle, will enable us to go on, until the warfare is accomplished; when, O animating prospect! we may hope to receive a crown of life."

"Dover, 10th of 7th month, 1822.

I believe a state of suffering is often mercifully dispensed, in order to deepen us in the life of religion; yea, in order to effect that baptism unto death, that entire crucifixion of the natural will, which must ever precede a resurrection unto life. And experience loudly proclaims the necessity there is, for poor, frail, erring man, to witness repeated plunges, both as regards himself, and to enable him availingly to enter into suffering with others."

"Dover, 1st of 8th month, 1822.

I humbly yet earnestly desire, ever to be preserved from placing an undue trust in any fleshly arm; knowing assuredly, that nothing short of the everlasting Arm, will enable to render that assistance and protecting care, which are needful to effect a safe and steady progress, through the wilderness of this world; wherein the briars and thorns are so thickly strewn, that the poor traveller sees, that it is indeed totally impossible to proceed without injury, when devoid of the guidance and support of Heavenly Love; and the wisdom of Him, who remains to be undiminished both in power and goodness, making a way for his little dependent children, where they can see no way; yea, at times, causing the rough places to become smooth, and the crooked paths straight; thus manifesting, to their unspeakable consolation, that He hath not forsaken them. May it then be our constant endeavor, to look unto Him alone! and O! may the submissive language of our souls ever be: 'All that Thou commandest us we will do; and whithersoever Thou sendest us we will go.'

(To be continued.)

*Thunder and Lightning.*—The length of a flash of lightning is generally under-estimated. The longest known was measured by M. F. Petit, of Toulouse. This flash was ten and a half miles long. Arago once measured a series of flashes which averaged from seven to eight miles in length. The longest interval ever remarked between a flash and the report was seventy-two seconds, which would correspond with a distance of fourteen miles. Direct researches have shown that a thunder storm is seldom heard at a greater distance than from seven to ten miles, while the average are barely heard over four to five miles off. This fact is the more curious as cannon may be distinctly heard double or treble that distance, and in special cases much farther. During the bombardment of Paris, in the winter of 1870, the Krupp guns were heard at Dieppe, a distance of eighty-four miles. Arago states that the firing at Waterloo was audible at Creil, one hundred and twenty miles distant

## WHO GIVETH SONGS IN THE NIGHT.

Selected.

When courting slumber,  
The hours I number,  
The sad cares cumber  
My wearied mind;  
This thought shall cheer me,  
That thou art near me,  
Whose ear to hear me  
Is still inclined.

My soul Thou keepest,  
Who never sleepest,  
'Mid gloom the deepest,  
There's light above.  
Thine eyes behold me;  
Thine arms enfold me;  
Thy word has told me  
That God is love.

## BEARING LIFE'S BURDENS.

Selected.

Oh, there are moments for us here, when seeing  
Life's inequalities, and woe, and care,  
The burdens laid upon our mortal being  
Seem heavier than the human heart can bear.

For there are ills that come without foreboding,  
Lightnings that fall before the thunder's roll,  
And there are festering cares, that, by corroding,  
Eat silently their way into the soul.

And for the evils that our race inherit,  
What strength is given us that we may endure!  
Surely the God and father of our spirit  
Sends not afflictions which he cannot cure?

No: there is a Physician, there is healing,  
And light that beams upon life's darkest day,  
To him whose heart is right with God, revealing  
The wisdom and the justice of his way.

Phebe Cary.

*The Growth of a Feather.*—In the skin of a bird, where a new feather is to grow, there is a little pit, and at the bottom of this an elevation or pyramid; extending up on one side of this pyramid is a groove, or furrow, deepest at the base, and gradually growing shallower until it disappears near the top; from each side of this furrow a great many smaller grooves extend around to the other side of the pyramid, and these also decrease in depth, and at last disappear just as they are about to meet on the side opposite the large furrow. The whole pyramid is covered with skin, and the surface is made of the same scales, or flattened cells, that are found over the rest of the surface of the body; but, instead of falling off when they are pushed out by the new ones below them, they become united or welded to each other, so as to form a horn coat over the surface of the pyramid, with ridges on its lower or inner surface corresponding to the grooves on the pyramid; and, as new cells grow at the base, this coat or cast of the surface is pushed upward till it breaks at its thinnest part, which is, of course, the smooth part without ridges opposite the large furrow; and then, as it is pushed onward and flattened, it assumes the form of a feather, the ridge formed in the main furrow being the shaft, while the casts of the side grooves form the separate barbs of the vane. When all of the vane has been formed and pushed forward, the pyramid loses its grooves and becomes smooth, and the wall now formed on its surface, being of the same thickness in all parts, does not break, but remains tubular, and forms the quill, which is attached to what is left of the pyramid. A finger-nail or a hair is formed from the same kind of scales in the same way, the process differing only in those features which give to each organ its special character. Feathers, scales, hair, claws and nails are all

made alike from the dead, flattened cells crowded to the surface by the process of growth.—*Popular Science Monthly.*

## Christian Liberty.

It happened also at other times, that because of his long hair he [George Fox] was spoken to, as I have seen myself; but of this I am fully persuaded, that he had not the least pride in it; but it seems to me not improbable, that he, seeing how some would make it a kind of holiness to wear short hair, did the contrary to show that, in some things, there was a christian liberty, for which we ought not to judge one another.—*History of the People Called Quakers by Wm. Sewel*, vol. i. p. 170. Philada. Ed.

[The above has been sent us, we suppose, as justifying our members in departing from the use of a plain dress, but the cases are not analogous, and G. Fox would have countenanced nothing that indicated in a member an unwillingness to be recognized as a Friend.—Eds.]

*Great Lava Flood.*—At a late meeting of the California Academy of Sciences, Professor Joseph LeConte, of the State University, gave an extended and deeply interesting lecture on the great lava flood of the northwest, which he had studied carefully on several exploring tours through the lava region. The great overflow of lava was one of the most remarkable convulsions of nature met with on the face of the earth. The principal point of eruption from the great central caudron was at the Cascade mountains, in Oregon, which were of themselves one solid mass of lava. From this centre the lava overflowed a great portion of Oregon, Washington Territory, all of northern California, and vast sections of Nevada, Montana and Idaho. The lava flood covered an area of at least 200,000 square miles, as far as explored, and it would probably be found to extend over a surface of 300,000 square miles, as its limit northward had never been determined. The depth of the lava crust varied from upward of 3000 feet in the Cascade and Blue Mountain region to one and two hundred feet, and less at remote points on the outer edge of the overflow. Where the tremendous gorge of the Columbia river cut through the lava bed, it has a depth of 3500 feet. The explorations of Professor LeConte had determined that the great lava flood pertained to a comparatively recent geographical period, and he assigns the eruption to the latter part of the miocene, possibly extending to the post tertiary.

In the great canyon of the Columbia river, beneath this immense layer of lava, he had discovered the petrified stumps of trees, beds of leaves, and all the evidences of a great forest once existing on a level corresponding with the present surface of the river. Above this forest came a drift period, and it was buried in a heavy layer of conglomerate before the overflow of 3000 feet of lava. In tracing the collateral streams that had cut deep gorges through the lava, extending a mile or two back from the main river, these conclusions regarding the formation had been fully verified. Professor LeConte dwelt with much enthusiasm on the details of his wonderful observations in the Cascade regions, and he considered it one of the most interesting fields for geological study to be found on the earth.

For "The Friend."

John Heald.

(Continued from page 282.)

"Fairfield, Columbiana County, Ohio,  
9th mo. 14th, 1821.

Endeared friend, Benjamin Kite:—Our Yearly Meeting was not quite so large as in some former years, but was favored with something refreshing as well as strengthening. It was agreed that Short Creek Quarterly Meeting be divided, and another Quarterly Meeting be instituted by the name of "Stillwater Quarterly Meeting."

William Foster attended the Yearly Meeting. I expect some benefits to result from his labors, both in the Yearly Meeting and in the lesser meetings. Profitable instructive labor was, I think, bestowed with skill. He does not appear to enjoy such uninterrupted health as some do, but seems devoted in faithful service.

Elizabeth Coggsball and Ann Shipley attended nearly all the Particular Meetings within Ohio Yearly Meeting, and afterwards the Yearly Meeting also—a visit of favor. They have gone, I suppose, to Indiana. John Paul was with William Foster here, as companion; your city loses no credit by him.

Our Yearly Meeting had a minute of advice drawn up, and ordered 1,000 copies printed and distributed among its members. One part of advice is, that Monthly Meetings each procure a collection of books, containing an account of the principles, rise, and sufferings of our Society, to be kept for its members and others to read, together with a variety of the journals of Friends, &c. It was apprehended that many were too much unacquainted in these respects; or, in other words, very ignorant."

"Fairfield, Columbiana County, Ohio,  
8th mo. 13th, 1822.

Esteemed friend, Benjamin Kite:—I might have replied to thy acceptable letter of 7th of 4th month last; but I took a journey to Redstone of about six weeks, from which I returned less than two ago; in the time I made a visit to the families of Westland Monthly Meeting, it is the same I was a member of twenty years ago. The dysentery began, I think, near Redstone, about the 25th of the 6th month, and in the course of the month many had died of that complaint. I never knew it to be as common before, and so spread over all this western country as far as I can hear, though I think not so much north of us, as south. At Ekrun meeting house, less than three miles from here, more than twenty persons have been buried within a few weeks, perhaps a month, mostly children, though several adults, and more are likely to follow soon; it seems to me, that five years before has not produced as many deaths, as one month past has done.

The summer has been remarkably warm and dry, and our waters low; and while these continue, it seems likely sickness will continue. We might learn to profit if we were not too dull, or careless.

A collector of muster fines came into the neighborhood a few weeks since and exhibited a list of fines amounting to more than \$400, which, if collected, must it seems come off of members of our Monthly Meeting, without much exception, as I have been told. He took property from three or four and sold it—James Boulton is one of them; but some altercation or misunderstanding taking place between the

ollector and some on whom he had demands. An attorney was applied to, who said he could not collect the fines before the next Court of inquiry, or Appeal, but afterwards he might. Some of those fines are of several years standing, and some large demands against small estates—one, I hear, is more than \$300. I hear of nothing going on lately relative to those fines. If those fines are collected now when wheat does not bring forty cents the bushel, in cash, I expect a great waste of property to be made at it.

Asenath Hunt, and her companions Lydia Coffin and John Stewart, from North Carolina, came here on a religious visit a few months since, and are gone on into Indiana. They have done virtuously here. Dugan Clark and Robert McCracken, have since visited our Meetings, also acceptably. They are from North Carolina too.

The squirrels are now very numerous, and it appears that they are travelling, as they are swimming the Ohio river in abundance, I am told. It is about twelve years since they did so before. The scarcity of nuts and mast, appears to be the cause of their moving, but they stop at our Indian corn fields and do much damage to the corn.

Daniel Pucket, was at our Yearly Meeting from Indiana, on a religious visit of large extent, after getting into Baltimore Yearly Meeting, the meetings north and east are all within his prospect as expressed in his certificate. I expect him daily to come into these parts, and from here to Redstone. I conclude with subscribing myself thy friend,

JOHN HEALD.

My love to thy wife and family."

In a letter written 9th mo. 25th of the same year, J. Heald mentions, that on account of the muster fines above referred to, Bennett Armstrong's horse, bridle and saddle had been taken from him, for a claim of some twelve or fourteen dollars.

"Fairfield, Columbiana County, Ohio.  
17th of the 12th mo., 1822.

Esteemed friend, Benjamin Kite:—Thine of 10th mo. 9th came safe to hand. It was acceptable, as was the intelligence of thy wife and daughter's love,—“Sweet is the love that comes with willingness.” Hannah Yarnall, thou says has deceased. Then she has left a world in which there is much trouble and perplexity. Rebecca Archer, also. I do not remember her. Notwithstanding I write as thou seest, it is often with difficulty that I need myself, my hands and head shake so much; but with the exception of a few infirmities, I am favored to enjoy a comfortable share of health: my wife and family also are favored with health.

I have been but little from home since I was at Westland; and at times I think it likely that I shall be excused from travelling in future, unless some short excursions. I have never thought it might be as well, perhaps, if I could remain in obscurity the little space of time here to come. It fatigues me now to ride on horse-back ten or twelve miles, as much as twice the distance did a few years ago. Sometimes I think of my distant friends with feelings of affection, as though I might see them again, but I wish to be preserved from attempting anything in a childish manner, of this kind however: though I hope I shall not prove disobedient, no more than in younger life, but be watchful, and endeavor to pa-

tiently resign to attend to required duty; this, I think, I am as fully disposed to do as at any past time. There is One who knows best, what is best for me, and to Him let it be left; a little of the world, or a little ease to the flesh, I trust, will not be a means of keeping me from enjoying of that which is infinitely better; if either should, it will be sad indeed.

It is a time of health generally with us now, and since the sickness subsided that prevailed last season, when many were sick and some died; but it seems “That folly prevails and wisdom pleads in vain.” Though there is a great stir in several neighborhoods about religion, a notion lately started here; they at first assumed the name of “Bible Christians,” but that title did them only a short time, when they would be called “Christians,” and leave the Bible out of the name of distinction. They preach, pray and sing in their meetings, and dip their members in the water, such as choose; are averse to discipline, only the New Testament; have an abundance of preachers among them, male and female, and meetings, sometimes every night in the week round the neighborhood, sometimes at one house and then another, two a night sometimes; they have frequently disturbed the meetings of Friends in several places in this quarter, four or five of them have been taken out of one meeting, one rising after another to preach, and conducted out one by one; they then went round the meeting-house preaching or singing for some time with loud words. I did not witness this, I only heard it of such as did. Some of our members have joined them, and have been disowned. It appears they have liberty of conscience, and no order to restrain or restrict; and if a person had not been at a meeting before, and asked to be a member, they set him or her down on the list of members. I think them to be Ranters. To perceive people running wild in their imaginations, about so solemn and important a concern, as that of their own future happiness, leaves sorrowful sensations on my mind. I remain affectionately thy friend,

JOHN HEALD.

Let brotherly love continue."

(To be continued.)

*Habits of the Fur Seal.*—The fur seal never sprawls out and flounders when moving on land, as might be supposed from observing the progression of the common hair seal; on the contrary, this animal carries its body clear and free from the ground, with head and neck erect, stepping forward with its fore-feet, and bringing the hinder ones up to a fresh position after every second step forward. When exerting itself, it can spring into a lumbering, shambling gallop, and for a few rods run as fast as a man, but will sink quickly to the earth, gasping, panting and palpitating. In the water all movements when swimming are quick and swift, the fore flippers propelling, and the long attenuated hinder ones serving to guide the course. The animal always in travelling swims under water, ever and anon rising, with head and neck clear from the sea, to snort and survey the field. The seals will frequently, when in play or suddenly startled, leap from the water like so many dolphins.

The young seals are exceedingly frolicsome at sea (as also a great part of the time on land); running acrobatic races in the surf, chasing one another, and whirling in swift

circles, they seem to be brimful of warm, joyous life. They also delight, especially the old ones, in lazily turning over and over in the swell, scratching and rubbing themselves with their flippers, exposing as they float in the water but a small portion of their bodies: and they also sleep upon the surface in the same short, uneasy slumber so characteristic of them when on the land. There is nothing dull or lethargic about the fur seal when asleep or awake. A healthy seal is never seen sleeping without an involuntary nervous muscular twitching and flinching of various portions of its body, usually an uneasy folding out and back of its flippers, with quick crawling movements of its skin, the eyes being, however, always tightly closed.

Arising from these great bands of herding seals is a peculiar dull, vibrating roar, the joint efforts of hundreds of thousands of vigilant and angry males, together with the calls of their harems, a din which never ceases for an instant, day or night, during the six or eight weeks of the breeding season; it can be heard at sea miles away, and frequently has warned vessels of the dangerous proximity of land when searching for the islands in thick, foggy weather. There also comes with this sound a most disagreeable smell. The seals themselves do not emit this odor, although they have a sweetish, oily breath, but they are constantly stirring up the decaying bodies of the dead, on and over which they sleep or incessantly flounder.—*Harper's Magazine.*

Selected.

We are variously modified in our mental complexions, habits and dispositions; and our common Creator and Preserver uses various means in correcting, reforming, and preparing us. Sometimes the body is touched, sometimes the mind, and sometimes the outward substance. Our best way, at all events, appears to me to make haste to get under the shelter of the wing of Omnipotence, there contemplating and meditating that all things, good and evil, are allotted or permitted to us by Infinite Wisdom, and resigning all to the disposal and ordering hand of our great Benefactor and best Friend, we settle in a comfortable repose and acquiescence in the Divine Will.—*R. Shackleton.*

*An Automatic Wonder.*—A citizen of Lansingburg, N. Y., has completed a remarkable toy, of which the following description has appeared: It is intended to represent, in a measure, the business portion of a small village. There are a series of houses or compartments, each devoted to some special branch of industry, and the whole surmounted by a tower, on which there is a town clock and chime of bells. Commencing at the left hand side of the machine is a lager beer garden, with figures sitting around a table drinking. At intervals they raise the mugs to their lips, and a man stands beside a beer keg drawing the lager. To the right is a shepherd tending his flock. Beside him is a maiden, at whom he occasionally “makes eyes;” and he also performs on a flageolet held in his hand. The saw mill is a fac simile of such an institution. The log is in its place, and slides along to meet the teeth of the saw, which is working up and down, cutting it in two. The attendants are all busy in their several duties. The grist mill is also going. One man is tending and feeding the hopper. Every now

and then he goes back and forth with a tray upon his shoulders, the contents of which he pours into the mouth of the hopper. The great water-wheel is moving steadily under the pressure of the water from above, and the elevator keeps up its show of relieving a canal-boat of its load of grain. The oil mill is at work, and the figures are all busy about it performing their several missions. A carpenter walks up and down a ladder while at his work. The scissors grinder is engaged at his vocation. An artist looks out of the window of his house and offers a pinch of snuff to the miller's boy, while the old miller sits on a balcony reading books and papers which an attendant from time to time brings out to him. A woman in one house hands a man a fiddle, on which he is expected to play. Another woman watches for her lover, but is watched in turn by a jealous villager. The blacksmithshop is in full operation, the man at the forge blows the bellows, and the sparks fly from the fire as natural as life. One man is engaged in shoeing a horse, and another welds on the anvil. One man is cutting wood; a girl is watering plants, which gradually grow, bud and bloom. Other figures are actively engaged, but they are too numerous to mention, there being over fifty in all. There are two fountains, a music box, bells, &c., all of which operate naturally. The whole forms a most wonderful combination of machinery, and is operated by means of weights. When wound up it will run three hours.—*Late Paper.*

## THE FRIEND.

FIFTH MONTH 2, 1874.

Philadelphia Yearly Meeting concluded its session on Sixth-day, the 24th ult. It was large on both the men's and women's side of the house; the large number of young men and young women being a striking feature in the assembly. Many of these, by their plain appearance, showed their appreciation of the self-denying principles of the Society to which they belong, and by their serious and consistent deportment, their sense of the importance of the business for which the meeting was convened. It is encouraging to have reason to believe, that many among our young people are seeing more clearly, it is a delusion to suppose that those who are ashamed to confess by their appearance they are Friends, will be faithful in the support of other testimonies which the Society is called to uphold, or become qualified to take part in the important affairs of the church.

Having been furnished with the following account of the proceedings of the meeting, drawn up by a Friend every way qualified to give it correctly, we lay it before our readers as being accurate and interesting.

*Fourth mo. 20th.—Second-day.*—As the time for holding the Yearly Meeting approached, there had been many evidences that the hearts of the more deeply experienced members were laden with a sense of the responsibility that attends the right performance of the duties of such a gathering. Under such a feeling, the meeting convened this day. There were in attendance a number of Friends from different Yearly Meetings. Several of these were members of The Indian Aid Committee, whose meet-

ings had been held in this city on Fourth and Fifth-days of the previous week, and who had remained to be present on this occasion; some others had been drawn by a special feeling of interest to visit their brethren; and in addition there were committees of both men and women Friends who were the bearers of epistles from the Western Yearly Meeting.

After the opening minute, the calling of the representatives, and reading the reports from the Quarterly Meetings. Robert Hodson, one of the committee from the Western Yearly Meeting, in a suitable manner informed us that they were the bearers of an epistle of love to our meeting; and laid it, and the accompanying minute, on the Clerk's table. The feeling which prevailed towards the meeting from which the epistle was sent, and towards the Friends who represented it, was a kind one, and was freely expressed by many; but it was soon evident that the judgment of the meeting was very clear and decided, that there were obstructions to the opening of a correspondence with that body, which could not immediately be removed. These were clearly expressed by one Friend, who stated, that we had no official knowledge of the existence of the body from which the epistle came, as it had been established by Indiana Yearly Meeting since its correspondence with us had been suspended. He thought that previous to receiving or sending epistles, we ought to have from Indiana Yearly Meeting official notice on which to proceed. He went on to say, there was no use in disguising the fact that there were other obstructions that must first be removed. According to the accounts published, there was evidently a difference of views entertained by members there and here, upon the important subject of worship. What were called general meetings had been held under the sanction of committees of that Yearly Meeting, in which, however sincere the actors might be, the proceedings were entirely at variance with the principles of Friends. In those meetings singing was practised, scores of persons were stated to be on their knees at the same time, and large numbers were induced to come forward and place themselves on what were called the anxious benches. He believed the time would come in which the sound members in the different Yearly Meetings would take charge of them, and put a stop to such proceedings; but until that did take place, he thought it was best for our Yearly Meeting to remain in its present condition as regarded correspondence with them. These views were fully united with, by a large number of our members; very little of a contrary sentiment being expressed, the time of the meeting was not wasted by tedious remarks, nor its harmony disturbed by a contentious spirit, and it was soon prepared to pass on to the business next in order; which was the reading of the minutes of the Meeting for Sufferings.

A concern had arisen in that body in regard to the corrupting effect of Theatrical Amusements and Horse-Racing. It had obtained serious consideration at different times, and had finally issued in the preparation of an Address on those subjects. This Address was especially designed to call the attention of thoughtful persons of other religious persuasions to these evils, so that in their respective circles of influence they might be encouraged to labor against these corrupt amusements—the fruitful sources of vice and immorality.

Fifty-five thousand copies of it had been published in the English and ten thousand in the German language, and nearly all had been distributed. The Yearly Meeting fully approved of what had been done, and remarks were made by several Friends from country neighborhoods, cautioning their fellow-members against countenancing those Agricultural exhibitions, in which the trotting of horse formed a part of the show.

The distribution of the approved writings of members of our religious Society, had continued to receive care. The report of the Committee of the Meeting for Sufferings on that subject called the attention of Friends to the importance of a lively zeal in availing ourselves of this means of spreading our principles, and of promoting practical piety among men. The belief was also expressed, that if our members would themselves more frequently read them in a serious spirit, they would be edified and refreshed by the clear doctrinal views, and the lively Christian experience recorded therein. In addition to the book sold, the Committee had made donations to libraries and individuals in various parts of the United States, and in South America.

Memorials for Hannah Warner, a Minister and Joseph Snowdon, an Elder; had been revised and forwarded to the Yearly Meeting.

The proceedings of the Meetings for Sufferings were approved, and after the appointment of a committee to examine the Treasurer's Account, the Memorial for Joseph Snowdon, above referred to, was read. This was brief though full testimony to his character and worth, without entering into the history of his life. It pointed out his honest zeal to preserve the church from any departure from the doctrines and testimonies which it had believed in and maintained from primitive times, his tender, nursing care over the young, which had greatly endeared him to many; and that christian humility, which prevented any dependence on his own works, and led him at the close of life to make the acknowledgments that not by any works of righteousness which he had done, but in great poverty of spirit, he believed through the mercy of God in Christ Jesus, he would be saved. After the paper had been read, affectionate tributes in a few words were given to the character of the deceased, and especial reference was made to his practice of sending to those in whose welfare he had become interested, written salutations of love and wise counsel.

Thus closed the first session of the meeting and many felt that it was cause for gratitude that we had been enabled to transact the business before us with the degree of harmony, united exercise and solemnity, that was felt to exist.

*Third-day.*—The representatives reported that they had united in proposing the names of Joseph Scattergood for Clerk, and Clarkson Sheppard as Assistant Clerk. These are the same Friends who have satisfactorily filled those positions for a few years past, and the meeting united in their re-appointment. The consideration of the state of Society as shown by the Queries and the answers thereto, as far as the sixth, inclusive, occupied the remainder of this sitting. During this time, there was a solid exercise felt and much good counsel was given; but there were some communications unprofitable in their character and burthensome to the meeting. As a caution, a Friend who had attended these annual

atherings for more than half a century, received the counsel which he had heard delivered therein many years ago, by the late Amiel Bettle (who as a wise counsellor had a superior) to the effect, that the proper object of the Yearly Meeting was the transaction of the business that came before it. That it was not a meeting designed for preaching, and that those present should therefore be careful to have their minds gathered into waiting upon God, so that they might receive ability rightly to attend to its varied concerns. He added, that at the time it was delivered, he thought it to be salutary advice, and he believed it was no less so now.

The subjects that engaged the attention of the meeting most largely, were the deficiencies reported in regard to the attendance of meetings, especially on week-days, the occasional attendance of some of our members at places of worship where hiring ministers officiated, and a departure from our testimony of plainness of dress and manners.

When the Query on plainness was being considered, a Friend, whose appearance corresponded with his remarks, said that he fully admitted the importance of Christian simplicity in dress, but not the need of any uniform or distinctive style, which he believed was not the practice of Friends in the earlier days of the Society. In reply several passages in the journals of Thomas Ellwood and Thomas Tully were referred to, which clearly proved that in their time Friends were known from others by their appearance. Though there have been gradual changes from one generation to another, yet a consistent Friend has always been known from a very early period of his dress. The judgment of the meeting in support of our long-established testimonies was unmistakably evident. While careful to bear in mind, that nothing outward is in any degree a substitute for the heart-changing work of Divine Grace, yet the preservation of this hedge which had been placed around us was felt to be important.

As on the previous day, this sitting was one in which the church was enabled to maintain its ground, and steadily to move forward in its business, though there were trials of patience, and sadness of heart, at the evidences of weakness exhibited.

*Fourth-day.*—At this sitting, the remaining queries were read. Their consideration did not occupy much time. A report was read from the committee set apart two years ago to visit subordinate meetings, detailing their labors, and reviewing the state of society as it appeared to them after their laborious services. They also suggested that Quarterly Meetings, where needful, should extend help to their subordinate meetings by committees to be incorporated with them, or otherwise, when such meetings failed rightly to carry out the provisions of the discipline. The labors of this committee have been much appreciated by Friends generally, and the report was fully united with, and directed to be sent down in the extracts, and by minute commended to the observance of inferior meetings and members.

The meeting at different times had been unsettled by communications from one of the members of that body which separated from the Ohio Yearly Meeting, twenty years ago, and which our Yearly Meeting had declined to recognize. Private labor was stated to have been extended to him by several of the elders,

but without effect. His earnestness seemed to prevent his seeing the impropriety of obtruding his services on a meeting which could not acknowledge him as a fellow-member. The meeting was informed that he had been repeatedly advised to refrain from doing so.

Notwithstanding this unpleasant occurrence, the meeting was favored with strength to conduct its business in a solid manner, and some lively exercise was felt and expressed; especially on the duty that rests upon parents to *restrain* as well as counsel their children, while subject to their control; and reference was made to the solemn language of the Almighty towards Eli of old, "The iniquity of the house of Eli shall not be purged with sacrifice or offering forever, because his sons made themselves vile, and he restrained them not."

*Fifth-day.*—Meetings for worship were held as usual in three meeting-houses, at 10 o'clock in the morning. The first business that came before us in the afternoon, was the report of the Committee having charge of the Boarding School at Westtown. This showed the school to be in a prosperous condition. The average number of scholars during the past year was 188, three more than the year before. In regard to the health of the children, their advancement in their studies, and the religious care exercised over them, the report was satisfactory and encouraging. The balance sheet of receipts and expenditures showed a small gain on the year's operations. The old Infirmary building had been altered into two convenient and comfortable dwelling houses, at a cost of rather less than \$6500. These had been occupied during the winter by two of the married teachers. The subscription authorized last year to a fund to increase the salaries of the teachers, had been responded to with much liberality by many Friends, and the amount already subscribed was stated at over \$43,000. In addition to this, two donations of \$20,000 each had been received, the interest of which was to be applied to strictly educational purposes, such as the payment of teachers' salaries, and the purchase of books, apparatus, &c. The Yearly Meeting fully approved of the labors of the Committee.

In reference to the individual (not present at this sitting) whose communications had given uneasiness the day before, a Friend explained that he had not taken any part in the separation which took place in Ohio in 1854, but that he became connected with what is called the Binns' Meeting there, as a member of Alum Creek Quarterly Meeting, which had been set over to that body by Indiana Yearly Meeting. This led to some remarks by others, in which was brought to view the importance of transacting all our business in the peaceable spirit recommended by the discipline. The renewal of our correspondence with the Yearly Meeting of Ohio was also referred to, and the belief expressed that the time for that step would soon come; but the meeting was evidently in unison with the sentiment of a Friend who said, that when that subject was acted on, it must come before the meeting in a different manner from that in which it now claimed attention.

The reports on Education showed the whole number of children of school age to be 970—21 less than the previous year. About two-thirds of these were receiving instruction under the care of members of our Society. A concern sprang up in the meeting, for those

children who were so located that it was difficult for their parents to give them a guarded education; and it was thought that the church had a duty to perform towards this portion of the flock. It resulted in the appointment of a committee to procure information as to what help might be needed, in different parts of the Yearly Meeting, to provide suitable schools, and to report next year.

The reports on spirituous liquors, showed that 54 of our members had at times used them as a drink during the past year, but of these, only four appeared to use them habitually. Considerable remark was made as to the propriety of extending the discipline of the Yearly Meeting so as to include, not merely distilled spirits, but all beverages which can intoxicate, and a proposition was read from Burlington Quarter to alter the 4th Query by substituting the words, "intoxicating drinks" for "spirituous liquors." Way did not open to make the change, but a few lines were added to the usual minute on this subject, advising the members to refrain from the unnecessary use of any drink that would intoxicate. Many felt there was not at that time in the meeting that degree of settlement and solemnity, which qualified it for such an important step as altering or revising the discipline.

A short season of quiet before we separated was comforting and refreshing.

*Sixth-day.*—The report of the Indian Committee evidenced the extension of much labor. The boarding school had been maintained, and a larger number of scholars instructed than in the previous year. The measures affecting the rights of the Indians, which had been proposed to Congress, had been closely watched. Additional efforts had been used to persuade the Indians to divide their lands, so that each one should hold his own portion by a separate title, but these efforts had failed of success. The labors of the Committee were fully approved, and much encouragement extended to them. The financial operations of the past year showed an excess of expenditures over receipts of about \$850. The Treasurer of the Yearly Meeting was directed to pay this out of the general stock.

The Committee to examine the Treasurer's account proposed that \$4500 be raised by the Quarterly Meetings for the needs of the coming year. This was approved with the addition of \$850 (making \$5350 in all) to meet the deficiency in the Indian Committee's accounts.

A valuable and interesting memorial for Hannah Warner, a deceased minister, was read; showing her fidelity to duty from very early years. The care which she exhibited faithfully to occupy her gift in the ministry, and to guard against any exercise of it that was not in the line of Divine appointment, was brought to view. It was instructive to observe how she had been safely led through many vicissitudes and trials, by a close attention to the leadings and teachings of that Divine Light, the Spirit of our Redeemer, which has been given to guide us in the way of salvation. He whom she had thus endeavored to serve through life, was with her in the weakness of declining health, and in the hour of death. Though clothed with that humility which is inseparable from the true Christian, yet she was cheered with the belief that her day's work had been accomplished, and that her Saviour had prepared for her a

mansion in Heaven. Much solemnity spread over the meeting, and under this precious covering, several short but weighty testimonies were borne. The remarkable language of George Fox was impressively revived: "When the Lord God and his son Jesus Christ sent me forth into the world to preach His everlasting gospel and kingdom, I was glad that I was commanded to turn people to that inward light, spirit and grace, by which all might know their salvation and their way to God; even that Divine Spirit which would lead them into all truth, and which I infallibly knew would never deceive any." Thanks were vocally rendered unto our Father in Heaven for His favors, and petitions offered for the extension of His saving help.

No business remained, except reading over the minutes, and the minute for adjournment. A deep silence prevailed during the intervals, and under this solemn covering the meeting concluded its session. It might truly be said that the best wine was reserved to the last.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The steamship Faraday has begun to load the new Atlantic cable.

The Suez Canal difficulty has been settled by De Lessep's acceptance of the tonnage rates prescribed by the International Commission.

The Marquis of Salisbury, Secretary for India, has stated in the House of Lords that the next harvest in India promised to be abundant, and the present provision against famine was undoubtedly ample.

In the House of Commons a member moved that the suddenness of the late dissolution of Parliament is deserving the censure of the House. He declared that Gladstone had resorted to a stratagem which was ungenerous to his friends, insolent to his opponents, and barely honest to the nation. Gladstone replied with warmth and indignation, defending the act of dissolution which he declared would have been more inconvenient had it been postponed. The motion was negatived without a division.

Gladstone in a speech on the budget, said he regarded the reduction in the income tax as an important step towards its entire abolition. He approved of the removal of the duties on sugar, but opposed the abolition of house licences and also the method proposed for the relief of local taxation. The bill abolishing the sugar duties finally passed the House of Commons.

The House of Commons has voted the grant of £25,000 to General Wolseley, recommended in a special message of the Queen.

The application of Dr. Kenealy for a new trial for Arthur Orton, on the ground of want of jurisdiction by the Court, and that the verdict was not in accordance with the evidence, has been refused, thus finally disposing of the application.

The gross receipts of the British railroads have more than doubled within fourteen years.

The French steamship *Amerique*, which was towed into Plymouth, Eng., after being freed from water was examined. Her hull was found to be tight, but the valves were opened. Claims for salvage have been filed on behalf of the vessels which brought the abandoned steamer into port. The Admiralty Court have fixed her bail at £125,000, and on this being given she will be allowed to proceed to Havre.

The total number of paupers in London 4th mo. 4th, was 104,983, of whom 36,073 were in work houses, and 68,910 received out door relief. For several years the number of paupers has steadily diminished, and is now 30,130 less than it was three years ago.

In the House of Commons the Home Secretary has introduced a bill amending the licensing act. It fixes the closing hour of public houses half an hour later at night.

A Bayonne dispatch says: The Carlists in the north of Spain have organized a government with a regular Cabinet, in which General Elio is Minister of War; Admiral Vinalet, Foreign Affairs, and Senor Pinal, Finance and Interior.

According to Madrid dispatches the Carlists before Bilbao have been compelled by the heavy fire of the Republican batteries, to abandon their positions at Portugalete and San Turco. A rumor was current in Madrid on the 26th ult., that the Carlists have asked Serrano for amnesty; it was also reported that they had

released all their prisoners of war. Three million reals intended for the Carlists, have been seized in Santander.

Castelar has written a letter in which he declares himself in favor of a federal republic.

On the 20th ult. the Neva was clear of ice at St. Petersburg, and navigation had been re-opened.

Later advices from Acheen say that the Dutch troops attacked the Acheenese entrenchments near Traton, but were repulsed, losing eight men killed and sixty wounded.

The authorities of San Domingo have removed the flag of the Samana Bay Company and resumed possession of the bay and surrounding territory.

Advices from Hayti are to the effect that a revolution is imminent, and the foreigners were transporting their valuables to the various consulates for safety. The north has its candidate for the Presidency, but it is alleged that there is a determination that General Dominique, the southern candidate, shall be made President whether duly elected or not.

The emancipated peasants of Russia are gradually availing themselves of the privilege of purchasing their homes, with ground attached, secured by the emancipation acts. On 2d mo. 1st last, among twelve millions liberated in the western provinces, 7,058,010 had undertaken the redemption in question. In the government of the east the proportion was still larger.

London 4th mo. 27th. The rate of discount in open market for three months bills is 3½ per cent., which is the same as the Bank of England. Consols 92½ a 92¾. Liverpool. Breadstuffs quiet. Middlings cotton, 8½d. a 87-16d.

**UNITED STATES.**—The bill which passed both Houses of Congress for increasing the issue of U. S. legal tender notes and national bank currency, has been vetoed by President Grant. In his message to the Senate accompanying the return of the bill, he objects strongly to any increase of the paper circulation, and declares that the theory of inflating the currency is a departure from the true principles of finance, national interest and national obligation to creditors. The President thinks measures should be taken to enable the government to redeem its notes in coin at the earliest practicable moment, and with that view advises that the revenues of the country should be increased so as to pay the current expenses, provide for the sinking fund required by law, and also a surplus to be retained in the Treasury in gold.

The veto of this measure has disappointed the expectations of many, but appears to meet with pretty general approval in all the great centres of trade and business.

The interments in Philadelphia for the week ending 4th mo. 18th, numbered 363, and in that ending 4th mo. 25th, 349.

The deaths in New York last week were 439.

An overflow of the lower Mississippi and its tributaries, has devastated extensive districts and caused much suffering to the inhabitants, thousands of whom have been deprived of the means of subsistence. Subscriptions for their relief have been opened in several of the northern cities. The inundated district has about 178,000 inhabitants, and an area of perhaps 5,000,000 acres.

The *National Crop Reporter* estimates the number of sheep to be sheared in Illinois, Indiana, Iowa, Kansas, Minnesota, Missouri, Ohio and Wisconsin, at 11,143,000, against 10,016,000 last year.

The principal buildings of the Columbian Flour Mills, Richmond, Va., have been destroyed by fire, with the machinery and a large quantity of flour and grain. Estimated loss \$500,000.

The Louisville, Nashville and Great Southern Railroad Company, and the Pullman Palace Car Company, have leased the celebrated Mammoth Cave Hotel, and the grounds attached to it, for a period of twenty years, for \$10,000 per annum. They propose to enlarge the buildings and to construct a railroad from Glasgow Junction to the cave.

The Secretary of War asks Congress for an appropriation of \$90,000 to enable him to afford relief to the sufferers by the overflow of the Mississippi. No supplies can be spared from the military stations, and the rations will have to be purchased. The estimate is made on the prospect of feeding 20,000 persons for twenty-five days.

The total exports of wheat and flour from all United States ports, and Montreal, Canada, from 9th mo. 1st, 1873, to 3d mo. 14th, 1874, were equal to 52,927,935 bushels of wheat, an increase over the corresponding period 1872—73, of 23,396,799 bushels.

*The Markets, &c.*—The following were the quotations on the 27th ult. *New York.*—American gold, 113½. U. S. sixes, 1881, Reg. 119¾; Coupons 121½; ditto,

1868, 119½; ditto, 5 per cents, 114½ a 115. Superfine flour, \$5.60 a \$6; State extra, \$6.25 a \$6.65; fine brands, \$7 a \$10.30. No. 1 Chicago spring wheat, \$1.10; No. 2 do., \$1.52; red western, \$1.60 a \$1.62; white Michigan, \$1.80. Oats, 63 a 67 cts. Western mixed corn, 83 a 87 cts.; Jersey yellow, 86 cts.; southern white, 90 a 92 cts. *Philadelphia.*—Middlings cotton, 17½ a 18½ cts. for uplands and New Orleans. Superfine flour, \$5.25 a \$5.75; extras, \$6 a \$6.50; finer brands, \$7 a \$10.50. No. 1 spring wheat, \$1.60 a \$1.63; No. 2 do., \$1.55; western red, \$1.65 a \$1.70; Penna. d., \$1.78 a \$1.80; western white, \$1.85. Rye, \$1.40. Yellow corn, 85 cts.; white, 85 cts. Oats, 60 a 64 cts. Lard, 10½ a 10½ cts. Clover-seed, 9½ a 10½ cts. About 2200 beef cattle sold at 7½ a 7¾ cts. per lb. gross; extra; 6½ a 7 for fair to good, and 6 cts. for common. Sheep sold at 6 a 9 cts. per lb. gross, and hogs at \$8. per 100 lb. net. *Baltimore.*—Choice white wheat, \$1. a \$1.88; fair to prime do., \$1.65 a \$1.80; good to prime red, \$1.75 a \$1.80; common to fair do., \$1.60 a \$1.70. Penna. red, \$1.80 a \$1.82; Ohio and Indiana, \$1.55 a \$1.65. Yellow corn, 82 a 83 cts.; white, 83 a 85 cts. Oats, 60 a 64 cts. *Chicago.*—No. 2 spring wheat, \$1.50. No. 3 do., \$1.19. No. 2 mixed corn, 64 cts. No. 1 oats, 46 cts. No. 2 rye, 92 cts. No. 2 spring barley, \$1.58 a \$1.60. *St. Louis.*—No. 2 winter red wheat, \$1.40; No. 2 spring, \$1.26. No. 2 mixed corn, 67 cts. No. 2 oats, 49 a 50 cts. *Cincinnati.*—Wheat, \$1.40. Corn, 65 a 68 cts. Oats, 48 a 56 cts. Rye, \$1.40. Lard, 10 cts.

#### WESTTOWN BOARDING SCHOOL.

The SUMMER SESSION of the School will commence on Second-day the 4th of Fifth month.

Pupils who have been regularly entered and who come by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, giving their names to the Ticket-agent there, who will furnish with a list of the pupils for that purpose. In such case the passage, including the stage fare from the Railroad Station, will be charged at the School, to be paid for with the other incidental charges at the close of the term. Tickets can also be procured of the Treasurer, 304 Arch St. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 4th a 5th of the month, to meet the trains that leave Philadelphia at 7.50 and 10 A. M., and 12.10 and 2.30 P. M.

Baggage may be left either at Thirty-first and Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of H. Alexander & Sons, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, to be paid to them. Those who prefer can pay their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Sons, N. E. corner of 18th and Market Sts. The charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from other railroad depots, if the checks are left at their office, corner of 18th and Market Sts. Baggage put under their care, if properly marked, will not require any attention from the owners, either at the West Philadelphia depot, or at the Street Road Station, but will be forwarded direct to the School. It may not always be on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Sons reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-day and small packages for the pupils, if left at Friend's Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, and the expense charged in their bills.

Fourth month 20th, 1874.

**FRIENDS' ASYLUM FOR THE INSANE.**  
Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, near Darlington, Harford Co., Maryland, the 24th of 12th mo. 1873, SARAH W., wife of Samuel W. Maris, in the 50th year of her age.

WILLIAM H. PILE, PRINTER.  
No. 422 Walnut Street.



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For "The Friend,"

The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 290.)

Towards midday on the 24th they reached Fashoda, and thus after a prosperous progress arrived at the limit of the Egyptian empire. Here they were detained nine days, waiting for the arrival of other boats, and our author took occasion to visit some of the villages of the Shillooks, a tribe of Central Africa, who occupied a territory, extending about 200 miles along the west bank of the Nile. They number about 1,200,000 people, and were then only partially subject to the Egyptian rule—the southern tribes being quite hostile.

Their villages are clusters of huts so closely crowded together as to suggest the resemblance to a thick mass of mushrooms or fungi. The men are entirely naked, excepting a coating of ashes with which they are smeared to protect them from insects. The women wear an apron of calf-skin which is bound round their loins. These people raise oxen, sheep, goats, and poultry, and keep dogs which assist in the chase of wild animals. Their government is very well developed. Every village has its overseer, whilst the overseers of fifty, or seventy, or sometimes of one hundred villages, are subject to a superintendent, who has the control of a district.

Of the natural productions of the country our author remarks: "The acacia groves produce gum in such unlimited quantities that, in the interests of commerce, they are specially worthy of regard. In the winter time, with the greatest ease in the course of a day a hundredweight of this valuable article could be collected by one man. They extend over an area a hundred miles square, and stretch along the right bank of the stream. The kind which is most conspicuous is the *A. fistula*, and which is as rich as any other variety in gummy secretions. I choose this definition of it from its Arabian appellation 'soffar,' which signifies a flute or pipe. From the larvæ of insects which have worked a way to the inside, their ivory-white shoots are often distorted in form and swollen out at their base with globular bladders measuring about an inch in diameter. After the mysterious insect has unaccountably managed to glide out of its circular hole, this thorn-like shoot becomes

a sort of musical instrument, upon which the wind as it plays produces the regular sound of a flute; on this account, the natives of the Soudan have named it the whistling-tree. It yields a portion of the gum known on the exchange as gum of Gedaref. It is often found in lumps as large as the fist; it is rarely colorless, and more frequently than otherwise tinged with the hue of amber.

"Very striking is the sight afforded by the wood of acacias in the months of winter; the boughs, bare of leaves and white as chalk, stretch out like ghosts; they are covered with the empty pods, which cluster everywhere like flakes of snow; whilst the voices of a thousand flutes give out their hollow dirge. Such is the forest of the soffar.

"On the 5th of February we finally left the Egyptian encampment, and directed our course up the stream towards the region of the papyrus. After sailing all night we stopped just short of the mouth of the Sobat, on the right bank close to a forest. The progress of the coming days would lead us through an insecure territory; we wanted to make up our supply of wood, and knew that the hostility of the Shillooks would, in many places, render any attempt at landing on our part unadvisable. Of the boats which were bound for the Gazelle, only one had arrived. In order to render us assistance, the Mudir had charged the owner not to leave my party in the lurch. This circumstance had a very important effect upon my whole journey, as it was the means of introducing me to Mohammed Aboo Sammat, who was proprietor of the boat. This magnanimous Nubian was destined to exercise a very considerable influence on my undertaking, and, indeed, he contributed more to my success than all the satraps of the Soudan. During my land journey I had first made his acquaintance, and now, he invited me to be his guest until he should have accompanied me to the remotest tribes, a proposal on his part which made my blood tingle in my veins. A native of Dar-Kenoos, in his way he was a little hero. Sword in hand he had vanquished various districts large enough to have formed small states in Europe. A merchant full of enterprise, he avoided no danger, and was sparing neither of trouble nor of sacrifice; in the words of the Horaz, 'he explored the distant Indies, and compassed sea and land to escape poverty.' Yet all the while he had the keenest sympathy with learning, and could travel through the remotest countries at the bidding of science to see the wonders of the world.

"We kept quite close to the right bank of the uninhabited quarter, but on the same day we found ourselves in full flight before thousands of the native Shillooks, who, with their light canoes of ambatch, hastened to the bank, and in thick troops prepared to displace us. As fate would have it, just as we were within sight of the dreaded Shillooks, our sailyard broke, and we were compelled to seek the

land. Soon rose the cry, 'They are coming! they are coming!' for in fact we could see them dashing over the stream with incredible celerity, and crowding their canoes as thick as ants. Hardly had we regained our craft, and made some speedy preparations for defence against an attack, when the foremost of the Shillook men, equipped for war, carrying their tufted lances in their hands, showed themselves by the banks which only now we had quitted. Apparently they came to offer some negotiation with us in the way of traffic; but ours was the ancient policy, 'Danaos timentes,' and we pushed on.

"Although, including Aboo Sammat's party, we numbered fully eighty armed men, we could not help suspecting that as soon as the north-east breeze should drop, by whose aid we were going along the stream without a sail, the savages would take advantage of our bad situation and inadequate fighting force to make an attack upon us.

"This fear was not without reason; there were here, at a guess, at least 10,000 Shillooks on their legs and 3000 ambatch canoes in motion on the river. Accordingly we pushed up the stream, and had an opportunity, from a more secure neighborhood, to observe the Shillooks more accurately. My telescope aided me in my investigation. I saw crowds of men violently gesticulating and contending; I saw women burdened with baskets loaded with poultry clapping their wings. After a while the Shillooks, disappointed, began to vacate the bank which we had left, and on the river could be seen a redoubled movement of the canoes, whilst opposite fresh multitudes poured in, and gave to the whole scene the appearance of a general emigration of the people.

"Within the last three years the boats had been permitted with reluctance, and only when several were together, to approach the shore at this part of the stream, for here it had happened in one single season that five vessels, the property of Khartoom merchants, as they were coming down the river laden with ivory, were treacherously attacked one after the other. The stratagem was employed of diverting the attention of the crews by an exhibition of attractive merchandise; while the Nubians were off their guard, at a given signal the Shillooks fell upon them and butchered them without exception. Gunpowder, rifles, and valuable ivory, all fell into their hands; the vessels they burnt. Ghattas himself, the merchant who owned the vessel by which I was travelling, suffered the loss of a costly cargo, while eighty men on that occasion met with a violent death. Only the Reis and one female slave escaped to Fashoda. Betimes they threw themselves into the water, and concealing their heads with some water weeds, floated on till the stream carried them out of the reach of harm.

"On the following morning, after we had passed the mouth of the Giraffe river, we were joined by a flotilla of six boats. As we reckon-

ed now nearly 350 armed men, we felt that we could venture without risk to enter upon commercial transactions with the Shillooks. The disturbed condition of the country had interfered to prevent them carrying about their merchandise as usual, and they now were collected in unusual numbers at the mart.

"A mile away from the river-bank there were rows of dome-palms bounding a broad level, on which was exhibited all the liveliness of ordinary market-clatter. Busy and bustling, there were thousands congregated together; but the fear this time was not on our side. From far and near streamed in the natives; many brought baskets full of corn, eggs, butter, beans, and ostrich feathers; others offered poultry, tied together in bunches, for sale: there was altogether the bustle of such a market as only the largest towns could display. The area was hemmed in by a guard of armed men, whose lances, like standing corn, glittered in the sun. The sense of security raised the spirits of the light-hearted sailors, and their merry Nubian songs rose cheerfully in the air. Two hours slipped quickly away, while the necessary purchases were being made, the medium of exchange being white or red glass beads. Soon afterwards a favorable breeze sprang up. Everything was still active in the market; fresh loads came teeming from the villages; the outcry and gesticulations of the market people were as excited as ever, when suddenly there boomed the signal to embark. The confusion, the noise, the hurry which ensued baffle all description; the Shillooks were in a pause, and, imagining that it must be all up with them, scampered off and jostled each other in every direction."

(To be continued.)

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 274.)

The manuscripts yet remaining of Sarah Hillman are confined exclusively to letters to her friends. It is proposed to make a few selections from these before concluding the "Memoirs."

"*Philada. 3d mo. 26th, 1840.*—Truly the enemy of all righteousness is seeking to lay waste the whole heritage; but I believe He who is mighty to save will arise and put a hook in his jaws, and say to his oppressed little ones, 'Fear not, I am thy salvation.' Sure I am that our Redeemer is mighty, the Lord of hosts is his name; He will yet be jealous for his land and pity his people, and when the full time is come, such as have been seeking to overturn, and to lay waste, and to pull down, and to set up a worship of their own making, will be made to feel as the Babel-builders of old, when they were confounded in their purpose, and could not understand each other's language, yea the day cometh when they shall be driven, I believe, unless they repent and return, as a rolling thing before the whirlwind.

The prospect of a Yearly Meeting under such circumstances is not without many fears for the precious cause; and well knowing my own unworthiness I can hardly tell thee how very low my spirit sinks; but am sometimes strengthened to desire that I was more worthy to share in the sufferings of this day of exercise, and more worthy too, at the moving of the Divine finger, in the might He gives

when He says, 'Go in this thy might,' to follow Him wheresoever He leads.

Well then, seeing that we have known that from Him cometh our salvation, let us not grow weary of suffering, nor faint in our minds, for though the mountains may depart and the hills be removed, we have the unshaken assurance, 'my loving-kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.'

Ah then, dear friends, let us gird up the loins of our minds, be sober, and hope to the end, for the grace that is to be brought unto us at the revelation of Jesus Christ. When he veils his face and seems to be clean gone for ever we cannot but mourn; nevertheless at every renewed revelation of himself in the secret of our souls, as we thus abide patient in waiting, we shall be prepared to acknowledge, 'This is He, this is He, whom my soul loves, the chiefest of ten thousands, the altogether lovely. This is the Lord, we have waited for him, and He will save us; we have waited for him, we will be glad and rejoice in his salvation.'

"*Philada. 3d mo. 19th, 1841.*—Thou hast certainly judged truly that I find it not easy to bear hardness, and yet if I know my own heart, I do crave mercy to be found faithful, let the sufferings be never so many, the reproach never so great. The day is coming when it will be seen who they are that have been on the side of Jesse's favored Son, and who have turned aside after vanity. Well will it be for all those who have kept their first love, who have retained their greenness, who receiving their sap from the Living Head, and abiding in the Vine, are found fruit bearing branches to his praise.

I apprehend there never was a day when there was more need to repair to the stronghold, the strong Tower, the Fortress, the everlasting Foundation, than in this day; nor of watching unto prayer, that so we may keep unspotted our garments, yea keep our habitation in the truth; yet surely 'He who was, and is, and is to come,' will keep Israel, as the apple of his eye. His promises are yea and amen forever, and of the increase of his government and peace there shall never be an end. 'Fear not,' says He, to 'worm Jacob, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.'

Poor as is thy friend who now addresses thee, the very prayer of my spirit is to be enabled more and more to cast all my care upon this ever living, ever present Helper of his people, who knoweth our frame, and remembers that we are dust, and therefore in his unutterable mercy breaks through the clouds at seasons, in his own time and way, and so shines upon our otherwise dark and dreary lonely way, as to cheer and animate our poor souls, still to pursue though faint, the mark for the prize, the path He marked by his sufferings unto death, and is now by his blessed Spirit leading his faithful sons and daughters into his everlastingly glorious kingdom.

Are we so happy as to be heirs with those who have gone before us? The time to some of us may be very near; and what a speck at the longest, life is, compared with the countless ages of eternity! How glorious then will be the recompense for years of sorrow here; even joy unspeakable and full of glory, world without end.

\* \* \* Truly I feel the need of the sympathy of such as can feel for the trials of the day of treading down. It seems to me the poor servants who have to blow the trumpet on the holy hill, may now if ever, adopt the language formerly uttered, 'We are accounted as the offscouring and refuse in the midst of the people;' nevertheless there is something within that does keep from sinking, and at times the blessed assurance is, 'Jerusalem shall be inhabited again as towns without walls,' &c., and 'my people shall dwell in sundered dwellings, and quiet resting places, when I shall hail, coming down on the forest, and the city shall be low in a low place.'

We had a good Quarterly Meeting; a fresh evidence was then granted that the glory not wholly departed, and my faith has been and is, that it never will; but that *there will be brighter days to this people.* I may not live to see them, but it seems to me children unborn will; when there shall come many people and strong nations, who under a conviction of the blessedness of the Truth itself, and of the doctrines and testimonies thereof held and promulgated by George Fox and his contemporaries of that day, and by all their faithful successors since up to this day, will shall have to say as a poor Indian woman whom C. Healy had visited said, 'What we have heard this day is the eternal truth of God.' And as some formerly said, 'We will go with you, for we have seen that God is with you.'

May we each be found faithful at our post, saith my soul, that we may be favored in the conclusion of all things here below, to hear the welcome salutation, 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"*Philada. 5th mo. 31st, 1841.*—I ventured to inform my friends on Third-day last, whither my spirit was pressed to go, which is no less than to the Yearly Meeting of New England; this thou wilt feel to be no light or easy matter to me; some may perhaps say it is only a made up concern, as dear E. Pitfield is similarly circumstanced, and was by wome Friends united with before I opened my prospect, which was without any reference to her concern at all, not having known that she had any such view, until I had suffered so much for my rebellion, as to be made willing, to resign all up if so be hope might again spring up.

We went together into the men's meeting and were set at liberty. Whilst we staid dear J. Snowden who knew not, I believe, of our prospect, expressed a willingness to accompany us. Very cordial to us was this offer and which was united with by the meeting. So we three poor pilgrims are banded together and emphatically going forth 'lowing as we go;' yet under a sensible concern that the arrival of the testimony may not fall into the hand of the uncircumcised; and assured in the belief that they with whom it resteth, wherever they are or however proved, will be blessed.

I doubt not our lot will be by the bitter waters of Marah; but so that we are only in our lot, it matters not whether it be a lodge in a garden of cucumbers, or as a besieged city, if we faint not; whether sitting in deep humiliation as Mordecai at the gate bewailing our own desolate condition, and the jeopardy of our people; or enjoying more sensible evidences of the Divine mercy and lovingkindness, all is acceptable to Him who is Lord of

ords and King of kings, He truly needeth not as nor any of our poor works to add to his glory or perfections, yet nevertheless it hath pleased him, from very early days to make use of means to work his own ends. Shall the thing formed say to Him, What makest thou? Ah no! rather, here am I Lord, do with me as seemeth good unto thee.

Truly there is no cause to mourn, but rather to rejoice in the blessed foretaste of that joy unspeakable and full of glory, which in fruition they who have been faithful in their generation now enjoy. For,

'Soon shall close our earthly mission,  
Soon shall pass our pilgrim days,  
Hope shall change to glad fruition,  
Faith to sight, and prayer to praise.'

(To be continued.)

### Commercial Mania.

In 1711, six years before Law's Mississippi Company was formed, Robert Harley, Earl of Oxford and Lord Treasurer, procured an Act of Parliament, appointing that, "to the intent that the trade to the South Sea be carried on for the honor, and increase of the wealth and riches of this realm," a company should be formed with the exclusive privilege of trading, colonising, and fighting in the southern seas, and along the whole western side of South America. The members of this South Sea Company were to be the holders of the Government bonds for the National Debt, then amounting to nearly £10,000,000, the interest of which, if not the principal, it was thought could easily be paid out of the profits of commerce with the gold and silver districts of Peru and Chili. After the company was formed, it transpired that the King of Spain claimed more than a fourth of their profits for permitting English merchants to deal with his colonists, and then only sanctioned their sending one shipload of negroes every year; but even with this limitation great benefits were anticipated, especially as the English reckoned that, if they were only allowed to trade at all, they could make the trade as extensive as they liked. The preparations were tardy, and the first vessel did not leave England till 1717; then the war with Spain, which broke out in the following year, made orderly commerce with Chili and Peru impossible.

But before this the South Sea stock-holders discovered that South Sea traffic was an unimportant part of their enterprise. From the first, the new company was in favor with the public, and a busy trade was carried on in its shares. The Mississippi Company, started in Paris in 1717, showed how this trade might be augmented. The South Sea Company offered to increase its capital, and so be able to lend £2,000,000 to the State, and the Bank of England, stirred up to rivalry, made a similar offer. A fierce war was carried on between the Bank and the Company during more than two years, and, in their efforts to outbid one another with the government and the country, a turmoil of stock jobbing was engendered, which received no check from the wretched failure of the Mississippi scheme in 1719. By the commencement of 1720 the South Sea stock had risen nearly two hundred per cent. in value, and all that its holders desired was, by promises that could not possibly be realized, to raise the value yet more, and so to sell their shares at great profit. In this they succeeded for a time. The Company triumphed over the Bank. In February, 1720,

a bill was brought into Parliament, authorizing it to take upon itself the whole national debt, growing rapidly, and then exceeding £30,000,000, and the bill became a law in April.

In vain Sir Robert Walpole warned the country that "the great principle of the project was an evil of first-rate magnitude. It was to raise artificially the value of stock, by exciting and keeping up a general infatuation; and, by promising dividends out of funds which could never be adequate to the purpose, it would hold out a dangerous line to decoy the unwary to their ruin, by making them part with the earnings of their labor for a prospect of imaginary wealth." The warning was unheeded. The madness of speculation that had just ruined France had seized England, with nearly equal violence.

The South Sea mania, rampant in February, 1720, increased till August, when each £100 share was worth £1,000. 'Change Alley, swarming with professional and amateur stock jobbers of every rank and of both sexes, was aptly compared by Swift to a gulf in the South Sea.

"Subscribers here by thousands float,  
And jostle one another down,  
Each paddling in his leaky boat,  
And here they fish for gold, and drown."

Humbler poets described the mania in street ballads and coffee-house epigrams without number. One said—

"Then stars and garters did appear  
Among the meaner rabble,  
To buy and sell, to see and hear  
The Jews and Gentiles squabble.

"The greatest ladies thither came,  
And plied in chariots daily,  
Or pawned their jewels for a sum  
To venture in the Alley."

The South Sea bubble was only the greatest among a crowd of great bubbles. The older companies shared in the brief show of imaginary prosperity. East India Stock, worth £100, rose to be worth £45; and African Stock, advanced in value from £23 to £200. There is extant a list of nearly two hundred principal bubble companies started in this year of bubbles, their nominal capital varying from £1,000,000 to £10,000,000 apiece, and the total of the whole exceeding £300,000,000. "Any impudent impostor," says the contemporary historian, "whilst the delusion was at its height, needed only to hire a room at some coffee-house or other house near Exchange Alley for a few hours, and open a subscription-book for somewhat relative to commerce, plantation, or some supposed invention, either hatched out of his own brain or else stolen from some of the many abortive projects of former times, having first advertised it in the newspapers of the preceding day, and he might in a few hours find subscribers for one or two millions, in some cases more, of imaginary stock. Many of these very subscribers were far from believing those projects feasible. It was enough for their purpose that there would soon be a premium on the receipts for those subscriptions, when they generally got rid of them in the crowded alleys to others more credulous than themselves." One company, with a capital of £3,000,000, was "for insuring to all masters and mistresses the losses they may sustain by servants;" another was "for furnishing merchants and others with watches;" a third, with a capital of £1,

000,000, was "for a wheel for perpetual motion;" a fourth was for making salt water fresh; a fifth was "for planting mulberry-trees and breeding silkworms in Chelsea Park;" and a sixth was designed "to import a number of large jackasses from Spain, in order to propagate a larger kind of mule in England"—as if there were not already jackasses enough in London. So preposterous were many of the genuine projects, that it is hard to say whether it was in jest or in earnest that an advertisement was issued announcing that "at a certain place, on Tuesday next, books will be opened for a subscription of £2,000,000 for the invention of melting sawdust and chips, and casting them into clean deal boards, without cracks or knots." Another advertisement invited speculators to pay £2 as a deposit on each of five thousand £100 shares in "a company for carrying on an undertaking of great advantage, but nobody to know what it is," the remaining £98 for each share being due in a month's time, when the details of the scheme were to be published. The name of the promoter of this secret company was never known, but his advertisement drew so many adventurers on the appointed day that in less than six hours he had received a thousand deposits of £2 each. With that success he was satisfied. Instead of waiting for another day, in which his transparent fraud might be exposed, he pocketed the £2,000, and decamped the same night.

The South Sea mania lasted a shorter time and had fewer victims in England than the Mississippi mania in France; but it was great enough to prove a source of ruin to hundreds of thousands, and of serious national discredit. During eight months every coffee-house was a stock exchange, subject to no laws of honesty, and swayed by rampant folly; and the milliner's shops were put to like uses by those ladies who could not stand the crush of the men's meeting-places.

Quarrels among the South Sea directors opened the eyes of the public, and the great bubble and all the lesser bubbles suddenly collapsed. Early in August, 1720, the South Sea shares were bought eagerly for £1,600 apiece; late in September they could not be sold for £150. George I., then in Hanover, hurried back to England. Parliament made a searching inquiry into the state of affairs. Many ringleaders of the fraud were severely punished; and efforts were made to lessen the misfortunes of those whom they had beguiled. In February, 1721, the chief culprit, Aislaby, the Chancellor of the Exchequer, who had used his official position to inflate the bubble, was committed to the Tower of London, and a huge bonfire on Tower Hill showed him, on the first night of his captivity, what sort of vengeance the London mob would have been glad to execute on him and his accomplices. Great injury was done to multitudes, and the commerce of the country was crippled during many years.—*Bourne*.

How much we are called to suffer as well as do—the will of God. When I have bid one of my children sit down quietly and remain silent during my pleasure, I enjoin him a much more difficult task than the most active service; and yet I expected it to be done because I ordered it. How is it, that I have not yet learned to sit still when I am bid.—*Cecil*.

For "The Friend."

Although the following was written for those whose modes of worship differ materially from that of Friends, yet the latter may take some useful hints from it, and profit from them.

## "LONG PRAYERS NOT MOST BENEFICIAL."

The Saviour said, When ye pray, use not vain repetitions; which is often neglected, particularly in prayer after sermons at funerals, when the bereft family are remembered. Certain passages are sometimes gone over four or five times which might be summed up so that one or two repetitions would be preferable, and answer every purpose, save time, and not weary the congregation. It is also often the case in regular church service while in the act of prayer to step from prayer to an admonition, and thus speaking to the congregation instead of prayer, thereby taking up much time, weary the people, and cause them to speak unfavorable of us.

It is true all conditions of men should be remembered in our prayers; but we should try and sum them up in as few words as possible, and remember that the Saviour said, Your Father knoweth what things ye have need of before ye ask him. The reason of writing the above is because we now and then hear it said, and not without truth, O, he takes up too much time in prayer, forgets himself, and falls into preaching. This should be avoided as much as possible. I am not speaking of any certain individual, but mean all.

May God pardon all our shortcomings, grant us mercy, and receive us in grace for Jesus' sake."—*From the Herald of Truth.*

*Use of Tobacco.*—Tobacco belongs to the class of narcotic and exciting substances, and has no food value. Stimulation means abstracted, not added force. It involves the narcotic paralysis of a portion of the functions, the activity of which is essential to healthy life. It will be said that tobacco soothes and cheers the weary toiler, and solaces the overworked brain. Such may be its momentary effects, but the sequel cannot be ignored. All such expedients are fallacious. When a certain amount of brain-work or handwork has been performed, nature must have space to recuperate, and all devices for escaping from this necessity will fail. It is a bad policy to set the house on fire to warm our hands by the blaze. Let it, then, be clearly understood that the temporary excitement produced by tobacco is gained by the destruction of vital force, that it contains absolutely nothing which can be of use to the tissues of the body. Tobacco adds no potential strength to the human frame. It may spur a wearied brain or feeble arm to undue exertion for a short time, but its work is destructive, not constructive. It cannot add one molecule to the plasm out of which our bodies are daily built up. On the contrary it exerts on it a most deleterious influence. It does not supply, but diminishes, vital force. It has been denied that tobacco leads to organic diseases, but the evidence is very strong the other way, and it would be very remarkable if continued functional derangement did not ultimately lead to chronic derangement of the organs; that it causes functional disturbance, no one dreams of denying; indeed, it has been remarked that no habitual smoker can be said to have a day's perfect health.—*Popular Sci. Monthly.*

## SHINING STARS.

Shine, ye stars of heaven,  
On a world of pain!  
See old Time destroying  
All our hoarded grain;  
All our sweetest flowers,  
Every stately shrine,  
All our hard-earned glory,  
Every dream divine!

Shine, ye stars of heaven,  
On the rolling years!  
See how Time, consoling,  
Dries the saddest tears;  
Bids the darkest storm-clouds  
Pass in gentle rain,  
While uprise in glory  
Flowers and dreams again!

Adelaide A. Proctor.

Selected.

## SPEAK NO ILL.

Nay, speak no ill; a kindly word  
Can never leave a sting behind;  
And, oh, to breathe each tale we've heard  
Is far beneath a noble mind;  
For oft a better seed is sown  
By choosing thus a kinder plan;  
For if but little good we've known,  
Let's speak of all the good we can.

Give me the heart that fain would hide,  
Would fain another's fault efface:  
How can it please our human pride  
To prove humanity but base?  
No! let it reach a higher mode,  
A nobler estimate of man:  
Be earnest in the search of good,  
And speak of all the best we can.

Then speak no ill, but lenient be  
To others' feelings as your own;  
If you're the first a fault to see,  
Be not the first to make it known.  
For life is but a passing flood;  
No lip can tell how brief the stay:  
Be earnest in the search of good,  
And speak of all the best we may.

Living Words.

Selected.

Probably the oldest timber in the world which has been subjected to the use of man, is that which is found in the ancient temples of Egypt. It is found in connection with stone work which is known to be at least four thousand years old. This wood, and the only wood used in the construction of the temple, is in the form of ties, holding the end of one stone to another in its upper surface. When two blocks were laid in place, then it appears that an excavation about an inch deep was made in each block, into which an hour-glass shaped tie was driven. It is therefore very difficult to force any stone from its position. The ties appear to have been the tamarisk, or shittim wood, of which the ark was constructed, a sacred tree in ancient Egypt, and now very rarely found in the valley of the Nile. These dovetailed ties are just as sound now as on the day of their insertion. Although fuel is extremely scarce in that country, these bits of wood are not large enough to make it an object with Arabs to heave off layer after layer of heavy stone for so small a prize. Had they been of bronze, half the old temples would have been destroyed ages ago, so precious would they have been for various purposes.—*E. Post.*

Do not err, my beloved brethren, "for the wrath of man worketh not the righteousness of God." It is easy to lash vice with an unsparing hand, and to speak severe and cutting things against delinquents; but I question much, if a single soul was ever yet thus driven into the fold of the good Shepherd.

*Fog-Signals.*—Prof. Joseph Henry, chairman of a committee on fog-signals, has communicated a number of interesting observations made by him on the phenomena of sound as relating to the subject in hand. In studying the subject of fog-signals it becomes a question of importance to ascertain whether waves of sound, like those of light, are absorbed or stifled by fog. On this point observers disagree; and to settle this point definitely, the assistance of the pilots of the boats running between Boston, and St. John, New Brunswick, has been secured, and they have promised to note the actual distance of a body from a given fog-signal when the sound is first heard on approaching, and again when it is lost on receding from it. Professor Henry considers it highly probable that fog does somewhat diminish the penetrating power of sound, but only to an exceedingly minute degree. Among the principal causes of the diminution in this penetrating power are enumerated, the varying density of the atmosphere, the direction of the wind, and the reflection of the sound wave from the neighboring objects, such as hill-sides, forests, houses, &c. According to General Duane, it appears that although a reflector, in the focus of which a steam-whistle or ordinary bell is placed, reflects the sound a short distance, it produces little or no effect at the distance of two or three miles. In the case of signals that were sounded at the side of a bank with a large house directly in the rear, the roof of which would tend to deflect the sound forward, it was shown that this sound shadow vanishes at the distance of a mile and a half or two miles, and that at the distance of three miles the sound was quite loud. The fog-signals have frequently been heard at the distance of twenty miles, and as frequently cannot be heard at the distance of two miles, and this with no perceptible difference in the state of the atmosphere. This case, although quite abnormal, seems to be sufficiently well authenticated to justify its publication under the authority of the Lighthouse Board. The instruments employed as fog-signals by this Board are mainly three, all constructed on a principle of resounding cavities, in which the air is the sounding body. These instruments are, first, the reed trumpet, the air being condensed by a caloric engine; second, the siren trumpet, the revolving disk, being driven by steam from a high-pressure boiler; third, the ordinary locomotive whistle, blown by steam from a high-pressure body.—*Harper's Magazine.*

For "The Friend."

Hints upon the Influence of the Spirit of Truth in the near prospect of Judgment and Eternity, with a letter from her Mother; from a Memoir of Deborah Backhouse.

Solemn are the admonitions of the apostle: "If judgment first begin at us, what must the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" As a deduction from which, W. Penn in his "No Cross No Crown," says, "The very righteous must have a trial for it." When we consider the majesty of that Almighty Power which created us for the purpose of His own glory; the blind, sin-prone, and lost condition which we alike inherited by the fall; the richness and greatness, and unspeakable value of the price paid for us, whereby "a new

and living way" is consecrated for us through the Redeemer's flesh; the sanctifying authority and power of the Holy Spirit, or the Light of Christ manifested in the heart, to teach us all things, bring all things needful to our remembrance, and to guide into all truth; and when the truth that at the awful assize, God will be no respecter of persons, but that each and every must reap what they sow, and all sects and names be embraced in two classes, the wise and the foolish, "him that serveth God, and him that serveth him not;" it becomes a matter the most serious and momentous that can claim our attention, whether we have yielded obedience to the light of the Lord Jesus, which, says George Fox, is the first step to peace; whether we have known judgment to pass upon the transgressing nature, through submission to the Saviour's one saving baptism—the washing of regeneration and the renewing of the Holy Ghost; whether we have experienced repentance from dead works to serve the living God; and whether, with Peter, we have been experimental witnesses of Christ's words, "If I wash thee not, thou hast no part with me:" whose coming also is represented to be "like a refiner's fire, and like fuller's soap."

This way, or these requisitions may seem hard and repulsive to flesh and blood; as well as to those captivated by fleshly lusts and affections; and may no less be striven against, if not turned from by those who would have an easy way to peace and heaven; saying in effect, "to the seers, See not; and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophesy deceits," &c. But ever true, nevertheless, must remain that which is written: "There is a path which no fowl knoweth, and which the vulture's eye hath not seen," &c. Which ever straight and narrow path, none can see, or know, or understand, neither walk in, except those who have submitted themselves to the Saviour, and having felt that they are "wretched and miserable, and poor, and blind, and naked," in their natural, unrenewed state, are engaged to buy of Him "gold tried in the fire," and white raiment," and the eye-salve of the kingdom that they may be rich, and clothed upon, and enabled to see of the things that belong to their peace. Christ Jesus became the author of eternal salvation to all *them that obey Him*; and these are they who take His yoke upon them and learn of Him who was meek and low of heart, unto His unchangable kingdom of rest and unfailing joy.

This was no doubt the experience of the precious subject of the Memoir now being extracted from. She was brought to feel that she was nothing, and could do nothing for the cause of her Lord and Master,—such was her sense of her own sinful and lost estate,—without that submission to His convicting, teaching, all-sufficient grace, which He declared to His apostle is *made perfect* in our weakness. Hereby and through His continued help and blessing, who is the resurrection and the life, she became strong in the Lord and in the power of His might; and qualified not only to uncover her anointed head in the assemblies of His people, but to comprehend and faithfully to stand for the doctrines and testimonies of Truth as committed to us to uphold. And we have no doubt, that when the messenger of death came, she had her loins so girt and light burning as to be ready; and received

the end of her faith, even the salvation of her soul.

The Memoir states that she extended suitable advice to the young woman who had the care of her children; reminding her of the necessity of a daily attention to the dictates of the Spirit of Truth in her own heart, as *the only means of preparation* for rightly doing her part, in watching over and instructing them. She then had these dear little lambs brought in, kissed them, and took an affectionate leave of them; calmly enquiring of the elder, if she knew that dear mother was going to leave her; and expressing a hope that she would be a good girl, and mind what her dear father said; and then she would be very comfortable and happy. She then, in an affecting manner, commended them to Divine protection and regard; and to the care of those with whom they were left.

She again adverted to the important station of parents; saying, she had never felt it so weightily before; that much, very much, depended upon their endeavors to bring up their children in the fear of the Lord, *setting them a good example*; and not only closely watching over their minds, but checking and restraining them, *in every thing* that would have a tendency to injure their minds, or to lead them from the simplicity of the Truth.

She mentioned, with humble gratitude, the care of her own dear mother; and how remarkably it had been blessed to all her family, and had been a means of great preservation to herself; she having had strong inclinations toward many things of a wrong tendency, which would have led her from the Truth: adding, that she considered the care, counsel and restraint of her dear parent, had been an unspeakable favor to her, and a great help in turning her to the right way. She appealed to her sisters, who stood by, saying: "My precious sisters can, I know, add their testimony to her excellent example, watchful concern, and prayers on our behalf; and that she desired for us heavenly riches, far before any thing of a worldly nature."

In an addendum to this little Memoir, we have an extract from a letter of her mother, Elizabeth Lowe, to D. B. when about fifteen years of age, while on a visit to some of her relations. Its precepts savor of old fashioned religious experience, and old fashioned Quakerism. It is as follows:—

"My dear Deborah,—As thou art now separated from me, I have several times thought I would take up my pen, and express to thee the anxious solicitude I feel, that thou mayest now, in early life, seek to *know the inward revelation* of Christ; who assuredly is nigh to teach thee, if thou art but attentive to his voice; and who is a swift witness against all kinds of evil, well knowing the most secret recesses of our hearts; therefore, my beloved child, be attentive to *all his reproofs*, and remember for thy encouragement, that 'the reproofs of instruction are the way to life;' which means endless life.

I now remember, when young, feeling remorse for offences committed; and it came with consolation into my mind: 'There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance;' and as we have 'all sinned and fallen short of the glory of God,' so all must know a repenting and forsaking of evil, be it of what kind it may, before there can be a full acceptance into his favor.

The words of the woman of Samaria are illustrative of the inward workings of Christ in the heart, when she expresses herself on this wise: 'He told me all that ever I did; is not this the Christ?' so does the revelations of his Spirit in our hearts, bring before us all our wrong thoughts and actions; and as there is a giving way to this Reprover, it also gives power to forsake and overcome every thing that is wrong. Now my dearly beloved child, this is worth attending to, therefore do not put it off; for an early sacrifice is acceptable to the Almighty. I do long that thou mayest seek the Lord for thy portion; for though He may appear first as a Reprover, yet as thou submittest to his chastening power, He will afterwards afford thee a degree of that peace, which self-gratification can never give.

My pen is not equal to set forth the desire I feel, that thou mayest seek to know and be acquainted with, this inward principle of Light and Life, now in early youth; that thou mayest be taught thereby, and enabled to take up thy cross and follow Christ; which is *the only way*, remember, to be his disciple, and thereby, at last, to be made an inheritor of that kingdom, whereinto nothing that is impure or unholy can ever enter. It is not a day to look out at the example of others; therefore, I entreat thee, turn thy attention *inward*, and wait in our religious meetings, to feel the actuating of this inward principle which will teach thee what to do or leave undone; and as thou becomest obedient thereto, *thou wilt be taught* by little and little, and have to acknowledge, in the secret of thy heart, that the ways of the Lord are ways of pleasantness, and all his paths peace; *for by this means*, his yoke will become easy and his burden light. Thy very affectionate mother,

E. LOWE."

(To be concluded.)

#### The Voracity of Insect Life.

Some interesting information relating to the ravages of insects was given, says the London Times, by C. O. Groom Napier to the House of Common's Committee, of last session, on the protection of wild birds. In 1782 the caterpillars of the brown tail moth were so numerous as to defoliate the trees of a very large part of the south of England. The alarm was so great that public prayers were offered in the churches that the calamity might be stayed. The poor were paid one shilling per bushel for collecting caterpillars' webs, to be burned under the inspection of the overseers of the parish; and four score bushels were collected daily in some parishes. The brown tail moth is a beautiful little white insect, about an inch in expanse of wings. C. Napier noticed that in 1853 it defoliated about twenty feet of a hedge near Parkstone, Poole, and in 1855 the caterpillars riddled and deprived of their leaves two plum trees in his garden at Lewes, one of which died. The caterpillar of the gamma moth is one of the most injurious to garden plants. It principally feeds at night, and concealing itself by day, is unperceived. The gamma moth overran France about a century ago, and devoured a very large proportion of the crops, but, fortunately, the corn was not attacked. The antler moth is sometimes extremely destructive to grass crops. C. Napier once saw millions of these on the Wrekin, and in the following summer the grass of that mountain was in a miserable state. The lackey moth

is very destructive to filbert plantations, cherry orchards and other tree plantations. The buff tip, the cabbage moth and the small ermines are very destructive to the leaves of fruit trees and garden shrubs.

But, on the other hand, the benefits derived from the labor of some insects should not be overlooked; some species feed only on noxious weeds, and others prey on still more noxious insects. One of the greatest friends of the agriculturist is the family of the ichneumon flies, which lay their eggs in bodies of living caterpillars, in which they are hatched, thus destroying them; although the caterpillar, after being "ichneumon," has still a voracious appetite. The caterpillars which feed on the cabbage eat twice their weight in a day; the larvæ of some of the fleck flies eat a much larger proportion than this. The productive powers of insects vary very much. Some lay only two eggs; others, such as the white ant, 40,000,000, laying them at the rate of sixty a minute. The queen of the hive bee is capable of laying 50,000 in a season; the female wasp 30,000. The majority of insects, however lay but about one hundred; in general, the larger the insect the fewer eggs it lays. Most insects have two generations in the year; some have twenty; others take seven years from the time the egg is laid until their death in a perfect state. But probably not above five per cent. of the eggs laid become perfect insects.

Of its kind the daddy-long-legs is one of the most destructive, especially in France. It feeds on the roots of grass, and C. Napier, in 1859, noticed meadows in La Manche devastated by it. The starling is a bird most useful in destroying these larvæ, and those of the horse and cattle flies. The orthopteron insects, of which the locust, grasshopper and cockchafer are examples, are very destructive. The numerous species of grasshoppers lessen the amount of our grass crops. Locusts are seldom found in England now in sufficient numbers to do any damage, but they have done considerable damage here in former generations. Their greatest enemies are the starling and the rose-colored pastor, which follow them in flocks and decapitate them by hundreds. The beetles are immensely numerous, as regards species. In 1574 the cockchafers gathered in such numbers on the banks of the Severn as to prevent the working of the watermills.

On another occasion, in Galway, they formed a black cloud that darkened the sky for the distance of a league, and destroyed the vegetation so completely that summer seemed turned into winter. They made a noise resembling the sawing of wood. The people threatened with famine, were obliged to devour them. In 1804 they were alarmingly numerous in Switzerland. The female lays about thirty eggs; in six weeks they are hatched. They live from three to four years in the larvæ state. The first year they do not do a great amount of damage; but in the second they attack the roots of all plants within their reach. They often ruin the crops of corn, lucerno, strawberries, and various plants on which man depends for food. Our insectivorous birds are diligent in destroying the larvæ of insects, but they will not do all that is required; hand labor is also needed.

C. Napier is of opinion that the extensive diffusion of information on the habits and means of destroying our more noxious insects

would be the means of saving millions of pounds' worth of valuable food every year. He says that in the United States the importance of this subject is felt, and almost every State has a government entomologist, whose business it is to make inspections and reports of the ravages of insects, and show the remedy. In France, government returns were published, from which it appeared that the damage done in Normandy by the cockchafer alone, amounted to 25,000,000 francs. A law was passed in France a few years since for the protection of birds. Not, however, that all birds are to be welcomed; the sparrow does more harm than good, by feeding so much on green crops, and the wood pigeon does much mischief. But, on the whole, C. Napier is certain birds do a great deal more good than harm.—*Late Paper.*

For "The Friend."

John Heald.

(Continued from page 293.)

The next letter of J. Heald's to his Philadelphia friend, was written 4th mo., 1824, at a time when the exercised members of our Society in these parts, were brought into much trouble by the unsettlement and disunity which preceded the separation of 1827. The humility and inwardness of mind which he advises, are needed now as well as then. The following passages are extracted from it. After alluding to the unsettled state of Society, he says:

"How good would it be, if due heed had been given to the principle of our profession; how certainly it would lead into a quiet reliance on the all-sufficiency thereof. There would be enough found to do in an humble, attentive, watchful state of mind, to shun the snare of a crafty adversary, and fulfil required services in such a manner as not to do too much, nor yet too little. Those who have honestly endeavored to fulfil their duty, if it has fared with them as it has with me, I think must know, that though they have intended to be watchful and obedient, yet for want of a more devoted, humble care [they] have felt secret compunctions for doing more than should have been done at one time, and the like for doing less than should have been done at another time. I greatly fear that some, if not many, by trusting too much to the powers of human reason, have left the safe guide, and attempted to fathom that which to them was unfathomable, and whatever they might have been enabled to comprehend, had they been faithful in their own proper places, laboring carefully in that they knew. It undoubtedly requires great care in such as go into great depths, even where they are rightly led; and how very humbling will it be to them, and how fearful will they be of being exalted. Witness Paul's petitions for preservation when through the abundance of revelations, he feared being exalted above measure, and thrice interceded that it might depart from him. But how readily some can enter into abstruse difficulties, and attempt to comprehend much, so that they may pass for wise, while they overlook or neglect that they do (or might) know, and would profit by doing. To keep a single eye to the safe guide, I think to be the great principle of our profession, or, it is keeping to our great and high profession to singly follow our safe inward guide: this leads into quietness and stillness, not into bustles and confusion. Those who keep to this guide find

enough to attend to, and are humbled under a sense of the surrounding dangers, and are thereby induced to greater care and watchfulness. As this tends to their safety, so it tends to deepen them in true religion, while those who leave the guide, become vain in their imaginations, losing the sense which they perhaps once had, their hearts become hardened and their understandings darkened. I each one had been carefully (and with a much care as was their duty to take) attending to the light of Christ in the heart, would not his grace have been sufficient to have preserved them, even all those that gave diligence thereunto, so that none would or could have been able to pluck them out of his hand. What tremendous calamities come on us because of our carelessness, which so evidently amount to contempt of his great mercies and offered benefits. 'What could have been done more to my vineyard that I have not done in it.' But as I am not induced to think that He hath cast away his people, but suffer them to be proved, I expect bright and amiable characters to rise up amidst this general gloom, that has so far extended and spread abroad, who under such full proof of honest hearted sincerity, will stand to, and hold fast sound integrity in faith and practice; and thus prepared will stand as on Mount Zion with the harps of God in their hands, and sing the song of Moses and the Lamb, saying great and marvellous are thy works, Lord God Almighty; just and true are all thy ways thou King of saints, &c."

"Fairfield, Columbiana County, Ohio.

10th mo. 15th, 1824.

Beloved friend, Benjamin Kite:—Thy acceptable letter of 5th mo. 7th, I received; but it seemed strange to me when I read in it that a number of our members have laid down this position, to wit: 'That they are not bound to believe what they cannot comprehend. And as they cannot comprehend how the Divine and human nature could be united in our blessed Redeemer, they endeavor to explain it away.' To me the idea abounds with folly, and, I suppose, the supporters of it believe many (I was about to say a thousand) things, which they do not nor cannot comprehend, and I think they will soon believe very little, if only what they completely comprehend is believed by them. I suppose again that each one of these have been humbled brought into tenderness, and they have felt love, Divine love, with its soft influence spread over their minds, and for a time they were filled with it; and it was first to the individual, it afterward was felt to extend to near and dear connections and acquaintances, but stopped not there, it reached to every land, to all the human family; it was incomprehensible, in goodness, as well as greatness; and while these feelings prevailed, the desire to comprehend everything was absent, but the continuance of the favored enjoyment, or the renewal of it again would be more interesting than the ability to comprehend. I think the apostle said, 'Contend earnestly for the faith once delivered to the saints.' This, I think, may be done without a continual prying into every thing, and seeking and studying to find out and comprehend every thing; secret things belong to God; but those that are revealed belong to us and to our children. To know what is our duty to do, and to seek for ability to do it, seems to be sufficient, if we are faithful to do when we do know and have ability to per-

orm; and if in the openings and unfolding of Divine counsel more than we have known, is presented to our view, we then can comprehend more; but at last it is very little we do know.

It was an account that was grateful to me to hear, that your Yearly Meeting was a season of favor. I may say of Ohio Yearly Meeting, that a solemn feeling attended each sitting. I hope that blessing and glory and honor was and is ascribed to the Head of the Church for the unmerited favor.

It may afford thee or thine some satisfaction to hear, that I went on a visit to the meetings and families of Friends in Marlborough Monthly Meeting, a few months ago. It was attended with more difficulty for me to get about than in time past; but in such a number of opportunities, so many lively tendering seasons, and so few dull and dry ones, have not before been favored to witness; but believe that the extension of favor was for the people's sake, not mine. In the course of his exercise, I saw Charity Rotch at her late welling, less than three weeks before her death; we had as solid an opportunity here as, perhaps, we had at any place; she was sitting by the side of a place she had to lay and rest in; during the time we were there, a feeling of solemnity attended, that evinced to me that he was divinely cared for. She labored under (as she expressed it) a complication of complaints. I parted with her as not expecting to see her face again. I hope she is gone to rest.

I observe thy account concerning thy wife and daughter Mary, that they are more weakly since they recovered of the fever or sickness of last year: I sympathize with them and thee. Health is a precious gift—a blessing—and He that gave taketh away, and, I have thought, He sometimes gives a better in its place—better than He took away. His mercies are manifold.

It seems that Mary Hughes is now left fatherless and motherless, except Him who is a Father to the fatherless and a Judge of the widow. Thy account that she is doing pretty well was pleasing to me. I have often felt a lively interested feeling for her, because I believed she submitted to bear the cross in her youth; may she be worthy to be among them that no good thing will be withheld from. If love could be conveyed from me to thee, thy wife and children, with as much sweetness as I have sometimes felt it come to me, it would suit my desire. Farewell.

I remain thy friend,

JOHN HEALD.

Joel Woolman was at James Boulton's, and was gone on his way near an hour when I got there; I now expect to send this in care of Abraham Warrington, who intends going to Philadelphia and Jersey soon after this day, 20th of 11th mo., 1824. J. H."

In a letter written in the 12th mo. of 1826, John Heald speaks of the infirmities of advancing years, and also of the excitement about canals and turnpike roads, which then prevailed in his section of country. He appears to have been somewhat disturbed by the demands which these public improvements made on him for money, which he could but poorly afford to spare. His letter then continues:

"It seems to be of but little avail to let our heart be troubled. One thing is needful through all the varied changes. Through

all the inward conflicts and outward trials that may attend my steps, may I look to and rely upon Divine assistance and support; and for daily favors and preservation, may I be enabled to return daily praise and thanksgivings. But still how humbling the consideration, that the return is so small, and the blessing great; and yet with what marks of attention is He graciously pleased to accept the poor suppliant's little tribute.

Before I conclude, I wish to be remembered in love to Elizabeth Robson and Jane Bettle, if it can be easily done. So long separated, and so far distant from domestic ties, detained, not to gain an earthly crown, but to yield obedience unto her Lord and Master's call. While some can scarce spare two or three hours in a week to devote to their great Creator's service, Elizabeth devotes whole years. My love to thee, thy wife and family. T. W. has forsaken his friends and gone from our Society, but not to another—he is disowned—what a pity.

I remain thy friend,

JOHN HEALD."

The account of his closing days, appended to his journal, speaks of a decline in John Heald's health about this time, and also of a nervous affection in his right hand, which discouraged him from keeping further memoranda, though his life was prolonged for several years. He passed through a severe illness in 1829, and when attacked by it in the Third month of that year, he spoke of the large number of Friends in different parts, whom he was acquainted with and loved, and the desire he felt that they might know on what foundation he was endeavoring to stand; he left for their benefit this testimony:

"I believe in the Lord Jesus Christ in all His offices, who was conceived by the Holy Ghost, born of the blessed Virgin Mary, and suffered death under Pontius Pilate, without the gates of Jerusalem, for the sins of all mankind, and rose again for our justification. I have gone through many close trials and exercises that I might have avoided, but to gain His favor, and I believe at this solemn moment, that nothing but His mercy will save me. I believe that those who have gone from Friends with the separatists, have gone wrong, and I hope some of them will be favored to return. I believe my sins have gone beforehand to judgment, and [I] hope to be received into the regions of bliss with Abraham, Isaac and Jacob in Heaven, and I believe my Saviour will never forsake me for one moment, but will permit me to join the heavenly host in singing praises to God and the Lamb for ever and ever."

(To be concluded.)

God often touches our best comforts and calls for that which we most love, and are least willing to part with, not that He always takes it utterly away, but to prove the soul's integrity, to caution us from excesses, and that we may remember Him the Author of those blessings we possess, and live loose to them. I speak my experience: the way to keep our enjoyments is to resign them, and though that be hard, it is sweet to see them returned, as Isaac was to his father, with more love and blessing than before. O stupid world! O worldly Christians! not only strangers but enemies to this excellent faith! and whilst so you can never know the reward of it.—*No Cross No Crown.*

### The Temple and the Pyramids.

Few persons have adequate ideas of the massive grandeur of the Temple at Jerusalem. The great pyramid of Egypt has been famed for its magnitude in all the world; but the temple has been supposed to be specially noteworthy for its sanctity and its ancient splendor, rather than for the magnitude of its fabric.

One reason for this is found in the fact that the pyramids, standing amid the barren sands of Gheezeh, have been open and accessible to all, while the superstructure of the temple was long ago demolished, so that, as Christ predicted, of all those "goodly stones," not one was "left upon another that was not thrown down;" and the vast substructure, buried beneath the ruins of ages, has been crowned by a Mohammedan mosque, and jealously guarded by fanatical Moslems, who have excluded sight-seers and investigators from its sacred precincts.

Within a few past years, they have relaxed somewhat the rigor of their exclusiveness, and opportunity has been afforded for explorations, excavations and researches, which have shed great light upon the original confines of the sacred edifice. Says the *Edinburgh Review*:—

The skill, the art, the mighty toil that has been devoted to the adornment and to the decoration of this most ancient place of worship, has been of extraordinary magnitude. The grandest legacy of Egyptian antiquity, the great pyramid, demanded, indeed, a greater amount of naked human labor; but in Moriah there is a compulsion of the features of Nature herself to the service of the builder. In actual bulk the great pyramid is to the temple rock as five to nine, if we descend but as far as the sills of the five double gates of the mountain of the house. If we carry the comparison down to a level at which the lowest foundation of the walls is inlaid in the rock at the angles of the inclosure, the bulk is three times that of the great pyramid. The cubic contents of the mason's work may not amount to a tenth part of that piled up by Souphis. But the hills have been honeycombed with chambers and galleries, and the declining part to the south covered with vaults and arches to which Gheezeh can show no parallel. No merely artificial structure could have so successfully resisted the resolute efforts of the two greatest military nations of the ancient world to destroy its existence and obliterate its memory. No other monument, long surviving the era of Asiatic and Italian power, can ever, like the noble sanctuary, mark by its very ruins the successive periods of its glory and fall.

If we regard not so much the evidence of the labor devoted to the work of the temple as the effect produced on the mind by its apparent magnitude, we may then suggest the following comparisons: The length of the eastern wall of the sanctuary is rather more than double that of one side of the pyramid. Its height, from the foundation rock at the south, and near the northern angles, was nearly one-third of that of the Egyptian structure. If to this great height of one hundred and fifty-two feet of solid wall, be added the descent of one hundred and forty-four feet to the bed of the Kedron, and the further elevation of one hundred and sixty feet attained by the pinnacle of the temple porch, we have a total height of four hundred and twenty-six feet, which is only fifty-nine feet less than

that of the great pyramid. The area of the face of the eastern wall is more than double that of one side of the pyramid. Thus the magnitude of the noble sanctuary of Jerusalem far exceeded that of any other temple in the world. Two amphitheatres of the size of the coliseum would have stood within its colossal girdle, and left room to spare. The coliseum is said to have seated eighty-seven thousand spectators, and accommodated twenty-three thousand more in its arena and passages. For such a number to have been crammed within its circle, the space of each person must have been limited to seventeen by twenty inches. Allowing two cubits or forty-two inches each way, or four square cubits for each worshipper in the temple, the sanctuary would have contained thirty thousand persons, and in the priest's court and the great court and cloisters, there would have been room enough to make the total reach more than two hundred and ten thousand persons, who might have found entrance into the courts of the Lord.—*The Christian.*

## THE FRIEND.

FIFTH MONTH 9, 1874.

We know not at whom the essay by "A Young Member" in northern New York is aimed, but we apprehend it does not apply to any within the range of our readers, and as it does not savor as much of a christian spirit as the subject demands, we think it better to omit its publication.

The obituary notice of Addison Carter appears to be unfinished.

### SUMMARY OF EVENTS.

**FOREIGN.**—The steamship Faraday, with the new direct Atlantic cable, will sail in about ten days for New Hampshire. The cable will be landed in Ireland at a point fifteen miles south of Valentia.

The Bank of England rate of interest has been advanced from 3½ to 4 per cent. The bullion in the bank had decreased £584,000 in the week preceding the advance.

In many parts of England the agricultural laborers are becoming dissatisfied with their condition, and are about emigrating to Canada and the United States. They allege that their wages are in general so small as to afford only the most meagre subsistence for themselves and families.

A Berlin dispatch of the 3d says: The Emperor of Russia and the Grand Dukes Alexis and Constantine, have arrived here en route for England.

The House of Commons will take a recess from 5th mo. 12th to 6th mo. 15th.

Steerage passengers are now carried from Liverpool to New York for fifteen dollars.

A great strike of miners in Durham Collieries is in progress. It is estimated that 50,000 men are out of employment thereby.

London, 4th mo. 4th.—Consols 93. U. S. sixes, 1867, 109½; do. 5 per cents, 104½.

Liverpool.—Uplands cotton, 8½ a 8¾d.; Orleans, 8¾d. a 8½d. Breadstuffs quiet.

Intelligence has reached Constantinople that a famine prevails in Asia Minor, and that many persons are starving. It is stated that in the town of Angora alone one hundred deaths occur daily from starvation. The River Tigris is again swollen by heavy rains, and further floods are apprehended.

A dispatch from Atcheen dated 4th mo. 25th, says: In the battle of April 11th, eight thousand natives made a general attack on the Dutch positions, but were unsuccessful at all points. On the 16th they attempted to carry the works at Kraton by assault, but were repulsed with heavy loss. All the Dutch forces, with the exception of a garrison of 2500 men in the Kraton, will return to Java immediately.

Madrid dispatches state that fighting was resumed

before Bilboa on the 29th ult., and that some advanced positions of the Carlists had been taken by the Republicans. Later advices report further successes of the government forces, compelling the Carlists to retreat from before Bilboa. A decree has been issued in Madrid calling for a levy of all persons liable to military service, and over nineteen years of age.

A Madrid dispatch of the 4th announces that Marshal Serrano entered Bilboa on the 2d inst. Small detached parties of Carlists were surrendering in hope of receiving amnesty, but the main body of their forces had retreated toward the Pyrenees. The inhabitants of Bilboa were without bread during the last week of the siege.

The Republican troops had defeated bands of Carlist insurgents in Andalusia, Valencia and New Castile.

A Lisbon dispatch says that much joy was manifested by the people of that city when news was received of the entry into Bilboa of the Spanish Republican troops.

Of the fund collected in England for the sick and wounded during the war between France and Germany, an unexpended balance remains of £80,000. This has been invested and is to be used in the event of another war.

The French indemnity received by Germany has been distributed among the various States as follows: The North German Confederation, 530,118,050 thalers; Bavaria, 90,200,411 thalers; Baden, 20,133,132 thalers; Hesse, 9,333,674 thalers. Beside this 114,715,810 thalers were taken for the repayment of outlays incurred during the war. The German thaler is equal to 75 cents in American coin.

All the French Ministries are once more installed in Paris, and Versailles can no longer claim to be the seat of government, although the National Assembly may convene there.

A serious riot has occurred in the French settlement at Shanghai, China. A mob of Chinese made an attack upon the residents of that quarter, and sacked and burned some of their buildings. The police, in order to quell the disturbance fired on the rioters, killing several of them. The Chinese assign as the reason for their attack, that the French were making a road which interfered with their cemetery.

It is officially stated that the commission of grave crimes is every where diminishing in Belgium. The infliction of capital punishment has been almost entirely relinquished during the past twenty-five years, and it is a noteworthy circumstance that for nearly eleven years no execution has taken place in a country having a population of about five millions.

Intelligence has been received from Fiji that the king and the people are unanimously in favor of the cession of the islands to Great Britain.

**UNITED STATES.**—The public debt statement for the Fourth month shows a decrease of \$2,865,451. The total debt, less cash in the Treasury, amounted on the first inst. to \$2,149,725,977, of which \$1,224,234,500 bears 6 per cent. interest, \$509,802,250 bears 5 per cent., \$678,000 4 per cent., \$14,000,000 3 per cent., and \$515,000,000 of legal tender notes, fractional currency, &c., bears no interest.

The exports from the United States, according to the official returns for the six months ending 12th mo. 31st, 1873, exceeded the imports by over \$15,000,000, while for the corresponding period of 1872 the imports exceeded the exports by more than \$42,000,000.

The number of interments in Philadelphia for the week ending 5th mo. 2d, was 267.

The Philadelphia Police and Fire-Alarm Telegraph transmitted 112,138 messages during the year 1873, and was the means of restoring 2,363 lost children to their friends. The number of messages relating to fires was 8,142; beside these many thousand messages were sent relating to criminals, stolen property, strayed or stolen animals, &c.

There were 550 interments in New York last week.

The accounts from the southwest indicate that the present inundation affects a wider extent of country than any which has ever occurred in the United States. A great part of the States of Louisiana and Mississippi is reported to be under water, while large districts in Arkansas, Tennessee and Alabama, and the river counties of Kentucky and Missouri are suffering by the overflow. In some places the water in the Mississippi river is so high that from the hills on one side no land can be seen on the other side as far as the eye can reach. Opposite Memphis the expanse of water is about forty miles wide, and the highest lands in that area appear only as low islands.

When the currency bill came again before the Senate, 34 members voted to pass the bill over the veto and 30 against so doing. The bill falls for want of a two-thirds vote.

The United States have seventy-five thousand miles of magnetic telegraph in use. Russia has thirty thousand, Germany twenty-six thousand, Great Britain and Ireland twenty-four thousand, and France twenty-three thousand miles.

Several sailing vessels arrived at Chicago on the 1st, and the Straits of Mackinaw are supposed to open for the season. The Erie canal is open through its entire length.

The U. S. Secretary of the Treasury has directed a sale of \$5,000,000 in gold during the Fifth month.

The steamer Vasco de Gama, which arrived at San Francisco the first inst., made the fastest trip on record between Asia and the United States, having left Chili on the 4th ult., and Japan on the 14th ult., only 17 days and 8 hours from Yokohama to San Francisco.

The average temperature of the Fourth month Philadelphia, by the record kept at the Pennsylvania Hospital, was 44.89 deg. The highest during the month was 66 deg., and the lowest 24.50 deg. The amount of rain was 7.50 inches. The average of the mean temperature the Fourth month for the past 85 years, is stated to be 50.26 deg., the highest mean during that entire period was 58.18 deg., in 1871, the lowest 44 deg., was in 1776. The rainfall of the first four months of this year has been 14.12 inches, against 13.07 inches in 1873.

**The Markets, &c.**—The following were the quotations on the 4th inst. *New York.*—American gold, 11 U. S. sixes, 1881, Reg. 119¾; Coupons 121¾; ditto 1868, reg., 119¾; coupons, 120; ditto, 10-40 5 per cent. 115. Superfine flour, \$5.60 a \$5.95; State extra, \$6 a \$6.80; finer brands, \$7 a \$10.30. No. 1 Chicago spring wheat, \$1.59; No. 2 do., \$1.54 a \$1.56; western, \$1.66; white Michigan, \$1.85. Oats, 66 a 68 cts. Rye, \$1.10 a \$1.12. Western mixed corn, 84 a 85 cts.; yellow, 87 a 88 cts.; white, 89 a 90 cts. *Philadelphia.*—Uplands and New Orleans middlings cotton, 1 a 1½ cts. Superfine flour, \$5.25 a \$5.75; extras, \$6.50; finer brands, \$7 a \$10.50. Western white wheat, \$1.85; amber, \$1.80; western red, \$1.50 a \$1.65; No. 1 spring, \$1.55 a \$1.60; No. 2 spring, \$1.50. Rye, Corn, yellow and white, 85 a 86 cts. Sales of 2200 head of cattle at 7½ a 7¾ cts. per lb. gross for extra—a choice at 8 cts.; 6 a 7 cts. for fair to good, and 4½ a 5½ cts. for common. About 6000 sheep sold at 6¾ a 9 cts. per lb. gross, and 5000 hogs at \$8.50 a \$8.75 per 100 lb. *Baltimore.*—Choice white wheat, \$1.85 a \$1.88; fair prime do., \$1.65 a \$1.80; choice amber, \$1.85 a \$1.88; good to prime red, \$1.75 a \$1.80; western spring, \$1 a \$1.53. Western mixed corn, 86 a 87 cts.; southern white, 87 a 89 cts. *Chicago.*—No. 1 spring wheat, \$1. No. 2 do., \$1.27; No. 3 do., \$1.21. No. 2 mixed do. 65½ cts. No. 2 oats, 46¾ cts. No. 2 rye, 92 cts. Lard, \$10.35 per 100 lbs.

**FRIENDS' ASYLUM FOR THE INSANE.**  
Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board Managers.

**DIED,** at his father's residence, in Cherokee county, Kansas, on the 10th of 5th mo. 1873, ADDISON CARTER, son of Milton and Louisa Ann Carter, aged 21 years, lacking ten days, a member of Spring River Monthly Meeting of Friends, Kan. This young man had greatly endeared himself to a large circle of friends and relatives, by his many virtues and upright conversational being mild, gentle and unobtrusive in his manners. He was endowed with good natural abilities, and was anxious to improve his time and talents to the honor of the great Giver, as evinced by his usefully improving his spare moments, and saying, "I had rather have a good education than a large estate of this world, so I can enjoy it and be useful to others." His bodily suffering for about six days, was at times very great.

—, on the 13th of the Second month, 1874, at her residence in Exeter township, Berks Co., Pa., in the 30th year of her age, REBECCA LEE CHRISMAN, wife of Isaac F. Chrisman, and daughter of James and Lydia Lee, a member of Exeter Monthly Meeting. She was of a meek and inoffensive disposition, and bore her illness with patience and resignation, and passed quietly away like one going to sleep; leaving her friends the consoling belief that she was prepared for an entrance into the mansions of everlasting rest at peace.

—, Fourth mo. 12th, 1874, ELIZA E. STOKES, wife of Stoddell Stokes, a beloved member of Stroudsburg Particular and Frankford Monthly Meeting of Friends, Pa., in the 77th year of her age.



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For "The Friend."

John Heald.

(Concluded from page 303.)

The 15th of 11th mo. 1829, John Heald said early as follows: I have been looking over the places where I have travelled, and the labor I have been engaged in on Truth's account, and now my mind seems to be clothed with love to my family, relations and friends. The favor is inexpressible, and yet I seem willing to leave them all and become united to the ever-blessed Redeemer in whom I have long trusted, and whom I have endeavored to serve faithfully in my generation. And now my hope for salvation is in Him, who died for me, that through His merits and mediation with the Father, I shall be accepted. I feel no condemnation, nothing standing in the way between me and eternal felicity. I abhor the doctrine of E. H., that would not be willing to accept of salvation on the terms of Christ dying for his sins. This seems to proceed from the pride of the human heart. I would not be in such a state for all this world as give me, and I believe if all our meeting had imbibed this doctrine, yet the Lord would not have left himself without a witness; others would have been raised up who would not have denied Him, but would have stood for His righteous cause, and would have owned Him as our sacrifice for sin, our atonement, Advocate and Intercessor. Some of you have had to pass through sore trials in dealing with and testifying against that spirit of unbelief. I charge you before God and His holy angels that you shrink not from your duty, but be faithful to the Lord and his Christ in all things. I had a prospect sometime past, that I should soon leave the body, but that prospect soon closed, though I had a choice that it should have been so, and I believe that if I had then been taken, I might have had an easy passage, but in this I submit to Him who knows what is best for me, and fully resign all, both soul and body, into His holy hands, to do with me as He shall see best, for I believe He will never leave me nor forsake me.

At one time he uttered the following prayer: O adorable Majesty, I am unworthy of the east of thy favors and mercies, but I implore thee with tears, prayers and strong cries, that I may know thee the only true God and Jesus

Christ whom thou hast sent. With regard to outward circumstances, thy will be done. If thou should see meet to diminish those things I stand in need of in this state of being, or to increase them, to give many or few days, are all in thy hand, who knowest best what is best for me; and let thy holy will be done; but O, for thy mercy's sake enable me to know and do thy holy will, all the days thou shalt see meet to allow me here.

The following memoranda have been preserved of expressions he made use of at different times.

If it is consistent with the holy will, I should be willing to be released soon. I do not find that I am charged with sin or transgression. There is to me no condemnation, and death has no terror. I do not say it in a boasting way, but for the sake of others. O Lord, be merciful to me. Thou hast been merciful, but my mind desires a continuation of thy tender mercy. Heaven and earth shall pass away, but my word shall not pass away, said the dear Redeemer. His word is more stayed than Heaven and earth.

I have seen since I have been on this bed of sickness, with indubitable clearness, that there is a great deal of deceit amongst many who would pass for christians, which will do them no good, but will one day add to their condemnation.

I believe that a frequent reading of the Holy Scriptures in families would be profitable.

I have confessed the Lord Jesus before men, and I believe He will not deny me before His Father and the holy angels. O, if this was not impressed on my mind, how painful would the sensation be. The next day, he said: O be pleased to release thy poor suffering creature, nevertheless not my will but thine be done. May praises be ascribed to thee and to the Lamb, through the long ages of eternity!

If I have betrayed any symptoms of impatience, I hope it will be passed by; and if I have been preserved, there is nothing due to me for it, it is all to be ascribed to the great Preserver of His people. Every other consideration is of little consequence, if we can individually attain to those happy abodes, where the wicked cease from troubling, and the weary soul is forever at rest.

To an elder, he said: O that thou may never leave nor forsake that cause which thou hast endured so much sorrow and conflict for. May the Lord often be pleased to fill thy heart with His love and favor. If we should not meet again, remember this was my prayer for thee, dear friend.

Being asked how he was, he answered, my poor body suffers, but my mind is mercifully preserved in quiet, which is a great favor. I have no language to express it to the full. I have no objection, but rather a choice, in taking notice of every neighbor who comes to see me. There are some who are too re-

miss in attending to their duty, and if any thing I can do would have a tendency to make them more diligent, I would willingly do it.

How grateful to my feelings is the language, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I never could adopt the language of the apostle with so much clearness, as I now sensibly feel it: "I have fought a good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Here end the memoranda appended to the journal of this worthy man, and laborious minister of the Gospel. The only further record of his feelings which has reached the compiler, is a letter addressed to his beloved friend, Benjamin Kite, bearing date 1st mo. 29th, 1833. Its tremulous and uneven characters bear evidence of physical decay, and it was written with evident effort at intervals during a period of about two weeks from the time of its commencement; yet it breathes that spirit of Christian humility and submission to the divine will, which are the fruits of true religion. The following passages are extracted from it.

"You are dear friends, among those that I look to with affectionate remembrance. The precious feelings that I am permitted to enjoy, when remembering some dear friends that I am no more likely to behold in mutability, is comfortable to me. It is true I am less capable of action than I was in time past, but favors are present, as many or more than I am sufficiently thankful for. If I have divers afflictions, there seem to be no more than to keep me humble.

"When John the Divine, saw a Lamb stand on Mount Zion, there were many with Him, of the thousands of the redeemed, who could sing the song of Moses and of the Lamb. I think they had known a preparation to stand with the harps of God in their hands; and we ought to know a preparation as well as they, that we may stand in the place allotted us, when many tribulations are passed, that we may know a being redeemed and be prepared to sing that song, 'The redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads.'

"My course draws towards a close, a final close of time is nigh. Infirmities attend, bodily ability fails—all indications of a close. I am not in haste to be away, nor craving to stay long. I desire to leave the whole unto Him who always does right, and never wrong. I do not know when the time may come for me to do the last little; for in my own estimation my employ has been in little things. Some have been capable of doing much, and have done more than others could do; but when my work is done, I shall be permitted a release, I expect; and when that time comes, may I be ready, having done, suffered or endured my allotted share or portion of tribula-

tion or enjoyments. It is done, or finished. This when applied to life, how solemn!

"In our Society, how many are as much defiled as they would have been if they had had the leprosy. Our blessed Lord once said, There were many lepers in Israel at a time he alluded to, but, said he, none of them were healed but Naaman the Syrian. There seems great need of healing in our Society to cause it to be healthy, comely and clean; not polluted and unclean. When will our defilements cease? We have need to do our first works. We have need to repent and then do our first works.

"I would willingly send real, sincere love and good-will to you, my dear, absent friends. And, as I think this is very likely to be the last token of love I shall send to you, may that love that is pure be yours to enjoy. Fare ye well—and if it should be a long, a last farewell—the time is far spent—the long home is at hand. I thought years ago, that I would have been in another state of being before now, but still I am here—an uncertain stay—but sure to go. May the Divine will be done.

I am, affectionately, thy friend

JOHN HEALD."

Those of the readers of "The Friend," who have traced in its pages the course of this Friend, and observed his labor of love for the good of others, and his watchful care to perform the duties required of him; how willing he was to undergo the needful baptisms to prepare him for religious service, and yet preferring to disappoint the earnest expectation of those who longed to hear him preach, rather than to venture on such an engagement without the sense of Divine requiring; these will feel that the humble confidence in Divine mercy with which he was favored in his declining years was a fitting close to such a life. He is one more added to that cloud of witnesses who testify that the service of the Lord is indeed a good service, and that the wages received therein are precious, unspeakably precious.

*How the Eye is Swept and Washed.*—For us to be able to see objects clearly and distinctly, it is necessary that the eye should be kept clean. For this purpose it is furnished with a little gland from which flows a watery fluid (tears), which is spread over the eye by the lid, and it is afterward swept off by it, and runs through a hole in the bone to the under surface of the nose, while the warm air passing over it while breathing, evaporates it. It is remarkable that no such gland can be found in the eyes of fish, as the element in which they live answers the same purpose.

If the eye had not been furnished with a liquid to wash it, and a lid to sweep it off, things would appear as they do when you look through a dusty glass. Along the edges of the eyelids there is a great number of little tubes or glands, from which flows an oily substance which spreads over the surface of the skin, and thus prevents the edges from being sore or irritated, and it also helps to keep tears within the lid. There are also six little muscles attached to the eye which enable us to move it in every direction; and when we consider the different motions they are capable of giving to the eye, we cannot but admire the goodness of Him who formed them, and thus saved us the trouble of turning our heads every time we wished to view an object.

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 295.)

"We were not long in leaving the Shillook villages far behind. The inhabited region seemed to recede as our boat made its way along the water-course. The stream divided itself into a multitude of channels, which threaded their way amidst a maze of islands. The distant rows of acacias on either side were the only tokens to indicate the mainland. This was the day on which we first saw the papyrus. To me, botanist as I was, the event elevated the day to a festival. Here at a latitude of 9° 30' N. are we now first able to salute this sire of immortal thought, which centuries ago was just as abundant in Egypt as at present it is on the threshold of the central deserts of Africa. I was quite lost in admiration at the variety of production of the surface of the water, to which the antique papyrus gave a noble finish. It strikes the gaze like the creation of another world, and seems to inspire a kind of reverence: although for days and weeks I was enraptured by the marvellous beauties which enrich the flora of the Nile, my eye was never weary of the vision of its graceful form.

"The hindrances to our progress caused by the excessive vegetation began now to give us some anxiety. All day long we were bewildered not only by the multiplicity of channels, but by masses of grass, papyrus, and ambatch, which covered the whole stream like a carpet, and even when they opened gave merely the semblance of being passages.

"Thick masses of little weeds float about the surface of the water, and by forming a soft pulp, contribute an effectual aid to bind together the masses of vegetation. Like a cement this conglomerate of weeds fills up all the clefts and chasms between the grass and ambatch islands, which are formed in the backwater where the position is sheltered from the winds and free from the influence of the current.

"On the 8th of February began our actual conflict with this world of weeds. That entire day was spent in trying to force our boats along the temporary openings. The pilots were soon absolutely at a loss to determine by which channel they ought to proceed. On this account two vessels were detached from the flotilla to investigate the possibility of making a passage in a more northerly direction. Two hundred of our people, sailors and soldiers, were obliged to lug with ropes for hours together to pull through one boat after the other, while they walked along the edge of the floating mass, which would bear whole herds of oxen, as I subsequently had an opportunity of seeing.

"Very singular was the spectacle of the vessels, as though they had grown in the place where they were, in the midst of this jungle of papyrus, fifteen feet high; whilst the bronzed, swarthy skins of the naked Nubians contrasted admirably with the bright green which was everywhere around. The shrieks and shouts with which they sought to cheer on their work could be heard miles away. The very hippopotamuses did not seem to like it; in their alarm they lifted their heads from the shallows in which they had stationed themselves for respiration, and snorted till the gurgling around was horrible. The sailors, concerned lest by their bulk these unwieldy creatures should injure the boats—not an un-

known occurrence—gave vent to the full force of their lungs. This unearthly clamor was indeed the solitary means of defence at the command; in such a turmoil—men and boats in every direction—firing a shot was not to be thought of."

After several days of laborious effort, they succeeded in passing this grass barrier. No other difficulty of much magnitude was encountered, and on the 22d of the month they reached the Meshera, where the boats are put up for the season, and the merchants commence their journeys by land into different parts of the interior. The elephants have been gradually exterminated or driven away into remoter regions, by the active pursuit which the demand for their ivory has created, and year by year, the enterprising merchants push their explorations further into the interior. They purchase of the native hunters the ivory which the year's hunting has enabled them to accumulate. Though the price they pay for it is very small, yet the cost of maintaining a large body of soldiers for their protection, and the expense incurred in other ways are so heavy, that the ultimate profit is not unreasonably large. By force of arms they compel the native tribes, who come under their influence, to furnish provisions and persons to carry their goods from place to place, for in this part of Africa, man is the only beast of burden. They unscrupulously plunder the cattle from those tribes who raise them, and regularly organize cattle-stealing expeditions. The number annually seized in this way amounts to several thousand. The magnitude of the operations may be imagined from the statement of Dr. Schweinfurth, that the expedition which he followed into the interior, numbered about 1000 men.

The first part of their journey was through the territory of the Dinka. This is a numerous tribe occupying a country of some sixty or seventy thousand square miles in extent. They are eminently a grazing people, and regard their cattle almost with veneration. To them, they are the symbol of wealth. Some of their cattle-pens will contain 10,000 animals, judging from the number of pegs to which they are tethered. They are never killed for food, but those that die naturally or by accident are eaten. The owner himself is too much afflicted at the loss to partake of the feast. They cultivate several varieties of grain and roots, and are superior to many of the African tribes in their skill and cleanliness in cooking. According to Dinka notions of propriety, it is becoming for none but women to wear any covering; any attire, even of the most moderate description, is considered unworthy of the men. Our author acquires among them the ironical title of "The Turkish lady," from always appearing in a complete suit of clothes.

Even among these simple people, the influence of fashion is apparent. The wives of the wealthy are often laden with nearly half a hundred weight of iron rings as ornaments. These on their wrists and ankles clank like the fetters of slaves. The favorite ornament of the men are massive ivory rings, which they wear round the upper part of the arms. The next important tribe beyond the Dinka is the Bongo nation. They are an agricultural people, and have been reduced into complete subjection by the ivory merchants, the whole country being partitioned out among them. This is indeed their head quarters

here they keep throughout the year resident agents, and their stores of provisions and merchandize; and from their fortified places called Seribas, their trading parties make long excursions among the wilder tribes of the interior. Some of these seribas have grown to the magnitude of small towns, and contain perhaps 1000 inhabitants.

The Bongo people are not so pure a black as the Dinka and more northern tribes, but a reddish brown shade of color. Their soil abounds in iron, of which they are skilful manufacturers. With a rude bellows, and a hammer, which often is merely a round ball of pebble stone (though sometimes a little pyramid of iron without a handle) upon an anvil of stone, with an ordinary chisel and a pair of tongs consisting of a split piece of green wood, they produce arms, tools and ornaments of admirable quality and elegant workmanship. The most important of their iron manufactures are for articles of trade—pear-heads, regular spades, and a rough spade in the shape of a flat circle about a foot in diameter with a short handle. These are the circulating currency of Central Africa, being stored up in the treasures of the rich, and available for purchases and for the marriage portions which every suitor is obliged to give.

They practice basket making and pottery manufacture, and from the vegetable fibres of some of the cultivated plants they twist a cord which they use in making fish-nets and snares for birds. The children weave baskets in the form of long tubes, which they lay flat upon the ground in the immediate neighborhood of the mouse-holes; they then commence a regular *chasse*, when the scared mice, scampering back to regain their homes, run through the stubble, and often rush into the open traps, where, like fish in a weir-basket, they are easily secured. In this way the Bongo boys catch considerable quantities of meriones, *Mus genivittis*, and *M. barbarus*, which they tie together by their tails in clusters of about a dozen, and barter them to each other as dainty morsels.

These are our cows, they would shout to me with great glee whenever I met them returning after their sport had been successful. Another use which is made of the mice which are captured by this simple artifice is to employ them for a bait for securing what they esteem the especial delicacy of roast cat. On the narrow paths which traverse the steppes like rifts in the long grass, they construct diminutive huts out of some twisted reeds; by placing the mice inside these they are very often able to entice the cats into a snare.

"To agriculture men and women alike apply themselves, devoting their greatest attention to the culture of their sorghum. The amount of labor they bestow upon this cereal is very large. The seed is lavishly broadcast into trenches which have been carefully prepared for its reception, and when it has germinated and made its appearance above the ground, two or three weeks are spent in thinning the shoots and in transplanting them away from the spots where they are too thick; a system which experience has shown can very advantageously be applied to maize. Very few vegetables are cultivated, but for these the people find a variety of substitutes in the wild plants and tubers which abound.

"During the rainy season the country is very prolific in many varieties of funguses. The Bongo have a great fancy for them; they keep them till they are on the verge of decay,

and then dry and pound them. They use them for the purpose of flavoring their sauces, which in consequence are enriched by a *haut gout*, which without depreciation may perhaps be compared to rotten fish. Throughout the country I never saw any funguses but what were perfectly edible, and some of them I must confess were very palatable." The larger species frequently grow to a height of nine inches, are a foot in diameter, and weigh nearly fifty pounds.

Our author says: "Whenever a halt is made upon the marches across the wilderness, the bearers, as soon as they are liberated from their burdens, set very vigorously to work and grub up all sorts of roots from the nearest thickets. I can myself vouch for a fact, which might fairly be deemed incredible, that thirty Bongo who accompanied me on my return to Sabby, at a time when I had scarcely enough to keep me from starvation, subsisted for six consecutive days entirely on these roots, and although we were hurrying on by forced marches, they lost neither their strength nor their spirits. Their constitution was radically sound, and they seemed formed to defy the treatment of their inhospitable home.

"Already it has been mentioned that there is an entire deficiency of common salt throughout the district of the Gazelle. The alkali that is everywhere its substitute is obtained by soaking the ashes of the burnt wood of the *Grewia mollis*, a shrub common throughout Bongoland."

(To be continued.)

For "The Friend."

#### Reflections upon Philadelphia Yearly Meeting.

As the mind dwells upon the occurrences and feelings that attended the recent meeting of this body, some things present, which may be of interest to those who were not present on that occasion, and which do not properly belong to a narrative of its proceedings, such as has already been published in the columns of "The Friend."

Prominent among these, was the effect produced by the presence of several friends from other Yearly Meetings. It has often been the case that the time of the meeting has been much wasted, and the patience of those present severely tried, by long and unseasonable discourses, which, however earnest they might be, were felt to be out of place, and did not carry with them that evidence of Divine authority which is the accompaniment of true Gospel ministry. Though we were not free from some such interruptions in our recent gatherings on the part of those who were strangers, yet the dignity, propriety and weight which marked the demeanor of others was peculiarly pleasant; and had a decided effect in strengthening the feeling of brotherly love, and in awakening a renewed interest in the welfare of different parts of the flock. These Friends, in their private conversations, fully confirmed many of the reports which had reached us of the extent to which a large number under our name had departed from the doctrines and practices of the Society of Friends. They were evidently bowed under the weight of these things, and were suffering with the suffering seed, but they were comforted by mingling with those of like views with themselves, their faith re-animated, and they strengthened still to maintain the defence of those principles which they had long trusted in, and whose goodness they had

proved. Their company and the unity which they expressed, produced a similar effect on many here—reminding of the ancient proverb, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Some amongst us were led to realize more clearly, and to enter more fully into sympathy with, the trying position in which they were placed in their own meetings and neighborhoods; and to desire with more fervency that the hands of all such throughout the Society of Friends might be strengthened, and that the people everywhere, who were wandering from the true fold, might be brought back, and enabled to see the delusive nature of that sympathetic excitement which has to so large an extent been mistaken for the true work of grace. The fact cannot be disguised that there has been in very many cases such a departure from our doctrinal views as leads to a radical change in religious practice.

Our early Friends, while they fully recognized the atoning efficacy of the offering of himself on Calvary, made by the blessed Redeemer, steadily directed the attention of their hearers to the operations in their own hearts of that Light, Spirit or Grace, which He purchased for them, and which is the appointed Guide to lead all to that knowledge of the only true God, and of Jesus Christ whom He has sent, which is saving. They taught the world, that it was by submitting to and uniting with this Holy Spirit in its leadings and workings, that they would come to have true and saving faith, and experience the real benefit of the sufferings and death of the Son of God. This teaching was eminently practical. It did not merely tell the listeners to "Come to Jesus," as we have so often heard of latter times, but it pointed out the way to become His true disciples, even as He himself had long before shown in those memorable words: "If any man will be my disciple, let him deny himself, take up his daily cross and follow me." This made them a humble, watchful, self-denying people, depending from day to day on the fresh extension of Divine help for their own preservation, and for all ability to labor in the cause of righteousness. Thus their growth in salvation was the effect of the working within them of that spirit which was promised as the Leader into all truth; and they were willing patiently to wait and quietly to hope for its perfect accomplishment.

But now we hear much said of immediate salvation. It is spoken of as a very easy matter. A large congregation will be told by one who presumes to preach, that it is in the power of every one present to be saved before they leave the room at the close of the meeting. As the saving visitations of Divine grace are utterly beyond our control, those who listen to such teaching and believe it to be true, are in danger of substituting therefor some intellectual or emotional operation of the mind, and of relying upon this. Hence they may become puffed up with an imaginary conceit of their own attainments—and such is often lamentably the case. How often have we known of such persons confidently proclaiming that their names were written in the Lamb's book of life, when it was painfully evident to others that they did not exhibit those Christian graces of humility, meekness and submission to those in authority, which would have been present, if their professed attainments had been real! Such are greatly

to be pitied. If they undertake to teach others, it is only the blind leading the blind, to the danger of falling into a ditch together.

The practical effect of this system too often is to encourage self-righteousness—the reliance really being on something the individual does of his own, whatever else he may suppose. Even where there are real and precious visitations of Divine love to the soul, instead of patiently abiding under them, and permitting them to have their perfect work, such persons are many times led to enter at once into some public sphere of labor for which they are not prepared, and thus their own growth in grace is hindered, and the work being marred, they never attain to that brightness and usefulness in the church which belongs to a polished shaft.

The contrast between the sitting of the Yearly Meeting on Fifth-day afternoon, and that on Sixth-day, when it closed its deliberations for this year, furnishes an illustration of the wisdom of that advice of George Fox: "Friends, hold all your meetings in the power of God."

On Fifth-day, the meeting became more unsettled than was the case at any other time during the week; especially while considering the proposition from Burlington Quarterly Meeting, to change the language of the Query respecting the use of spirituous liquors. No doubt there was much exercise of mind on the part of many Friends, and an effort to keep themselves under the influence of that Power, which alone can enable such a meeting to perform its duties to the honor of its Holy Head. But spiritually, it was a low time; the restraining influence of Divine Grace was not felt to be in dominion over the meeting, and several remarks were made on the subject under consideration which were ill-timed, undigested, injudicious, or defective in other ways. This tended to encourage others to similar exhibitions; and thus, though the meeting was conducted with decorum, we seemed for a time in danger of degenerating into the condition of an ordinary debating assembly. Such is ever the tendency of that talkative spirit, which impels Friends to partake in the discussions of our meetings for business, without waiting to have the mind seasoned with religious exercise, so that our words may be savory.

On Sixth-day, through Divine favor, almost from beginning to end, a degree of solemnity was to be felt. This increased as the meeting progressed. Those who spoke seemed generally under this influence, and their weighty and tender remarks were comforting and edifying. When the sitting was ended, there was a general feeling of rejoicing for the mercies vouchsafed. J.

Selected.

By experience I can speak it, that the ways of holiness afford more true comfort and peace to the upright soul, than the greatest pleasures this world can afford; the former reaches the heart and soul, while the delights of this world are but a show, and appearance only, vanishing like a dream; and whoever believes otherwise of them, will certainly find them to be but lying vanities; therefore the apostle might boldly put the question to the converted Romans, viz: "What fruit had you in those things whereof you are now ashamed? For the end of those things is death."—*John Crook.*

#### WHAT IS PRAYER?

Selected.

What is prayer? Converse with God,  
The breathing forth of strong desire,  
The burning of celestial fire;  
A message to the courts above,  
Borne on the wings of faith and love.

What is prayer? The hidden spring  
That rises in the soul from grace;  
It is the spirit's resting-place,  
A symptom of the life within—  
A wrestling of the soul with sin.

What is prayer? The suppliant's voice,  
Breathed in a sigh, a stifled groan,  
That rises to the heavenly throne  
As fragrant incense to his ear,  
Who first inspires, then answers prayer.

What is prayer? A refuge where  
The stricken mourner seeks repose;  
Looks up and finds amid his woes  
A Friend enthroned above the skies,  
A Friend who well can sympathize.

What is prayer? A potent power  
That brings down blessings from the skies;  
It is the channel that supplies  
The soul with health and peaceful days,  
Till prayer is merged in endless praise.

*Christian Advocate.*

#### LIVE FOR SOMETHING.

Selected.

Live for something, be not idle—  
Look about thee for employ!  
Sit not down to useless dream—  
Labor is the sweetest joy.  
Folded hands are ever weary,  
Selfish hearts are never gay,  
Life for thee hath many duties—  
Active be, then, while you may.

Scatter blessings in thy pathway!  
Gentle words and cheering smiles,  
Better are than gold or silver  
With their grief dispelling wiles.  
As the pleasant sunshine falleth,  
Ever on the grateful earth,  
So let sympathy and kindness  
Gladden well the darkened hearth.

Hearts that are oppressed and weary—  
Drop the tear of sympathy;  
Whisper words of hope and comfort,  
Give, and thy reward shall be  
Joy unto thy soul returning,  
From this perfect fountain head,  
Freely as thou freely givest,  
Shall the grateful light be shed.

*The Potato-rot.*—This disease first made its appearance, so far as we know, about thirty years ago. The most destructive season of that epidemic in this country was in 1844. Previously to that time, the annual crop of potatoes in the United States amounted to over one hundred million bushels; but, in consequence of the blight, it was reduced in some parts of the country to one-half, or even to one-quarter of the ordinary yield.

In 1845 it showed itself in England, Scotland, and Ireland, and spread with great rapidity. The disease broke out again in 1854 and 1855, and was destructive in the State of New York, in Rhode Island, Massachusetts, Ohio, Illinois, and at various other points, and about 1865, or ten years later, it made its appearance for a third time.

This destructive malady was at last found to be due to the ravages of a microscopic fungus, called, from its mode of fructification and its injurious effects, the *Peronospora infestans*.

When the peronospora is placed in contact with the leaves of a potato-vine, its filaments penetrate into and through the epidermic cells, and so reach the intercellular tissue of the

leaf and stem; and there they continue to grow producing a rapid withering and blight. When the parasite has attained a certain growth, it begins to fructify. Its upright filaments burst through the pores of the leaves and are crowned with the characteristic chain of spores. Each spore, when ripe, if supplied with moisture, produces six or seven secondary zoospores, armed with long vibrating cilia, and capable of a rapid spontaneous motion. After moving about for a short time the zoospore becomes quiescent, throws out an elongated filament, and germinates afresh.

It is no doubt in this way that the germ of the parasite reaches the tuber of the potato at the root of the vine. For if sound potatoes be placed in the ground, and the surface of the soil be sprinkled with the spores of peronospora, and then watered from time to time, the potatoes are found to be infested with the disease in about ten days.

This species affords a good example of the extreme fecundity of parasitic fungi. It has been estimated that, on the under surface of a potato-leaf, one square line is capable of producing over three thousand spores. Each spore supplies at least six zoospores; so that from one square line we may have nearly twenty thousand reproductive bodies, each capable of originating a new mycelium; and a square inch of surface may yield nearly three million such bodies.

The mycelium filaments can penetrate the cellular tissue of a leaf in twelve hours, and, when established there, may grow and bear fruit in eighteen hours longer, while the spores are perfected and ready to germinate in twenty-four hours after they have been detached and placed in water. This fully explains the rapidity with which the disease is known to spread.—*Address on the origin and propagation of disease, by Dr. J. C. Dalton.*

For "The Friend."

#### Memoirs and Letters of Sarah Hillman.

(Continued from page 299.)

"*Philada. 9th mo. 2d, 1842.*—Since thy last visit, again and again has my spirit bended towards thee in renewed sympathy and affection; yea, in that fellowship which lives through death. And earnestly do I desire, whatever be the trials and probations which may be permitted or appointed in our passage through this wilderness, and land of droughts, of deserts and of pits, and however many times we may be put as into the furnace heated 'one seven times hotter than it was wont to be heated,' we may hold on to the little grain of living faith, which has in mercy been granted, and is from time to time renewed; 'that so nothing may ever be able to separate us from the love of God which is in Christ Jesus our Lord.'

Ah! my dear friend, we have realized His Almighty Power to still the mighty raging waves, the fiery darts of the wicked one to quench, and to cause the heart that was shrouded almost in despair to sing to the springing up of the well of Life; then why should we so often be ready to give over the hope that we shall one day be made victorious, yea more than conquerors through Him who hath loved us and given Himself for us? His arm is not shortened that He cannot save, neither His ear grown heavy that He cannot hear; but with righteousness doth He judge the poor, and reprove with equity for the meek of the earth; and I believe He will arise

when His set time is come; and not only lead the cause of His oppressed people, but will set them in safety from him that puffeth them, and from all their enemies. So that the truth of the declaration will be seen, and the enquiry go forth, 'How should one chase a thousand and two put ten thousand to flight, except their rock had sold them and the Lord had shut them up?'

Ah! it is a fearful thing to be crushing the prophets and despising the word through them; as it is a fearful thing to be daring to say, the Lord saith it, albeit He hath not spoken, and when He riseth up to plead whose right it is; who can withstand Him? No fig-leaf covering will hide them, neither can any of us flee; He can no more be cheated than He will be mocked; naked and bare must we appear before Him, every covering which is not of His spirit, will be stripped off: what will it signify then to say, 'We have eaten and drunk in thy presence, and thou hast caught in our streets,' if the heart is not right with Him, if any idols have taken the place of which He, as the great Shepherd, Prophet, Priest and King, ought to have entire rule, ought to reign and govern.

Oh! it seems to me the day is at hand, when there will be a great shaking in the midst of the land, and if there be but a few berries left, a few gleanings grapes, two or three as on the outmost fruitful branches, there will, I am persuaded, be a gathering to these; and there will be a gathering to Shiloh, for unto Him, and not to any other, shall the gathering of the people be. I long for myself, and for us all who profess the name of Christ, more especially we who sometimes are engaged and constrained by the renewings of His grace, and the fresh bubblings up of the well-spring of salvation, to speak a word in His name. I long for our preservation on the immutable foundation, Jesus Christ the righteous, that neither divination nor enchantment may prevail against us; that in that awful day when inquisition will be made, we may be found clear of the blood of all men. Oh, how awful it will be to have deceived any, to have preached any other way or truth, than the truth as it is in Jesus our holy Head. To have been gathering the people to ourselves, or setting up forms for substance, or bringing men's person into admiration because of advantage. The Apostle Paul, who knew the terrors of the Lord (and through His unutterable mercy He has visited our souls and made us to feel His terrors for sin,) said, 'Woe is unto me if I preach not the Gospel,' and it is truly woe to us if we preach not the Gospel. Oh! then let us, my beloved friend, cleave close to the Light, and walk closely with our dear Master, not fearing the fears of the heathen, but keeping our eye single to Him, we shall find that He still keeps that 'man in perfect peace, whose mind is stayed on Him, because he trusteth in Him.'

"Virginia, 5th mo. 1843. \* \* \* Ah! how sorrowful to see the children of this people scattered as they are, as sheep having no shepherd. It seems as if there was none that could break a little bread even if the child asked it; too many of whom seem content with the flesh pots of Egypt, and having loved this present world have little relish for the things of Jesus, the things of the kingdom; those things which accompany life and salvation. Oh what will these careless ones do when God riseth up, and when he appeareth

what will they answer him. I fear it will be said to some, 'Ye have lived in pleasure on the earth, and been wanton, &c.; and even some who have made a high profession seem to have grown weary of the way; they have run with the footmen, and they have wearied them, how shall they contend with horses, with the strong and powerful? and if in the land of peace, in a state of carnal security they wearied them, oh! how will they do in the swelling of Jordan? in that day when refuge fails, when there is no way to look, nor any think to trust to or in but God that showeth mercy.

As to health, I am as well as when I left home, and desire to be thankful for this favor. May we all strive to dwell so near our Divine Lord and Master, as to be preserved from the snare of the fowler, and to know our life hid with Him in all our trials and conflicts, and when the days of our pilgrimage on earth are finished, be found of him in peace."

"Philada. 5th mo. 31st, 1843. \* \* \* The lines of Cowper came sweetly into remembrance, 'He is a freeman whom the truth makes free,' &c., and surely none else are free indeed. The language seems applicable, addressed by the prophet speaking in the name of the Highest to a people formerly, 'I am pressed under you as a cart is pressed that is full of sheaves.' Ah! when the great Dasher in pieces shall come up against them what will they do? they have lightly esteemed the sacrifice commanded to be offered in the holy place, and are yet making high profession of spiritual attainments, painted as Zion truly, but where is the life and zeal, and primitive simplicity for which our forefathers in the truth were so conspicuous? where is their devotion and devotedness to be seen amongst these people? Oh how sorrowful is the state of too many among us who yet are taking upon them to rule in the church, and lord it over the heritage; who have not been living witnesses of the sufferings of Christ, as was Peter, and also partakers of the glory that shall be revealed."

(To be continued.)

A great variety of articles, including grain bags, wagon covers, floor covers, ropes, sails, &c., are made in Russia from the inner bark of the bass-wood or linden tree, a million of trees being destroyed annually in the manufacture, and the value of the articles produced amounting to \$2,400,000. The bark is collected by the peasants, in May and June, when the ascent of the sap renders peeling easy. That of the lower part of the trunk, generally employed for roofing, is obtained in pieces about 5½ by 3¼ feet, and is warmed, and pressed to prevent its curling. That of the upper part of the trunk and of the branches is tied in bundles and rotted under water until September, when it is dried by aid of heat and separated into thin, delicate strips, suitable for weaving into matting, and varying in weight according to the use to be made of it. The heaviest is sold at the Nishni Novgorod fair at about \$24 per hundred weight.—North American.

"The object, in dealing with offenders, should ever be to convince and restore them, no less than to maintain the testimonies of Truth, and the discipline of the church. The heart should yearn after them in a spirit of restoring love and meekness."

The subjoined review of the weather for the past month, is taken from the Philadelphia North American, and is interesting as it proves it to have been the coldest Fourth month since 1798.

Review of the Weather, &c.  
FOR FOURTH MONTH (APRIL).

	1873.	1874.
Rain during some portion of the twenty-four hours, . . .	14 days.	10 days.
Rain all or nearly all day, . . .	2 "	4 "
Snow, including very slight falls, . . .	4 "	3 "
Cloudy, without storms, . . .	6 "	9 "
Clear, as ordinarily accepted, . . .	4 "	4 "
	30 "	30 "

TEMPERATURES, RAIN, DEATHS, &c.  
1873. 1874.

Mean Temperature of Fourth month, per Pennsylvania Hospital, . . .	51.83 degs.	44.89 degs.
Highest point during do. . .	70.05 "	66.00 "
Lowest do. during do., do. . .	36.05 "	24.50 "
RAIN, during the month, do.	4.19 inch.	7.50 inch.

DEATHS, during the month, being four current weeks for each year, . . .	1278	1385
Average of the mean temperature of Fourth month for the past eighty-five years, . . .		50.26 deg.
Highest mean of temperature during that entire period, 1871, . . .		58.18 "
Lowest mean of temperature during that entire period, 1794 and 1798, . . .		44.00 "

COMPARISON OF RAIN.

	1873.	1874.
First month (January), . . .	6.04 inch.	4.21 inch.
Second month (February), . . .	5.60 "	2.82 "
Third month (March), . . .	2.24 "	1.59 "
Fourth month (April), . . .	4.19 "	7.50 "

Totals for the first four months of each year, . . .	18.07 "	14.12 "
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That the month just closed has been an exceedingly unpleasant one cannot be denied. We read from our diary:

Fourth month 3d.—Passengers to the Pacific by rail breakfast in the Sierras, with twenty feet of snow around them; four hours later they find wheat four inches high, and the next day see pear and peach trees in blossom.

Fourth month 4th.—Very cold. Ice made last night, five-eighths of an inch thick by actual measurement. Yesterday it was reported that "snow from twenty to thirty feet deep, and solid as ice, is still lying in various parts of California."

Fourth month 5th.—Snow at Hudson, N. Y., six inches deep, and still falling. The same evening three inches fell at Ogdensburg, N. Y.

Fourth month 9th.—Louisville and Memphis were visited by a severe snow storm, to the astonishment of their oldest inhabitants, who could not remember that such a thing had ever before happened in that latitude in April. The storm lasted nearly all day at Louisville, but only two hours at Memphis.

Fourth month 10th.—Snow at Erie, Pa., six inches deep.

Fourth month 11th.—We thus note frost in West Philadelphia this morning. The entire week ending yesterday has been very cold. This morning everything stiffened up with it. Plenty of ice about. Froze all day in the shade.

Fourth month 13th.—Still very cold. We know of water having frozen solid in pipes measuring one inch in diameter in the inside, belonging to a steam engine in the lower part of the city, splitting said pipes so as to necessitate new ones.

Fourth month 16th.—Nashville, Tennessee, was visited by a tornado, which is estimated to have destroyed property to the amount of \$100,000.

Fourth month 17th.—Snow fell at Binghamton, N. Y., to the depth of four inches.

Chicago reports that "Easter Sunday was signalized here and throughout the west by a violent and long-continued snow storm, which threatened to interrupt travel."

Fourth month 25th.—Snow storms appear to have extended over a large surface of country.

Fourth month 29th and 30th.—New Hampshire was visited by a severe snow storm on Wednesday night and yesterday, during which the snow fell to the depth of over a foot on the level, and was still snowing heavily.

Fourth month 28th.—Snow in New York.

Fourth month 29th.—We hear from Washington: "For several hours this morning a severe snow storm prevailed, which is something unusual for this city at this season of the year. At 12 o'clock, however, the snow had almost entirely disappeared."

On the same day it was reported that snow fell to the depth of nineteen inches at the Water Gap and on the mountains south of Wilkesbarre it was eighteen inches deep, and that there was frost in Alabama, and that the ice is still firm between Montreal and Quebec; also that a severe storm of snow and rain visited Delaware, while by private correspondence from Osceola, Penna., we learn that snow has fallen within a day or two to the depth of ten and a half inches, and is still falling.

The year 1857 has been referred to by some from memory as furnishing corresponding weather with that of the present year for the month under review. Upon referring to our diary we find the supposition to be nearly correct. As we noted on the 6th, "mercury down to 20 degrees, having fallen *thirty degrees in one hour*, while *snow* is noted in various places between the 5th and 10th, but nothing so late in the month as those chronicled this year. The mean temperature of 1857 was 45.29.

It will be seen from the above that cold weather and *late snows* have been very extensive this season in almost every section of country. Terrible inundations and overflows have also occurred in the west.

J. M. ELLIS.

Philadelphia, Fifth mo. 2d, 1874.

Remarks on silent worship by a person not belonging to the Society of Friends.

"Whatever others may think of silent worship, I find it valuable, and bind it to my bosom as an unspeakable treasure many cannot appreciate. How can the soul open itself before the Searcher of hearts; how can it be as clay in His hands, as a Mary at His feet; how can it hear the voice which says: 'This is the way, walk ye in it,' if it be always listening to or uttering words? The thing is contrary to nature, and they who condemn silence as a *means*, are themselves obliged to have recourse to it, if they are seeking to be among the number of those who enter the strait gate, who follow their Lord whithersoever he leads."

Who is the honest man?

He that doth still and strongly good pursue,  
To God, his neighbor, and himself most true:

Whom neither force nor fawning can  
Unpin or wrench from giving all their due.

Herbert.

### The Ruins of Troy.

Our readers may remember M. Schliemann and his excavations in the soil of the ancient Troad. That gentleman is at the point of publishing a relation of his discoveries, together with two hundred photographic plates representing the principal objects of his collection. An eminent savant, M. Emile Burnouf, Director of the French School at Athens, addresses to the *Temps* an interesting notice of the antiquities brought to light. After some introductory remarks, he says:

"By his first discoveries M. Schliemann was led to seek for the site of Troy in the very spot where antiquity had placed it: that is to say, at a locality called Hissarlik, not far from the sea, and this is what he found: A modern stratum, containing some Roman relics and some very important inscriptions, extends over the hill to a depth of two yards. Besides the Greek antiquities prior to the Roman epoch, the first layer furnished some objects in iron, with arms and nails of bronze, but not a single article of pure copper. Among the specimens of purely Greek origin and historical date was found a slab of white marble belonging to the Temple of the Italian Minerva, the lower part of which building has been uncovered.

Below the Hellenic stratum, which was the remains of a colony which must have lasted more than a thousand years, and only disappeared under Constantine II., lies the Trojan and pre-historic bed, with a depth of as much as sixteen yards. In this accumulation of rubbish is found neither bronze or iron; all the metal objects are in pure copper, silver, gold or electron (a very fine mixture of the two latter). At a depth of nine yards a thin layer of lead ore and copper extends nearly over the whole mound, which was itself fortified. M. Schliemann has cleared away the principal entrance, which is paved and flanked by solid buildings; the wall at the side is not less than thirteen yards in thickness. Near the spot, in a commanding situation, are the remains of a large princely edifice, by the side of which was found the treasure of which I will presently speak. The ruins of the town allow at least three strata to be distinguished; the upper one about two yards thick, leading to a supposition that the houses were of wood, and that they had been burned. The second bed contains many walls formed of stones cemented with mud, similar to those which we ourselves found at Santorin under the pumice stone of the volcano. The third layer contains houses constructed with unbaked bricks, according to the ancient custom of Central Asia. All this part shows the traces of an immense conflagration. The vases and metals have been calcined or soldered by the fusion; the surface of the bricks has been glazed by the flames of a vast furnace.

This last bed is from seven to ten yards in thickness. Below the depth just mentioned there existed a still more ancient city where walls have been found composed of enormous stones weighing from one to two tons each. It was the first founded in that place, for it rests on the virgin soil, which is a calcareous rock. A whole volume would be required to describe the objects brought from the Troad by M. Schliemann, as the number is more than 15,000. Many of them are vases in terra cotta, some turned in a lathe and others modeled with the hand; none of them are painted, but most represent a woman with

prominent breasts and the face of an owl like Minerva of Homer, wearing a sort of helmet. The worship of the "Glæcopsis Athene" was manifestly the principal one in the place for a great number of Palladiums in terra cotta, stone or bone have been found, representing that divinity, sometimes in a very striking manner. The instruments of pure copper, with the molds and crucibles used for their manufacture, tools and weapons of flint the remains of lyres for seven or four strings several thousand double cones pierced with a hole, and known under the name of fusai-oles, for female ornaments, mortars, mill, &c. all form an ensemble such as no museum in Europe can boast of, and will furnish inexhaustible subjects of study. It is an entire feudal civilization now revealed to us.

What we can affirm is, that the race which has left these memorials was unacquainted with iron, and was anterior to bronze. It was therefore, also prior to the Illiad, in which bronze, tin and iron are frequently mentioned. The inhabitants of the place were shut up in a citadel; twenty wells dug outside by M. Schliemann have demonstrated that there were no dwellings beyond the walls. The population lived under the rule of a feudal lord, whose stronghold has now been brought to light. Therein have been discovered, beside a host of minor objects, several vases of pure gold, silver or electron, two magnificent necklaces composed of a multitude of ornaments and small chains of a primitive but still advanced manufacture; several thousand gold heads, well cut; eight bracelets and thirty-six earrings of the same metal. There is no doubt that these valuables belonged to the proprietors of the chateau, and that the master was at the same time the sovereign of the country. But what was the name of the king? Was it Priam? I must be excused from replying to that question; for we ought first to know whether the Illiad is not analogous to the Ramayana and the Shah-name, in which the sun, moon, winds and clouds are represented as ancient heroes, and their cosmogonic contests as human events. M. Schliemann has in any case rendered an important service to science, and done himself the greatest honor in employing so nobly a fortune acquired by the rude adventures which you have related."—*Galignani's Messenger*.

For "The Friend."

In glancing over the pages of Penn's "Rise and Progress," I was struck with a passage, where he says, in referring to a class of religious professors called "Seekers:" "They were diligent, plain and serious; strong in scripture and bold in profession; bearing much reproach and contradiction. But that which others fell by, proved their hurt. For worldly influence spoiled them also, and they rested too much upon their watery dispensation, instead of passing on more fully to the fire and Holy Ghost, which was His baptism, who came with a fan in his hand, that he might thoroughly (and not in part only) purge his floor, and take away the dross and the tin of his people, and make a man finer than gold." When these thoughts were passing through the sagacious mind of Wm. Penn, quickened as his perceptions were with heavenly knowledge, could he have seen the distant future, and followed our beloved Society in its unequal struggle with the influence of the world, he would have concluded, under a weight of

orrow, that the Society of Friends *also*, whose interests he labored so much to promote, would, in process of time, reproduce the same painful history in its relation to the effects produced upon it by an ensnaring world. Large indeed are the inroads which have been made upon the peace and good order, which otherwise would have prevailed more eminently among us; for it is obvious much of the lukewarmness and laxity that exists; the prevalent indisposition to support any testimony not regarded with popular favor; the tendency to run after other modes of worship where gather large and fashionable assemblies; where the eye and the ear may be entertained, and little may be heard or witnessed, calculated to humble pride, and break in pieces the flinty heart, proceed from an inordinate love of the pleasures, the honors, and the riches of a vain and fawning world. The love of money is declared to be the root of all evil, which refers, I doubt not, to the world as distinguished from things which belong to one to come; a more enduring life. Hence, if we would make any real progress spiritually, the world must be kept under our feet; for "My kingdom is not of this world." George Fox very often uses this language: "Mind the Light within;" and as this comes to rule in our hearts, other guests which had re-eminence, and have exercised lordship over us, will be denied; and our experience will be as his was, that the path of integrity lies in the path of separation from the world and its spirit. And the watery dispensation of the "Seekers," upon which they relied, is comparable to the condition sadly prevalent within our own borders, of substituting for the rumbling, baptising operations of the Spirit of Truth, a more superficial religion, consisting in a literal knowledge of the Scriptures, and an *historical belief* in the one atoning sacrifice upon the cross.

P. B.

Philadelphia, 5th mo. 2d, 1874.

*Language of the Clouds.*—The colors of the sky at particular times afford wonderfully good evidence. Not only does a rosy sunset presage fair weather and a ruddy sunshine, but there are other tints which speak with equal clearness or accuracy. A bright yellowish sky in the evening indicates wind, a pale yellow wet, a neutral gray color constitutes a favorable sign in the evening, and an unfavorable one in the morning. The clouds are full of meaning in themselves. If their forms are soft, undefined and feathery, the weather will be fine. If the edges are hard, sharp and definite, it will be foul. Generally speaking, any deep, unusual lines, betoken wind and rain, while the more quiet and delicate tints bespeak fair weather.—*Late Paper.*

Selected for "The Friend."

What a sweet feeling spreads over the mind, when through the ever watchful Shepherd, we are enabled to maintain a steadfast guard over our own spirits under provocation, and to stifle the rising disposition to anger and resentment; to suppress even an unkind remark, and to bear in the meek spirit which the Lord alone can give, whatever is calculated to irritate even in the small incidents of life. "He that ruleth his own spirit, is better than he that taketh a city."  
It is only through humble watchfulness,

and secret breathing for preservation, from day to day, that we gain the victory.

## THE FRIEND.

FIFTH MONTH 16, 1874.

From the character of the worship which our Lord declared his Father sought from his dependent creature man, it is evident that to engage in it, or even to endeavor to perform it, is an act of faith. There must be not only a belief that He is, and that He is a rewarder of them who diligently seek him, but that the Holy Spirit is willing and ready to help our infirmities, and, if waited on in the obedience of faith, will prepare and enable the soul to offer the worship that is in spirit and in truth.

To know this to be accomplished when gathered in our religious meetings, there must be silent waiting, in order that the soul may be in a condition to savor the things that be of God; for flesh and blood can no more reveal the invisible I Am, than it could recognize the deity of Christ when He was bodily present with his disciples. They, therefore, who go to meetings for divine worship, absorbed with the thoughts of those things that belong only to the earthly mind, or who are unbelieving in the necessity of preparation of heart, through the operation of a power superior to their own, if they disregard the duty to struggle for a state of solemn, reverential silence, and patient waiting in subjection of spirit before the Lord, are not likely to rise out of a condition unfit to receive heavenly treasure, either immediately from Him who is always in the midst of those who are gathered in his Name, or mediately through the ministry of his servants, whom He has prepared and put forth to speak on his behalf.

It is, therefore, an evidence of sorrowful declension, when, in a Society like that of Friends—favored as it has been with a true sense of the nature of Divine worship—humble, silent waiting before the Lord, loses its due place or repute, and the notion prevails, that meetings for worship must be occupied with preaching or praying, or any other external service. The currency of such an opinion, betrays into two great evils—the waiting of the congregation on those who are expected to preach or pray; and the prompting of persons to engage in those solemn services, whom the Head of the Church has neither commissioned nor prepared for their performance. The inevitable sequence of this departure from a practical belief in the Headship of Christ in his church, and in Him as the beginning and ending of the saint's faith, ever has been, and must continue to be a shallow, emotional religion, accompanied by dry, wordy, high sounding declamation by way of preaching, and long, lifeless discursive prayers. In this way the danger is incurred of promoting ignorance of, if not disbelief in silently and reverently feeding at the Lord's table, where those who truly hunger and thirst after righteousness are favored to partake of the bread and water which come down from heaven, and nourish the soul up unto eternal life.

The age in which Friends arose, was one of great dispute about forms of religion, and

large profession respecting its requirements and its effects. Among the various sects into which the visible church was divided and subdivided, doubtless there were many honest seekers after truth; who, as they failed to find what their souls longed for in one profession, went to another; until the round of all in which they thought a hope might be indulged of finding the lost piece of silver, was exhausted. But alas! how many of them had to confess, that though there was much talk about Christ, the atonement He had made for sin, and justification by belief in him and in it; though the Scriptures were designated the "word of God" and regarded as an indubitable rule of faith and practice, to be therefore studied and taught; and what are called the *sacraments* were deemed efficient means of grace, yet their hearts remained untransformed; the new birth unto righteousness was not brought forth, and bondage to the strong man armed was not done away; the natural result of seeking the living among the dead.

Most of those who became early promulgators of primitive christianity, as revived by Friends, came out from among those sincere, but disappointed seekers, and when they were favored to see the truth as it is in Jesus, by the inshining of the Light of Christ on their darkened hearts, they recognized this as the divine gift promised by Him, to convict the world of sin, of righteousness, of judgment, and to guide his obedient disciples into all truth. As they became changed men themselves, and were prepared for the service by the Head of the Church, they were commissioned by Him to call men to take heed to this manifestation of the Light of Christ in the soul, as the only means whereby they could experience the saving benefits of the miraculous coming, holy life and meritorious death of Him who died for them on Calvary.

Thus George Fox, when speaking of the work he was called to, and the commission he received, says emphatically:

"When the Lord God and his Son Jesus Christ, sent me forth into the world to preach his everlasting gospel and kingdom, I was glad that *I was commanded* to turn people to that inward light, spirit and grace, *by which all might know their salvation and their way to God*; even that Divine Spirit which would *lead them into all truth*, and which I infallibly knew would never deceive any."

This was the scriptural doctrine that principally distinguished Friends from all other orthodox professors, and from it sprang the testimonies they have been called to maintain before the world. It no more invalidates or lowers the doctrine of the atonement, mediation of, and salvation by Jesus Christ, than does the declaration of the Apostle, that "the grace of God bringeth salvation," and is, therefore, *sufficient* for bringing salvation; or that it is the law of the Spirit of life in Christ Jesus that sets free from the law of sin and death; and is, therefore, sufficient to liberate from the bondage of sin. They are all equally in accord with the belief and acknowledgment, that reconciliation with the Father, his forgiveness of sin, and justification by the faith He gives, are all in virtue of the meritorious sacrifice of His Son without the gates of Jerusalem. The benefits of that sacrifice, and of all the other outward offices of Christ, can be savingly known in no other way than through the ministration of this light, spirit, or grace.

Our Saviour told his disciples that it would be one of the offices of the Spirit of Truth, when He was come, to glorify Him, to receive of mine and show it unto you; and the things of Christ can be availingly experienced by no other means. It is only those who walk in this holy Light that know the blood of Jesus Christ to cleanse from all sin.

Alas! how many of those now exercising the office of preachers or teachers in our Society, appear to have seen no farther than most of the professors from among whom Friends were originally gathered; and like them, are leading their hearers to rest their hopes of salvation on a self-wrought faith in the accomplished work of Christ when personally on earth, while knowing little or nothing of the regenerating, transforming work of his Spirit on the soul. How often do we hear them calling their listeners to come to Christ at once—as though sinners could come in their own time and way—and to know their sins to be immediately washed away in the blood shed on Calvary, like those professors of whom George Fox tells, who would have the blood *only* without them, and not within them. But by obedience to the inward manifestations of the Light or Spirit of Christ, he and the other early Friends were enabled to see the blood of Christ to “sprinkle the heart and conscience from dead works to serve the living God.” They preached salvation through Christ to all to the very ends of the earth, who would comply with the terms; repentance towards God, and faith in our Lord Jesus Christ, as He reveals himself in the soul by his Light and grace, and as made known in his several offices through the holy Scriptures, to those who are blessed with a knowledge of those sacred records; and salvation through Him to those who are not favored with that knowledge, by obedience to the same Divine Light bestowed upon all, so far as it and its requirings are made known.

Friends have always borne testimony against the doctrine, of men being justified by a faith in Christ that is not manifested by good works, and allows them to remain in their sins; and have held that unless the regenerating work of the Holy Spirit is known in the soul, Christ has died for us in vain. To this transforming work, therefore, have they mainly called the attention of the people, inasmuch as the design of Christ's coming in the flesh, was to save them *from* their sins, and to destroy the works of the devil. Yet they fully and gratefully acknowledge the mercy of the Father in giving his dear Son to atone for and ransom his fallen creature man, that so, *through grace*, the repentant sinner may be justified freely, by the redemption that is in Christ Jesus.

Were these scriptural doctrines, as originally promulgated by Friends, and held by true Friends ever since, preached to the people by all, in the demonstration of the Spirit and power, we should not hear of the excited, methodistical\* scenes, so rife in many places within the pale of the Society. But the retrogression in doctrine and consequent disregard of testimonies springing from it, is hailed as a revival, and, unless the Lord had been pleased to preserve a remnant to uphold Quakerism in its purity, the whole Society would drift back into the profession of the different de-

nominations out of which it was first brought, and having lost the *substance*, in the feeling of unsatisfied want, finally be induced to resort to the shadow, displayed in the beggarly elements.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The state of affairs in Spain does not appear to have changed materially. Although the Carlists were compelled to raise the siege of Bilbao, their forces did not move to any great distance and soon returned to the vicinity. Dispatches from Bilbao say that General Concha's troops are throwing up fortifications. Don Carlos and General Elio are reported to be at Durango, thirteen miles southeast from Bilbao. Don Carlos has issued a proclamation announcing that he will offer strong resistance to the Republican army in the Biscay provinces. Bilbao has been completely re-occupied. It is stated that a body of Carlists under command of Don Alfonso had been defeated by the Republican troops.

General Manuel Concha has been appointed General-in-chief of the Republican army of the north.

After the capture of Bilbao the Spanish government again applied to Germany for the recognition of the Republic.

In the House of Commons it was stated in reply to the inquiry of a member that the British government desires the resumption of diplomatic relations with Mexico, and is ready to receive overtures to that end.

The coal miners of Durham have yielded to the terms of their employers, and the strike is ended. The prices of iron and coal have advanced in consequence of the strikes. Seventy thousand laborers and miners were recently out of employment and great distress prevailed among them.

A meeting has been held in London to urge the disestablishment of the Church of England. Goldwin Smith presided. In his address he advocated the application of church endowments to the relief of the poor and the promotion of education.

The steamship Caspian which left Liverpool for Quebec on the 6th inst., took out 350 agricultural laborers for Canada.

The number of co-operative societies in England and Wales is 746, with 300,587 members.

London, 5th mo. 11th.—Consols 93. U. S. five per cents, 104½.

Liverpool.—Uplands cotton, 8½d.; Orleans, 8½d.

The American Oriental Topographical Corps, now in the Holy Land, have reached Jerusalem, after making successful explorations in the vicinity of Mount Sinai. They report as very remarkable the fact that they were detained two days by a heavy snow storm about Mount Sinai. The expedition will leave for Bashan and Moab.

The annual iron product of the world is 276,500,000 cwt. England produces more than one half of the whole amount, North America about one-fifth, France about one-twelfth, and Belgium about one-twenty-fourth, these four constituting the great iron-producing sections of the globe.

Severe frosts have done great damage to the vines throughout France. It is estimated that the grape crop this year will not be above half an average one.

Many cattle are starving in Nova Scotia. The winter supply of fodder is exhausted, and the backward spring has kept the grass from growing.

The length of the St. Gotthard Tunnel will be 9 miles and 715 yards. The altitude at the northern entrance at Goeschenen will be 3703 feet above the level of the sea, and that of the southern entrance 3850 feet. The highest point in the interior will be 3873 feet above the sea level.

A Madrid dispatch of the 11th says: The Carlists, under Don Alfonso lost 500 men in killed and wounded in their recent defeat.

A special dispatch to the London *Times* says General Concha began his advance from Bilbao on the 11th. The Carlists are entrenching themselves in the mountain passes. General Elio has issued a decree that all persons expressing dissent to the pretensions of Don Carlos will be shot.

Foreign papers brought by the latest mails, report unusually warm weather all over Europe. In Paris and London the temperature was higher at the end of Fourth month than it usually is in mid summer.

**UNITED STATES.**—*Miscellaneous.*—The deaths in New York last week were 488, and in Philadelphia 300.

Disastrous fires are raging in the woods on the line of the Lake Superior Railroad at North Branch and Pine City, Minn. Fires are likewise reported in the forests along the West Wisconsin Railroad, and trains are delayed in consequence.

A fruit company at Santa Barbara, Cal., have under cultivation eighty acres of olive, almond and walnut trees. The olive is cultivated with great success in California, some trees yielding twenty gallons of oil.

The Gloucester fishing fleet, off Newfoundland, experienced very rough weather during last month. Several vessels were damaged and four men were drowned.

The court martial to try the charges preferred against Major General O. O. Howard, has adjourned *sine die*. The decision of the tribunal, after review of the Judge Advocate General, will be sent to the President for executive action. It is understood that General Howard is entirely exonerated from all charges.

In Philadelphia there are now 401 public schools with 1633 teachers; number of names on the list of registered voters 167,094; number of officers in Police Department 1092. The area of the city, including the so called rural districts is 129 square miles.

According to a recent statement the number of news papers and periodicals in the United States has increased from 4051 in 1860, to 6875 in 1874. Some of these publications have quite a limited circulation others range between 50,000 and 100,000. Of these 64 are daily papers, 5185 weeklies, and 1053 other inter vals.

A disgraceful contest has been going on in Arkansas for several weeks past between two rival claimants to the office of Governor of the State. No reference has been made to it in the summary because of the impossibility of giving any clear statement in a few lines of the origin and circumstances of the difficulty. Each claimant has attempted to support his pretensions by violence, and several persons have been killed and wounded in hostile collisions. This state of affairs has induced President Grant to advise that the Legislature of the State shall promptly assemble to determine whether Baxter or Brooks shall be Governor. He also urgently requests that all forces on both sides be disbanded, so that the General Assembly may act free from any military pressure or influence.

*The Markets, &c.*—The following were the quotations on the 11th inst. *New York.*—American gold, 112½; U. S. sixes, 1881, Reg. 119¾; Coupons 121½; ditto 1868, Reg., 119¾; coupons, 120½; U. S. fives, 115½; Superfine flour, \$5.40 a \$5.95; State extra, \$6.10 \$6.45; western shipping, \$6 a \$6.55; finer brands, \$7 \$10.25. No. 1 Chicago spring wheat, \$1.55; No. 2 do \$1.48 a \$1.50; red western, \$1.63 a \$1.64; white Michigan, \$1.82. Oats, 64½ a 66 cts. Yellow corn 85 cts.; white, 87 a 89 cts. *Philadelphia.*—Upland and New Orleans cotton, 18½ a 19 cts. for middling; Superfine flour, \$5.25 a \$5.75; extras, \$6 a \$6.50 finer brands, \$7 a \$10.50. Western red wheat, \$1.50 \$1.65; Penna. \$1.72; western white, \$1.85; No. spring, \$1.50; No. 1, \$1.55 a \$1.60. Rye, 98 cts. Oat 60 a 65 cts. Yellow and white corn, 85 a 86 cts. Lard 11 a 11½ cts. Clover-seed, 9¾ a 10½ cts. Sales of 220 beef cattle at 5 a 6 cts. per lb. gross for common, and 6¾ a 7¾ cts. for fair to choice. Woolled sheep sold at 5 a 9½ cts. per lb. gross, and clipped, 5¾ a 7¾ cts. About 6000 hogs sold at \$3.75 a \$9 per 100 lb. net for corn fed. *Baltimore.*—Choice amber wheat, \$1.78; Ohio and Indiana red, \$1.55 a \$1.57. Yellow corn, 84 cts.; white 84 a 87 cts. Oats, 63 a 66 cts. *Chicago.*—No. 1 spring wheat, \$1.28; No. 2 do., \$1.22½; No. 3, \$1.17. No. 4 mixed corn, 62 cts. No. 2 oats, 47 cts. No. 2 rye, 90 cts. No. 2 spring barley, \$1.40. Lard, \$10.25 per 100 lbs. *St. Louis.*—Fall wheat, \$1.50 a \$1.52; No. 1 spring, \$1.27. No. 2 oats, 52½ cts. No. 2 corn, 67 cts. *Cincinnati.*—Wheat, \$1.45. Corn, 73 a 76 cts. Oats, 50 a 53 cts. Rye, \$1.08. Spring barley, \$1.25 a \$1.30. Lard, 10¾ a 11 cts.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at his residence in West Chester, Pa., on the 27th of Third mo. 1874, DAVIS REECE, aged 72 years. The deceased was for about thirty-four years usefully and acceptably engaged as teacher and governor in the boys' department at Westtown Boarding School. In this position he maintained a remarkable degree of equanimity of temper, blending firmness with kindness, and manifested such a consideration for the feelings of others, as to win the regard of both pupils and preceptors. He was favored with patience through a lingering decline, and his end was peace.

\* This word is not used disparagingly of the respectable Society whose tenets admit of these excited scenes.



# THE FRIEND.

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Stage, when paid quarterly in advance, five cents.

Report to the Yearly Meeting made by the Committee appointed by it in 1872, and continued in 1873.

to the Yearly Meeting:—

The Committee continued at our last Yearly Meeting to visit the subordinate meetings, and submit the following report:—

During the past year, the different divisions of the Committee have been pretty steadily engaged in visiting the Quarterly, Monthly and Particular Meetings; and in several places the families of Friends, endeavoring with such ability as has been mercifully afforded, to perform the duty committed to them, as set forth the minute of their appointment, viz.: "To invite Friends to renewed diligence, to show forth in their lives and conversation, a constant maintenance of all our Christian Doctrines and Testimonies, that so they may become firmly established on our most holy faith, and be more fully united together in the fellowship of the gospel."

We have been made sensible, from time to time, of the merciful extension of Divine regard and help, and introduced into the feeling of affectionate interest and Christian sympathy with our members in the different meetings, and in the varied circumstances in which they are placed; and we trust, that the labor of love, has been productive of good to both the visitors and the visited.

We have been repeatedly brought under close exercise, on account of the many deficiencies apparent, and the lukewarmness, or spiritual deadness, prevailing among many of our members; so that in some places the language is applicable, "The ways of Zion do mourn, because so few come to the solemn festivals." "Her gates are desolate."

It has, however, been felt to be a cause of gratitude, that low as the life of religion is in some places, there are those preserved, even where weakness greatly prevails, who are deeply concerned for the salvation of their dear souls; are sensible of the weakness and departures around them, and are, at times, enabled to labor and to pray acceptably for the removal of those things that obstruct the return of the purity and power which once distinguished our religious Society.

We are tenderly concerned for the encouragement of these, and for their growth and establishment on the immutable Rock and

foundation, Christ Jesus. It is only on such shoulders, that a real concern for the welfare of the church can rest; and it is among such only, that we can look for rightly qualified members to fill the various important stations in the Society.

The spirit of the world, by its various delusive presentations, has drawn many away from submission to the self-denying requirements of the gospel of Christ, and prompted them to devote their time and their talents, to pursuits which, however lawful in themselves, by almost wholly absorbing the attention, prevent the mind from duly heeding the reproofs of instruction which are the way of life, and from being brought under the crucifying power of the cross, so as to lead them to seek first the kingdom of God and His righteousness, trusting to the fulfilment of the promise, that all things needful shall be added.

As this worldly spirit is allowed to prevail, it disinclines to that introversion of mind and retirement before the Lord, which are most favorable to a sight of our true condition, and to the experience of being engrafted into Christ the living Vine, and to our growth in Him.

When such, in whom the earthly mind predominates, assemble in our religious meetings, they feel little or no inclination or qualification to enter into that spiritual exercise necessary, to offer the worship that is in spirit and in truth. Thus it is that our meetings are often dull and unrefreshing; the spirits of those who are concerned to labor for the arising of the well-spring of Divine life, being oppressed by others who pass the time, it is to be feared, in listlessness and unconcern, and in some instances even in drowsiness.

In this state of mind, excuses are readily found for omitting this solemn obligation, and thus it is painfully observable, that in most places there are numerous deficiencies in regard to the attendance of our meetings for Divine worship, as well as those for discipline.

We earnestly desire the attention of Friends may be turned to this subject, and that those who are negligent and careless, may be aroused to consider the danger of continuing in the course they are pursuing, and its probable consequences to themselves and to their families, thereby sustaining a loss for which no amount of outward riches can compensate them.

We have had to mourn over the tendency evinced by many to under-estimate the value and importance of the testimonies of the gospel, which Friends are called to uphold before the world; and the manners, habits, fashions and customs of it, are so far adopted by them that scarcely anything is left to indicate that they are endeavoring to follow in the footsteps of the self-denying followers of Christ, and thus the design of the Lord Almighty in raising Friends up as witnesses to the purity and the power of the religion of Jesus, is frustrated by them.

We have been brought under exercise by the conviction, that many entrusted with the care and training of children, are not duly impressed with the solemn duty incumbent upon them, to bring them up in the nurture and admonition of the Lord; to use parental authority to restrain them from indulgence in their evil propensities, and by consistent example and instruction in the truths of the gospel, to prepare their hearts for the reception and growth of the incorruptible seed and word of God. There is too much disposition on the part of many, to allow the young to act according to their own inclination, to indulge their childish taste for finery and folly, and thus parents incur the serious responsibility of being instrumental in initiating their offspring into the associations, modes of dress, manners and ways of a vain world. We do affectionately desire, that heads of families and others having children under their control, may be earnestly concerned to seek after a qualification, rightly to estimate and faithfully to discharge the duties that rest upon them, in the firmness, the meekness and wisdom of Him whose heritage children are, and which He alone can supply.

We have been made sensible that it is a day of peculiar trial and discouragement, especially to the young and inexperienced. Many of our dear young people, are often perplexed by the many voices that are among us, and we have been brought into near and tender sympathy with them. There are not a few among them who give evidence that their hearts have been tendered and contrited by the love of Christ their Saviour, raising in them an attachment to His holy cause of truth and righteousness, accompanied with the desire that the true standard may continue to be upheld among us, and our right place in the visible church be faithfully maintained; we are, nevertheless, deeply impressed with the belief, that in regard to many of this class, there has been a stopping short, a holding back, a shrinking from that full and entire surrender of the heart to the Lord, and to the leading and government of His pure spirit, whereby they would have been led to show themselves more conspicuously to be the humble, dedicated followers of the Lamb. This halting course admits concessions to the manners, language, maxims and customs of the world, and is an effectual hindrance to their growth in the Truth, and to their attainment of that peace and joy in the Holy Ghost which we believe many of our beloved young friends long for, and which is the blessed experience of the true believer in, and faithful follower of our Lord Jesus Christ. It is to this cause, in great measure, must be attributed the state of our meetings in many places, and the withholding by the blessed Head of the Church, of those spiritual gifts which He would dispense for the edification and strengthening of its members.

It is of the utmost importance, that what-

ever turning and overturning the Lord may permit to come upon us, our young people, as well as all others, should be settled in the belief, that nothing is so essential for their present and eternal welfare, as close attention to the discoveries of the Light of Christ to their souls, and unreserved obedience thereto. By this they will be enabled to distinguish between the voice of the true Shepherd and the voice of the stranger. The gate is strait and the way is narrow, but it is the way of holiness and peace. It is only by offering unto the Lord the undivided sacrifice of the heart when He is pleased to call for it, that our sons can ever become as "Plants grown up in their youth, and our daughters as corner stones, polished after the similitude of a palace." When this becomes our happy and favored condition, we shall again see judges raised up as at the first, and counsellors as at the beginning—and the Lord will comfort Zion, and her waste places will be built up.

Unless the government of Christ as the everliving Head of His church, is not only acknowledged in word but practically witnessed by our members, the will and the wisdom of man take the lead; and thus the unity of the spirit, which is the only bond of peace in all the churches of Christ, cannot be maintained. In this state of things, persons may be induced to appear in our meetings in the way of ministry, without the accompanying evidence of right preparation, and the reception of a gift for that weighty service. Unauthorized ministry hurts meetings, and it is a grief and burden to those who are measurably qualified to try words as the mouth tasteth meat. We are concerned to express our desire, that a watchful care may be continued to guard against the increase of a spirit which, under this prompting, at length runs quite out—undervalues vital religious distinctions, and abandons the testimonies of truth in a creaturely zeal, not according to knowledge.

While attending the meetings of ministers and elders, we have been made sensible of the need of more fervent religious exercise and humble dwelling with that invisible Power, which alone can qualify for service in the church. If this were attained to, it would bring the members into more harmonious labor for the honor of Truth, and lead into more lively zeal and diligence in the religious oversight of the flock; the language of the apostle being brought to remembrance: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed." "Feed the flock of God which is among you, taking the oversight thereof."

The discipline having been established in Divine wisdom, as a hedge about the members, to preserve from the inroads of evil, as well as to promote Christian care one over another for good, it requires a measure of the same wisdom rightly to engage in its administration. Within the limits of all the Quarterly Meetings, there are those preserved consistent in life and conversation, who are concerned for the spiritual welfare of their fellow members, and to support the discipline and order of the Society. We feel constrained, however, to acknowledge, that there are meetings wherein, from several causes, the discipline does not seem to be carried out with that promptness and impartiality, which are need-

ful to maintain the precious cause of truth, and to promote the welfare of the body.

While the mere natural wisdom and will of man have no place in the church of Christ, we would tenderly encourage the rightly concerned in our Meetings for Discipline, who may be entrusted with a sentiment on the business before such meetings, to be simple, honest and faithful in giving expression to it in the fear of the Lord, and in the obedience of faith in Him, yielding themselves up to the service that may be required at their hands. This is the way that the talent committed is to be used and occupied with, and it is the way to peace and enlargement—being faithful in a little, we shall be made rulers over more.

Our Yearly Meeting in 1795, declared its judgment in the following minute of advice: "We are concerned that the management of our Christian discipline, be not committed to hands unclean, particularly of such who allow undue liberties in their own children and families. 'If a man,' said the apostle, 'know not how to rule his own house, how shall he take care of the church of God.'" It has been a cause of sorrow to observe, that in some meetings, those are occasionally appointed to stations or employed in services, who make no appearance of being Friends, and whose manner of life is not in accordance with our distinguishing doctrines and testimonies. Herein the precious cause we are called to uphold and promote must suffer.

We apprehend advantage might arise if Quarterly Meetings would, from time to time, take into solid consideration the condition of their subordinate branches, and where from reduced numbers in some cases, or other causes in others, meetings appear to need help or care, separate a few Friends for the service, who may be incorporated with such meetings, or otherwise as might appear best at the time, that thus the hands of faithful Friends may be strengthened and the cause of truth upheld. If upon solid consideration in such cases, Quarterly Meetings should deem it desirable to have the aid of the Yearly Meeting, they should be encouraged to make application for that purpose.

The practice of the frequent reading of the Holy Scriptures, we trust is general among our members. The gathering of our children together, and reverently waiting upon the Lord for the renewal of our spiritual strength, is attended with a blessing. The seasoning virtue and sense of the Divine presence, is often vouchsafed at such times to be the help and encouragement of the humble follower of Christ. We would tenderly commend this subject to the attention of our dear Friends, especially to those who may be negligent of this duty.

In thus reviewing the state of our beloved Society, and in alluding to some of the weaknesses and inconsistencies apparent within our borders, it is far from our design to produce discouragement, but rather to incite our members in every part of the Yearly Meeting to increased zeal and diligence in the faithful discharge of their religious duties, in the love and in the fear of God. We fervently desire the encouragement of the humble, watchful traveller towards Zion,—the city of the great King—however obscure their situation may be, and hidden from the sight of mortals, as they keep close to the Captain of their souls' salvation, "their place of defence shall be the munitions of Rocks, bread shall be given them;

their water shall be sure." We rejoice also in the belief that a renewed and gracious visitation hath been extended to many of our beloved youth. In these evidences of the continued extension of Divine regard to us as a people, may we be enabled to thank God and take fresh courage, and be animated still to contend earnestly for the faith, which was once delivered to the saints. The Lamb and His followers shall have the victory.

The Committee suggest that they be now released.

Signed on behalf of the Committee :

Sarah A. Richie,	Charles Evans,
Elizabeth Allen,	William Kite,
Phebe W. Roberts,	John B. Balderston,
Elizabeth C. Scattergood,	John Benington,
Jane Gibbons,	Ebenezer Worth,
Abigail W. Hall,	Morris Cope,
Hannah F. Wood,	Henry Wood,
Susan Evans,	David Roberts,
Lydia W. Sheppard,	Clarkson Sheppard.

Philadelphia, 4th mo. 17th, 1874.

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 307.)

"Very few are the people of Central Africa amongst whom the partiality for finery and ornaments is so strongly shown as with the Bongo. The women wear on their necks an accumulation of cords and beads, and not being fastidious like their neighbors, will put on without regard to shape or color, whatever the market of Cartoom can provide. The men do not care much for this particular decoration, but prefer necklaces, on which the string some of those remarkable little fragments of wood which are so constantly found in every region of Africa. With the bits of wood hang fragments of roots, which are in form something like the mandrake, which in Southern Europe, has been the subject of so strange a superstition. Alternating with the roots and wood are the talons of owls and eagles, the teeth of dogs, crocodiles, and jackals, little tortoise-shells, the claws of the earth pig (*Orycterpus*), and in short any of those objects which we are accustomed to store in the cabinets which adorn our salons. The appear to supply the place of the extract from the Koran which, wrapped in leather sheathes, the Nubians wear by dozens about their person; anything in the shape of an amulet being eagerly craved by every African.

"The Bongo women delight in distinguishing themselves by an adornment which to our notions is nothing less than a hideous mutilation. As soon as a woman is married the operation commences of extending her lower lip. This, at first only slightly bored is widened by inserting into the orifice a plug of wood gradually increasing in size, until at length the entire feature is enlarged to five or six times its original proportions. The plug is cylindrical in form, not less than an inch thick, and are exactly like the pegs of bone or wood worn by the women of Musgoo. By this means the lower lip is extended horizontally till it projects far beyond the upper which is also bored and fitted with a copper plate or nail, and now and then by a little ring, and sometimes by a bit of straw about as thick as a lucifer match. Nor do they leave the nose intact: similar bits of straw are inserted into the edges of the nostrils, and I have seen as many as three of these on either side. A very favorite ornament for the cartilage between the nostrils is a copper ring

st like those that are placed in the noses of affaloes and other beasts of burden for the purpose of rendering them more tractable. The greatest coquettes among the ladies wear a clasp or clamp at the corners of the mouth, though they wanted to contract the orifice, and literally to put a curb upon its capabilities. These subsidiary ornaments are not however found at all universally among the women, and it is rare to see them all at once upon a single individual: the plug in the lower lip of the married women is alone a *ne qua non*, serving as it does for an artificial distinction of race. According to the custom of the people, there need only be a slight projection of the skin so as to form a lip or a fold, to be at once the excuse for boring a hole. The ears are perforated more than any part, both the outer and the inner orifice being profusely pierced; the tip of the ear alone is frequently made to carry half dozen little iron rings. There are women in the country whose bodies are pierced in some way or other in little short of a hundred different places.

"Besides the ornaments that I have mentioned, the toilet of a Bongo lady is incomplete without the masses of iron and copper rings which she is accustomed to wear on her wrists and arms, and more especially on her ankles. These rings clank like fetters as she walks, and even from a distance the two sexes can be distinguished by the character of the sound that accompanies their movements. That human patience should ever for the sake of fashion submit to a still greater martyrdom seems almost incredible, though hereafter we shall have sufficient proof when we delineate the habits of the Mittoo, the neighbors of the Bongo, that such is really the case."

Among the Mittoo, to whom reference is here made, it is customary, among the devotees of fashion, to insert in the upper lip a round plate of quartz, ivory or horn, which extends it perhaps three-fourths of an inch beyond its natural size; and to bore the lower lip and pierce it with a cone of quartz about seven-eighths of an inch in diameter, and two and a half inches long. Strange as such devices may seem, they are by no means incredible. One who calmly reflects upon the lengths to which many of the women of civilized communities will follow the dictates of fashion, would expect to see them adorn themselves with nose and lip jewels, if such should ever become the custom in the circles in which they move.

"The Bongo games are simple in their character. One of these games, as forming excellent training for the chase, deserves some especial notice. A number of men are provided with pointed sticks made of hard wood, which they use as lances. They form a large ring, and another man who has a piece of soft wood attached to a long string, runs round and round within the circle. The others then endeavor with their pointed sticks to hit the mark whilst it is being carried rapidly round. As soon as it is struck it falls to the ground, and the successful marksman is greeted with a loud cheer. Another game requires no less altness and dexterity. A piece of wood cut into a crescent has a short string attached to the middle; this wood is then hurled by the one end of it with such violence to the earth that it goes spinning like a boomerang through the air. The players stand face to face at a distance of about twenty feet apart,

and the game consists in catching the wood by the string, a performance that requires no little skill, as there is considerable danger of receiving a sharp knock.

"Elsewhere, and among other nations with whom I became acquainted, the number of a man's wives was dependent on the extent of his possessions, but amongst the Bongo it seemed to be limited to the maximum of three. Here, as in Africa, a wife cannot be obtained for nothing, even the very poorest must pay a purchase price to the father of the bride in the form of a number of plates of iron; unless a man could provide the premium, he could only get an old woman for a wife. The usual price paid for a young girl would be about ten plates of iron weighing two pounds each, and twenty lance tips. Divorees, when necessary, are regulated in the usual way, and the father is always compelled to make a restitution of at least a portion of the wedding-payment.

"In the disposal of their dead, the custom of the Bongo is very remarkable. Immediately after life is extinct, the corpses are placed, like the Peruvian mummies, in what may be described as a crouching posture, with the knees forced up to the chin, and are then firmly bound round the head and legs. When the body has been thus compressed into the smallest possible compass, it is sewn into a sack made of skins, and placed in a deep grave. A shaft is sunk perpendicularly down for about four feet, and then a niche is hollowed to the side, so that the sack containing the corpse should not have to sustain any vertical pressure from the earth which is thrown in to fill up the grave.

"A genuine and downright belief in witches has long been and still continues as deeply seated here as in any spot upon the face of the earth, and nowhere are prosecutions more continually being instituted against them. As matter of fact, I can affirm that really aged folks among the Bongo are comparatively scarce, and that the number of grey-headed people is, by contrast, surprisingly large amongst the neighboring race of Dyoor, who put no faith at all with any witchcraft. The Nubians are not only open to superstitions of their own, but confirm the Bongo in theirs. In the Eastern Soudan, which is a Mohammedan country, the conversation will constantly turn upon the 'sahara' (*i. e.*, the witches), and no comparison is more frequent than that which likens the old women to hyænas: in fact, many of the people hold hard and fast to the conviction that the witches are capable of going out at night, and taking up their quarters inside the bodies of these detestable brutes, without any one being aware of what is happening. It chanced, during my stay in Gallabat, that I killed one out of a herd of hyænas, that was infesting the district; my fate, in consequence, was to be loaded with reproaches on the part of the Sheikh, who informed me that his mother was a 'hyæna woman,' and that I might, for all I could tell, have shot her. After this I was not so surprised as might be expected when Idrees, the governor of Ghattas's Seriba, boasted in my presence of his conflicts with witches, bragging that in one day he had had half a dozen of them executed. An occasion shortly afterwards arose, when Idrees was contemplating putting two old women to death at the desire of some Bongo, and the only scheme I could devise to make him de-

sist from his purpose, was by threatening him that, in the event of the woman being executed, I would poison his water-springs."

For some months our author remained at the Seribas, busily engaged in collecting and preserving the botanical curiosities of the surrounding country. These when made into packages of convenient size were sewn up in hides, coated on the outside with the milky juice of some plants which hardened into a varnish, and forwarded to Europe as opportunity offered. He then joined the party of Aboo Sammat on a long excursion to the South among the Nian-nian country, and through their territory to the Monbuttoo, who live south of the head waters of the Nile, the streams in their district flow westward into the central portion of Africa.

Dr. Schweinfurth makes frequent reference to the misery and decay caused by the oppression of the Egyptian traders; an effect which he says is found wherever the Mahomedan religion penetrates in Africa. The slave-trade accompanies all their movements, though, in the case of the ivory merchants, it is rather an incidental than a prominent object. The Egyptian government, he thinks, will never be able to eradicate it, unless they first take possession of Darfoor, the great nucleus of the Central Africa slave-trade. The following passage from his book shows his feelings for the natives.

"Every mouthful of food that I swallowed in this unhappy country was a reproach to the conscience, but the voice of hunger drowned every higher emotion; even the bread that we ate had been forced from the very poorest in the season of their harvest, when their joy, such as it was, was at its height; they probably had neither cow nor goat, and their little children were in peril of dying of starvation and only dragged out a miserable existence by scraping up roots. The meat, in the abundance of which we were revelling, had been stolen from poor savages, who pay almost a divine homage to their beasts, and who answer with their blood for the stubbornness with which they defend their cows, which they hold dearer than wife or child."

For "The Friend."

Hints Touching the Domestic, Social, and Religious Relations of a Wife and Mother, and the Duty of Resignation under Trials; from a Memoir of Deborah Backhouse.

"A cough which Deborah Backhouse had had from the latter part of 1825, continued so as to confine her to the house during part of the following winter; but she was in so improved a state of health, as to get to meetings in the spring of 1827; and her communications in the ministry were, at this time, more frequent than had generally been the case at any former period.

The great delicacy of her health necessarily secluded her much from the society of her friends; but seldom entirely prevented her attending to the state of her own family. She was a very affectionate wife and parent, and was exemplary in the management of her children; in whom she was careful to suppress, from the earliest period, the appearances of self-will. She was of the judgment, that as soon as children could understand, they should be taught to distinguish between right and wrong; by having their attention directed, in a familiar way, to the operation of the Spirit of their Heavenly Father in

themselves; as causing them to feel comfortable when they do right, and uncomfortable when they do wrong; and this she frequently endeavored to impress upon the mind of her daughter, who was but about four years of age."

We have been ready to query sometimes when dwelling upon the state of our Society, in view especially of some of our younger members, whether parents have been sufficiently watchful and faithful in the great duty alluded to by D. B. in the foregoing paragraph? Whether the merchandise, the farm, or the many other relative and social, and very lawful duties when kept in their proper place, had not too oft so abstracted or too exclusively engaged the mind, that this very imperative and fearfully accountable one had not been much overlooked!

The influence of parents, and particularly mothers, over the precious olive plants committed to them is very great. And in proportion to this influence, whether for good or for evil, will be their reward or solemn accountability in that day for which all other days were made. If engaged conscientiously to train them up in the Lord's fear and admonition, no less by consistent, exemplary walking in His fear themselves, than by godly precept coupled with holy restraint, and all being backed by the heart's earnest, breathing petition to the God of knowledge for their preservation, then may they confidently hope that He will bless their efforts; will hear and accept their prayers even as incense, and the lifting up of their hands as the evening sacrifice.

Parents herein may, in some cases, have to labor long; to toil on and on and on without the encouragement of much fruit; yea, even sometimes to sow in tears. But the Lord, whose eye is on the heart, seeth all. It is written, "Behold we count them happy *which endure*." And, "The husbandman waiteth for the precious fruit of the earth, and *hath long patience* for it, until he receive the early and the latter rain." As the faith of these religiously concerned parents fails not, and the sincere, earnest application of their souls is, through the help of the Holy Spirit, unto Him who hath all power in heaven and in earth, He will, in His own time, either give them the desire of their hearts in seeing their dear children preserved steadfast in His new covenant law, or else He will strengthen with strength in their souls, and proclaim a blessing, in that they have done what they could. But oh! that these, in view of the awful retribution, may be aroused to inwardness, watchfulness, and prayer; that feeling the unspeakable value of their own immortal souls in the sight of Him who died to save them, as well as that of those to so large an extent entrusted to their keeping, they may availingly ask counsel of Him who "giveth liberally and upbraideth not," that so, from generation to generation the hearts of the parents may be turned to the children, and the hearts of the children to the parents, to the praise and glory when yielded to, of the Redeemer's all-sufficient, all-saving, invincible grace.

"Deborah Backhouse was industrious and orderly in the management of her household affairs; kind in her manners to her servants; but preserved, with firmness, a proper authority over them, and endeavored to promote their spiritual as well as temporal welfare. She felt much for the poor; and encouraged

her servants to be careful to waste nothing that might be useful to them. She retired to rest as well as rose early: often saying, she had observed things thrown much out of proper order, and much time lost, by the heads of families sitting up to an unseasonable hour and rising late.

She was diligent in reading the Holy Scriptures; and careful to have them read daily, in the presence of her family and servants.

About this time she was brought into a very trying baptism of spirit, under a sense of the withdrawing of the supporting influence of Him, whom her soul loved; and without whose help, she felt it to be impossible to be resigned to a separation from the nearest ties of life; which she apprehended might be fast approaching. She sometimes remarked, that she felt as if she could give up to any thing rather than to die. In this state she patiently waited upon the Lord for strength to bow to His holy will; and He was pleased, after permitting this season of deep proving, to enable her cheerfully to adopt the language: 'Not as I will, but as Thou wilt.'

From about the middle of the Eleventh month, her strength declined more rapidly; and toward the latter part of it, she gave up being carried down stairs; having been for some time unable to walk down. For several succeeding days she was brought into the drawing room, and laid upon the sofa; but her weakness increasing, she became unequal to this exertion; and on the first of the Twelfth month remained in bed, expressing her apprehension that she should not have her clothes on again; which proved to be the case."

(To be continued.)

*The Strength of Materials.*—Gold may be hammered so that it is only 1,360,000 of an inch thick. A grain of iron may be divided into 4,000,000 parts. Still chemistry tells us that there are ultimate parts called atoms or molecules, which are absolutely invisible. These atoms are attracted to each other by the attraction of cohesion, and repelled by the force of repulsion. By the action of both these forces the atoms are kept in a state of pact. The solidity of a solid depends upon the fact that each pair of atoms are in this state of equilibrium. These atoms are supposed to be of an oblate spheroidal form. An iron bar would support its own weight if stretched out to a length of 3½ miles. A bar of steel was once made which would sustain its weight if extended to a length of 13½ miles.

Our ideas of great and small are no guide to be used in judging of what is truly great and small in nature. The Bunker Hill Monument might be built over a mile in height without crushing the stones at its base. When bars of iron are stretched until they break, those which are the strongest increase in length less than the weaker ones. A piece of wood, having a breadth and thickness of three inches, and a length of four feet, if supported at its ends, would be bent one millionth of an inch by a weight of three pounds placed at its centre, and a weight of one-tenth of an ounce would bend it one seven-millionth of an inch. Professor Norton described a machine for testing the variations of sticks of wood. The machine consists of levers and screws so contrived that the amount of weight brought to bear upon the stick can be accurately mea-

sured, and the variation of the stick from straight line can be measured, even though it does not exceed one seven-millionth of an inch.—*Late Paper.*

Selected.

"REJOICE IN THE LORD ALWAYS."

Their brows should wear a holy light,  
Who front the heavens serenely bright;  
And gladness should their steps attend  
Who walk with God as with a friend.

For every footfall of their way  
But brings them nearer to the day  
That knows no night, and to the joy  
Nor grief can mar, nor sin alloy.

Fixed in the path that He hath trod,  
Their lives are hid with Christ in God,  
And dwell secure from every harm,  
Encircled by the Father's arm.

Behind the cloud, above the storm,  
His sunlight lingers soft and warm;  
And even through midnight's gloomiest pall  
Some beams of mercy gently fall.

However dark the frown of fate,  
God will His promise vindicate,  
And in His own good time and way,  
Bring in the full and perfect day—

In whose glad light shall disappear  
All that perplexed and troubled here,  
And show the weary path they trod,  
As the one path whose end is—God!

Selected.

TROUBLE.

Trouble, dear friend, I know her not. God sent  
His angel Sorrow, on my heart to lay  
Her hand in benediction, and to say,  
Restore, O child, that which the Father lent  
(For He doth now recall it) long ago.  
His blessed angel Sorrow, she has walked  
For years beside me, and we two have talked  
As chosen friends together. Thus I know  
Trouble and sorrow are not near of kin.  
Trouble distrusteth God, and even wears  
Upon her brow the seal of many cares;  
But sorrow oft has deepest peace within,  
She sits with Patience in perpetual calm,  
Waiting till Heaven shall send her healing balm.

For "The Friend."

Reflections upon Philadelphia Yearly Meeting.

(Continued from page 308.)

During the exercises of the Yearly Meeting recently held, as well as on the similar occasion last year, there was exhibited on the part of one or two of our members, a desire to draw a distinction between simplicity of dress in the abstract, and any peculiar form of dress which would distinguish our members from other people. The propriety of the former was acknowledged, while objection was made to the enforcement of the latter; and it was asserted that in the early days of the Society no such outward mark existed.

There is no reasonable doubt, that at the rise of our Society, its members dressed as sober-minded people of that time did. But the tendency, which exists so strongly in many minds, to follow the changes which fashion introduces, without any consideration of increased comfort or utility, was very early condemned by them, as being evil in its origin and in its effects. Hence but a short time elapsed, before they became a peculiar people in dress, not because they had adopted any special form, but because they felt restrained from imitating the continual changes of those about them. A rigid uniformity never has existed, even among plain people, nor is it desirable—but from that time to the present, consistent members of our Society have been known by their clothing and language, and it is desirable they should.

The proof of these positions is abundantly scattered through the writings of the Society. As early as 1654, only seven years after he commenced his public labors as a minister of the gospel, George Fox cautioned Friends about their apparel, and in an epistle issued in 1657, he uses this language, "All Friends, keep out of the vain fashions of the world in your apparel, and run not after every new fashion which the world inventeth and setteth up. Keep in your *plain fashion*, that ye may judge the world's vanity and spirit, in its vain fashions, and show a constant spirit in the truth and plainness."

Samuel Bownas, who was born in 1676, mentions in his journal, that he was "brought up in *plainness* of both *habit* and speech." In his account of a journey into Ireland, he says: "In some places I was led to show that it was needful to be good examples in *plainness* of speech, as well as *apparel*, which many had deviated from; but nevertheless such there were, who, though plain and otherwise strict, were too much taken up by the world and the riches of it, making haste to increase their substance, which was a very great hindrance to their growth in the life of religion."

John Banks, one of the early ministers of the Society, of whom some notice appeared in "The Friend" a few weeks since; gave forth a paper against worldly customs, fashions, &c., in which this passage occurs: "The practice of those who truly fear the Lord, is to be *plain* and decent in their *apparel*, not given to change, as they of the world are, nor to wear anything but what becomes the truth, and may tend to adorn the Gospel of our Lord Jesus Christ." And in confirmation of his concern, he quotes from an epistle of Thomas Ellwood, who says: "It hath come to pass that there is scarce a new fashion comes up, or a fantastic cut invented, but some one or other who professes truth, is ready with the foremost to run into it. Ah! Friends, the world sees this and smiles, and points the finger at it; and this is both a hurt to the particular, and a reproach to the Society in general."

William Edmondson, on his death bed, expressed his concern on account of the pride that some of the young people were gone into, "far wide from the humility and plainness that truth led Friends into in the beginning."

James Gough mentions that when he went into Ireland, about the year 1737, there were still living, "some of the good old stock, both ministers and elders, who loved God and mankind." "Their pious care was like a fence about the flock, which kept them together in nearer unity and greater safety, so that the young people in most parts were generally trained up in innocence of manners, and in *plainness of habit* and speech." He then laments the degeneracy which followed, one of the marks of which was, that many "run back and draw others with them into the vanities of the times, into a conformity with the world both in dress and address."

The language of that worthy elder, Joseph Pike, is peculiarly explicit and strong, "I bear my testimony, that the adorning of the body with fine apparel and fashionable cuts, as well as superfluity in household furniture, is utterly inconsistent with that plainness which the holy Truth leads into. It led our ancients out of such things, and to testify against them." He says in another place, that the people "followed one another's example, until at

length they came to such fashionable colors and patterns, that, when I was in some parts of England, I could not know by their habit, some women who were called Friends from those who were not. And with sorrow I speak the same also of some men Friends."

The following passage from his journal, states the objections made to the godly concern of the living members of that day, in language, which strongly reminds of the expressions we have heard used among us of latter times. Would that all, who have in any degree been misled by such specious reasonings, should deeply ponder the remarks of this wise elder.

"Though there is a form of godliness without the power, yet the power of Truth leads into a godly form and order in outward things; and this is abundantly proved from the Holy Scriptures, and among the rest, even in outward clothing. Thus, did true religion in the heart lead our first elders and fathers in the church, out of the fashions, customs, finery, and superfluity of apparel, and furniture, and to testify against it, as not proceeding from the Spirit of Truth, but from the vain, unsettled spirit of this world, as it most certainly does. But some cavillers have thus argued, 'Where is the standard of plainness and simplicity in apparel, furniture, &c., by which we are to square ourselves, or who are the proper judges to whom we should submit ourselves? How many buttons are we to wear, more or less, on our coats; what exact fashion in length and breadth are the parts of our clothes to be of; how high are our hats to be, or how broad the brims? And do not you, who press upon us this great plainness, differ among yourselves in your practice? And are not some things you wear, when strictly examined, not needful? After all, we are each best judges for ourselves; we will see for ourselves, and do as we list, and not be imposed upon by your injunctions.' These were the arguments used, to my certain knowledge, by the old separatists, who in these and various other respects strongly pleaded for what they called their Christian liberty; but at last they dwindled away, and came to nothing. And some from the very same spirit use the same language now.

"As to the standard and judge they demand, I answer, the Spirit of Truth is sufficient to guide in these and all other things. Thus the apostles from the Spirit of Truth advised the believers not to be conformed to this world, not to fashion themselves according to their former lusts, not to adorn themselves with outward adorning, costly array, &c. And thus the same Spirit led our first elders and worthies to keep to plainness, and to testify against running into and following after the customs, fashions, and finery of this world. As to that frivolous objection, that plain Friends do not all go exactly alike in these respects, they never desired nor pressed a precise conformity in every trivial thing, provided there was a care and tenderness preserved to keep from edging towards, or copying vain and foolish fashions; and if the objectors differed only from plainness, so far as plain Friends differ from each other, and kept within the bounds of true moderation, no fault would be found with them. With regard to the question, Who shall judge or decide such things? Certainly not those who gratify a high, vain spirit, in using such things as grieve faithful Friends, and who have them-

selves known but little of the work of Truth upon their hearts. The most proper outward judges in these things are rather such as are spiritual men, whose eyes are single to the Lord, and whose bodies, as saith Christ, are full of light; these, as the apostle writes, judge all things, but themselves are judged of no man, that is, of no carnal man. Such are good examples to the flock of God, and having nothing in view but his honor and the good of souls, may be safely followed, and we are bound to submit ourselves to them. As to these objectors not seeing evil in these things, or being convinced of this or that, it may be said of them, 'They seeing, see not, neither do they understand;' and it will be long ere they, while they continue in this state and spirit, can rightly see the things that belong to their peace and safety and growth; and it is preposterous in them to pretend matter of conscience to wear and use gay clothing," &c.

For "The Friend."

#### Sufferings of a Lost Man.

In the "Wonders of the Yellow Stone," a book published in New York last year, the following description is given of the region which Congress has set apart as a National Park, with the intention that it shall be withheld from ordinary settlement and preserved permanently as public property.

In the northwest corner of the Territory of Wyoming, about half way between the Mississippi River and the Pacific Ocean, and in the latitude of Northern New York, the grand Rocky Mountain system culminates in a knot of peaks and ranges enclosing the most remarkable lake basin in the world. From this point radiate the chief mountain ranges, and three of the longest rivers of the continent—the Missonri, the Columbia, and the Colorado.

On the south are the Wind River Mountains, a snow-clad barrier which no white man has ever crossed. On the east is the Snowy Mountain Range, and the cluster of volcanic peaks between it and Yellowstone Lake. On the west is the main divide of the Rocky Mountains. On the north are the bold peaks of the Gallatin Range, and the parallel ridges which give a northward direction to all the great tributaries of the Missouri from this region.

Set like a gem in the centre of this snow-rimmed crown of the continent, is the loveliest body of fresh water on the globe, its dark-blue surface at an elevation greater than that of the highest clouds that fleck the azure sky of a summer's day, over the tops of the loftiest mountains of the East. Its waters teem with trout, and the primeval forests that cover the surrounding country are crowded with game. But these are the least of its attractions. It is the wildness and grandeur of the enclosing mountain scenery, and still more the curious, beautiful, wonderful and stupendous natural phenomena which characterize the region, that have raised it to sudden fame, and caused it to be set apart by our national government as a grand national museum, free to all men for all time.

Evidences of ancient volcanic action are so abundant and striking throughout the lake basin that it has been looked upon as the remains of a mammoth crater, forty miles across. It seems, however, to have been rather the focus of a multitude of craters. "It is probable," says the United States geologist, Dr. Hayden, with his usual caution, "that during

the Pliocene period the entire country drained by the sources of the Yellowstone and the Columbia, was the scene of volcanic activity as great as that of any portion of the globe. It might be called one vast crater, made up of a thousand smaller volcanic vents and fissures, out of which the fluid interior of the earth, fragments of rock and volcanic dust were poured in unlimited quantities. Hundreds of the nuclei or cones of these volcanic vents are now remaining, some of them rising to a height of 10,000 to 11,000 feet above the sea. Mounts Doane, Longford, Stevenson, and more than a hundred other peaks, may be seen from any high point on either side of the basin, each of which formed a centre of effusion."

All that is left of the terrific forces which threw up these lofty mountains and elevated the entire region to its present altitude, now finds issue in occasional earthquake shocks, and in the innumerable hot springs and geysers which form so remarkable a feature of the National Park.

The first knowledge of the marvels of this region was made generally known by an expedition organized in the summer of 1870, by some of the officials and leading citizens of Montana. This company, led by General Washburn, the Surveyor-General of the Territory, left Fort Ellis toward the latter part of the Eighth month, and entered the valley of Yellowstone River on the 23d. During the next thirty days they explored the cañons of the Yellowstone, and the shores of Yellowstone Lake; then crossing the mountain, to the head waters of the Madison, they visited the geyser region of Firehole River, and ascended that stream to its junction with the Madison, along whose valley they returned to Montana. Though their route lay through a terrible wilderness, and most of the party were but amateur explorers, only one, an inhabitant of Helena, Montana, named Everts, met with a serious mishap. He became separated from his company, was lost and bewildered in the mountain wilderness, and during thirty-seven days endured perils and sufferings such as very rarely fall to the lot of any one.

Everts says: "On the day that I found myself separated from the company, and for several days previous, our course had been impeded by the dense growth of pine forest, and occasional large tracts of fallen timber, frequently rendering our progress almost impossible. Whenever we came to one of these great windfalls, each man engaged in the pursuit of a passage through it, and it was while thus employed, and with the belief that I had found one, that I strayed out of sight and hearing of my comrades. We had had a toilsome day. It was quite late in the afternoon. As separations like these had frequently occurred, it gave me no alarm, and I rode on, fully confident of soon rejoining the company, or of finding their camp. I came up with the pack-horse, which Mr. Langford afterwards recovered, and tried to drive him along. But failing to do so, and my eye-sight being defective, I spurred forward, intending to return with assistance from the party. This incident tended to accelerate my speed. I rode on in the direction which I supposed had been taken until darkness overtook me in the dense forest. This was disagreeable enough, but caused me no alarm. I had no doubt of being with the party at breakfast the next morning. I se-

lected a spot for comfortable repose, picketed my horse, built a fire and went to sleep.

The next morning I rose at early dawn, saddled and mounted my horse, and took my course in the supposed direction of the camp. Our ride of the previous day had been up a peninsula jutting into the lake, for the shore of which I started with the expectation of finding my friends camped on the beach. The forest was quite dark, and the trees so close, that it was only by a slow process that I could get through them at all. In searching for the trail I became somewhat confused. The falling foliage of the pines had obliterated every trace of travel. I was obliged frequently to dismount, and examine the ground for the faintest indications. Coming to an opening from which I could see several vistas, I dismounted for the purpose of selecting one leading in the direction I had chosen, and leaving my horse unhitched, as had always been my custom, walked a few rods into the forest. While surveying the ground my horse took fright, and I turned around in time to see him disappearing at full speed among the trees. This was the last I ever saw of him. My blankets, gun, pistols, fishing tackle, matches—every thing except the clothing on my person, a couple of knives and a small opera-glass, were attached to the saddle.

(To be continued.)

For "The Friend."

#### A Word by the Way.

The gradual and increasing tendency which, for a number of years past, has been apparent, particularly amongst the young and middle-aged of our Society, to pattern after the fashions and customs of the world in various respects, has, no doubt, been productive of sadness and mourning to the rightly exercised, wheresoever scattered throughout the different parts of the heritage known by the name of "Friends." Have not these oft-times gone heavily on their way, feeling as pilgrims in a "strange land;" and while their "harps hanged upon the willows," have even "wept when they remembered Zion," a fold of simplicity, as in former days. May the prayers of such be, as "of the righteous which availeth much;" for surely there is yet "balm in Gilead," and is there not a "Physician there," who is ever able and willing to "heal the backslidings of Israel" as of old, if rightly applied to? And is there not the same necessity that the follies of the times should be testified against, and that ability should be diligently sought for to do so, as in the days of our forefathers when "the world," as it yet does, "like a briery, thorny wilderness, swelled, and made a noise like the great raging waves of the sea," where the "Lord's mighty power" was proclaimed in renunciation of its doings. In the numerous and valuable accounts which are handed down to us, of the convincement and religious experience of our worthy predecessors in the truth, I remember no exception to a full conviction, that the same Almighty power which condescended to cleanse their hearts from "all evil," also required them to abstain from the ever fluctuating superfluities of the world, and faithfully maintain their testimony to the plainness and simplicity of the truth in their outward appearance and intercourse amongst men. If our worthy forefathers thus felt it their duty to bear their testimony against the spirit of the world, what great change has since taken place that would render us excus-

able for a participation in those things which they, for conscience sake, dare not indulge in? Have we not unmistakable evidence that the Spirit of Truth *has led*, and still continues to lead its humble, dependent followers, away from the seed of pride, and its influences in the heart, into the meekness, lowliness, and simplicity of the "Lamb of God," whose garment was seamless, and who says of himself, "I am not of this world;" and to his disciples, "If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you? How strikingly does the language of George Fox, while yet young in years, and dwelling under deep inward baptisms, breathe forth the same spiritual teaching: "And the Lord said unto me, thou seest how young people go together into vanity, and old people into the earth; thou must forsake all, young and old, keep out of all, and be a stranger to all." And again, a few years later, he writes: "When the Lord sent me into the world, he forbade me to put off my hat to any, high or low; and I was required to thee and thou all men and women, without any respect to rich or poor, great or small. And as I travelled up and down, I was not to bid people *Good-morrow*, or *Good-evening*, neither might I bow, or scrape with my leg to any one." \* \* \* For, though thou to a single person was according to their accidence and grammar rules, and according to the Bible, yet they could not bear to hear it; and because I could not put off my hat to them, it set them all into a rage. But the Lord showed me that it was an honor below, which He would lay in the dust, and stain; an honor which proud flesh looked for, but sought not the honor which comes from God only." And again, in a short epistle written under on earnest concern for the best welfare of his friends, but a few months prior to his death, the same testimony is thus forcibly revived: "When the Lord called me forth, he let me see that young people grew up together in vanity, and the fashions of the world, and old people went downwards into the earth, raking it together; and to both these I was to be a stranger. And now Friends, I do see too many young people that profess the truth grow up into the fashions of the world, and too many parents indulge them; and amongst the elder some are declining downwards, and raking after the earth. Therefore, take heed that you are not making your graves while you are alive outwardly, and loading yourselves with thick clay. For if you have not power over the earthly spirit, and that which leadeth into a vain mind, and the fashions of the world, and into the earth; though you have often had the rain fall upon your fields, you will but bring forth thistles, briers and thorns, which are for the fire. Such will become brittle, peevish, fretful spirits, that will not abide the heavenly doctrine—the admonitions, exhortations, and reproofs of the Holy Ghost, or heavenly Spirit of God; which would bring you to be conformable to the death of Christ, and to his image, that ye might have fellowship with him in his resurrection. Therefore it is good for all to bow to the name of Jesus, their Saviour, that all may confess him to the glory of God the Father. For I have had a concern upon me, in a sense of the danger of young people going into the fashions of the world, and old people going into the earth, and

many going into a loose and false liberty, till at last they go quite out into the spirit of the world as some have done. The house of such hath been built upon the sand on the sea shore, not upon Christ the Rock, that are so soon in the world again under a pretence of liberty of conscience. But it is not a pure conscience, nor in the Spirit of God, nor in Christ Jesus; for in the liberty in the Spirit there is the unity which is the bond of peace; and all are one in Christ Jesus, in whom is the true liberty, and *this is not of the world, for He is not of the world.*" On a serious consideration of such a testimony as this, which accords with the New Testament, and that of all faithful Friends who have written on the subject—how can any reconcile a belief that "there is nothing in dress?"—or, that "our early Friends did not change their garb from the fashion of the times in which they lived," as we sometimes hear alleged?—or, "if the heart is right, the outside appearance matters not?" Learning as we do, from the best authority, that we "cannot serve God and mammon," how can a righteous heart, which is not of this world, prefer the world's superfluities and customs? If a "tree is to be known by its fruits," can ample returns be relied on from the engrafted branch, while the budding and blooming continues from the natural root? If we are Christ's disciples, and "not of the world," even as "He is not of the world," but redeemed from the spirit thereof by His spirit, how is it possible, that "the mark of the beast, and the worshippers of his image, whose names are not written in the Lamb's Book of Life," can still be retained? Are not these important and practical considerations, and only a few of the many which stand in close connection with this subject—considerations which our early Friends dwelt weightily upon, and sought earnestly for a knowledge of their duty therein, and for ability to perform it faithfully in accordance with the Divine will? They, as a "cloud of witnesses," which have gone before us, were enabled by the purifying operations of the Holy Spirit on their hearts, to stand faithful in their day and generation to the principles and testimonies which we as a Society yet profess to bear to the world; and, notwithstanding here appears to be much at the present time to cause the faithful to mourn, yet there is a measure of consolation in the assurance, that through all the trials and besetments which have been permitted to overtake us as a people, the same pure, scriptural doctrines and principles which George Fox experienced, and promulgated in the beginning, have been known and maintained, by the faithful of every generation, from that day to the present; and that *ven now* the same power which made him and is faithful co-workers in the cause of Truth, that they were in their day, still condescends to dwell in the hearts of all those who truly and unreservedly seek for it, and receive it as the way of its coming. Therefore, dear Friends, wherever situated, or however circumstanced—those who are striving after faithfulness in the cause of truth and righteousness in its primitive purity—dwell not too much on the discouraging developments of the day, but turn inward to the Life and Power, that inspeaking Word, which alone is able to strengthen the things that remain," and repair the "waste places," to create the heart new, and make it a "fit temple for Christ the Lord," "the Saviour of men," to dwell in;

who remains to be the same "ever present helper," the "Alpha and Omega, the beginning and the end," the never failing "Arm." both now and forever. F.

Ohio, 5th mo. 12th, 1874.

## THE FRIEND.

FIFTH MONTH 23, 1874.

The relation between parents and children, requires of both the performance of duties which influence the whole tenor of life, and the effect of which, whether intended or not, will be manifest not only in the present, but extend far into the future.

The command given to the Israelites was, "Honor thy father and mother," with this implied promise, "that thy days may be long in the land which the Lord thy God giveth thee." It implied the obligation on the part of the parent, so to conduct in both precept and example, as to be deserving of the honor thus enjoined, and springing naturally in the breast of the child; and, we apprehend, was also designed to be so construed, that the honor should be given by the child not only in the days of youth, but to impress the course of life through riper years.

So much has been said and written, of the importance and the responsibility of the charge of training the mind, during the years when man is physically and mentally immature, that it seems hardly worth while to recur to the subject; but there is one phase of the process so lamentably overlooked or disregarded, that it can hardly be amiss to recall attention to it; which is, that whatever it is the duty of a child to perform, it is the duty of the parent to require to be done. This includes the parental duty of restraint as well as that of prompting.

While there is evil to be shunned, as well as good to be embraced, and the capacity to form correct judgment is yet deficient in the child, a responsibility which cannot be escaped, rests on those who exercise parental authority, to restrain from that which is wrong in itself, or which tends to lead into evil, and so to train the intellectual faculties, and the moral or religious feelings, as to fix the habit of self-denial. How great and sad are the consequences, resulting from parents not exercising the authority with which Providence has clothed them, to correct youthful propensities to indulge in things not right in themselves, or calculated to betray them into that which will be hurtful, forgetting that indifference to, or disregard of the proper exercise of the authority to restrain, carries with it partnership in the wrong committed, and in the punishment which is sure to follow sooner or later.

There are two worlds around us; the material, appealing continually to our physical senses, and the spiritual, addressing itself to our inward consciousness; both influencing the tides of feeling, and the currents of passion, ever ready to assail us as we are passing down the stream of time, from our first embarking on its troubled waters, until landed at the end of the voyage. Each hour we are under training for a future state of existence, and restraint from evil is equally necessary as doing good, to give a well grounded hope that the life to come shall be higher and happier than this.

Cobbett, in his directions to those who write for publication, uses this language: "As your pen moves, bear constantly in mind, that it is making strokes which are to remain forever." Well would it be for all who are delegated to watch over and guide the young, never to forget, that they are required not only to inscribe upon their hearts the precepts of Truth, and impress them by the force of example, but to prevent these heirs of eternity from learning lessons or acquiring habits which may blot or blur the whole page of existence. For want of due regard to this, there is most lamentable evidence of the lack of proper maintenance of true Christian parental dignity and authority, and declension among our members, from the simplicity and self-denial which were conspicuous in our predecessors.

Two instances are recorded in the Holy Scriptures which may be cited as exemplars; the one illustrating the results of omitting obedience to the duty of parents to restrain their offspring from that which is wrong, the other showing the blessing following its performance, and obedience to the *command* of a parent.

Eli was a prophet and the high priest of the Most High. He had light and knowledge of that which was right and that which was wrong, and in his general conduct appears to have been correct, and he evinced his desire for the reformation of his sons, by his paternal remonstrance with them, "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear: ye make the Lord's people to transgress. If one man sin against another the Judge shall judge him; but if a man sin against the Lord, who shall entreat for him." But, priest as he was, he appears to have satisfied himself with remonstrance, not heeding that what is the duty of a child to do, is the duty of a parent to see that it is done. He used not his authority to restrain, and his sons honored not his entreaties to desist, and thus they equally partook of the doom that followed. "The iniquity of Eli's house shall not be purged with sacrifice nor offering forever;" and why? "Because his sons made themselves vile and *he restrained them not.*"

The other instance is that of the Rechabites, whom the prophet by command of the Lord brought into one of the chambers of the temple and set wine before them to drink, saying, "Drink ye wine." But they answered, "We will drink no wine, for Jonadab the son of Rechab *commanded us*, saying, Ye shall drink no wine, neither ye nor your sons forever." "Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons nor our daughters." And the prophet was commissioned to say unto them, "Thus sayeth the Lord of Hosts, the God of Israel, 'Because ye have obeyed the *commandment* of Jonadab your father, and kept all his precepts, and done according to all he hath *commanded* you; therefore thus sayeth the Lord of Hosts, the God of Israel, Jonadab the son of Rechab, shall not want a man to stand before me forever.'"

We have had placed in our hands a pamphlet bearing on its title page the following: "The principles, methods and history of the Society of Friends: a discourse delivered in the church of The Disciples in Boston, on First-day, 2d mo. 8th, 1874, being the eighth

of the series upon 'The Universal Church.' By Augustine Jones, of Lynn, Mass."

We are entirely unacquainted with the author, and know nothing of his religious connection, but the whole tenor of his attempted description of the doctrines of Friends, betrays either a lack of acquaintance with the writings of Friends, and the repeated declarations of the faith held by the Society, or a deficiency of care in presenting them. We think the impression made on the minds of the hearers of the discourse, must have been, that Friends did not believe in the proper, underived Divinity of Jesus Christ, nor in the atonement made by him on Calvary for the sins of the whole world; which is a most serious misrepresentation. While they reject the doctrine of three persons in the one God, they fully subscribe to the declaration of Holy Scripture, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one;" a mystery which human reason cannot comprehend. That the Word was made flesh and dwelt among men, and though thus united to humanity, was yet God over all, blessed forever: not a mere manifestation as Socinius inculcates, and what we understand A. Jones to represent Friends as believing. That the Father so loved the world that He gave his only begotten Son that whosoever believeth on Him may have eternal life; and the Son—the Word made flesh—with the same infinite love laid down his life, a propitiatory sacrifice, to purchase forgiveness for sinful man, and reconcile him to his Father, and to obtain for him a greater outpouring of the Holy Spirit. That while the Light Within, or measure of the Holy Spirit, is given to all, for the salvation of all who obey its requirements, yet its work in the salvation of the soul is inseparably connected with what Christ has done for us without us, and that it is fearful unbelief in those who have the knowledge of what Christ thus did and suffered, and yet refuse to believe in it as essential to salvation.

The doctrine inculcated in the "Discourse" is that of the Hicksites and not of Friends.

#### SUMMARY OF EVENTS.

**FOREIGN.**—The hall of the French National Assembly was crowded on the 16th inst., as it was known that a vote was to be taken on the motion to give priority of discussion to the electoral law over the municipal bill, which motion had been made a Cabinet question.

The debate on the motion was continued until a late hour, and when finally the question was put to the Assembly it was found that the government had been defeated, the vote standing 317 to 381. The Assembly then adjourned, and the Ministers soon afterwards handed their resignations to President MacMahon. The electoral law proposed by the French Ministry, and which led to their defeat, was a bold and daring attempt to disfranchise a portion of the voters, and thus lessen the strength of the opposition.

The majority vote included all the Republican members 331, twenty Bonapartists and thirty Legitimists. Ex-President Thiers voted with the majority.

A Paris dispatch of the 17th says: President MacMahon has accepted the resignation of his Cabinet, and has entrusted to Goulard the formation of a new Ministry. Up to the 18th inst. he had not succeeded in forming a cabinet.

The Assembly has approved the postal convention between France and the United States, arranged by the late Ministry.

A Madrid dispatch of the 13th announces the formation of a new Spanish Ministry, with Zabalo as President of the Council and Minister of War, Sagasta Minister of the Interior, with Ulloa and others for the remaining departments.

The Governors of the several provinces, and many other high officials, resigned when the change of ministers was made known.

The political situation in Madrid continues critical.

The opposition press violently denounce the new ministry.

The large towns show discontent. New ambassadors have been appointed at Vienna, Lisbon and Berlin. The government have issued a manifesto, of which Ulloa, Minister of Foreign Affairs, is the author. They solicit the support of all sections of the liberal party; declare they will only use their powers to repel unjustifiable aggressions; pledge all their efforts to the extinction of Carlism, and promise to make known the true state of the treasury and to enforce strict integrity and rigid economy in the administration of the revenues.

General Concha on the 15th, was moving his forces to occupy the passes between Biscay and the Guipuzcon valley. Don Carlos was at Tolasa with the main body of his forces. A large Carlist force was said to be marching upon Estella, on the east side of General Concha's position.

The Emperor of Russia, and his son the Grand Duke Alexis, landed at Dover on the 13th inst. The Prince of Wales, and others, were waiting to receive the distinguished visitors, and conducted them at once to Windsor Castle.

The London Times of the 16th says: The Czar, at the reception given by him to the Diplomatic Corps, declared the policy of Russia is to preserve the peace of the Continent, and he hoped the principal governments of Europe would be united in this purpose. The Czar went to Chiselhurst this morning to see the Empress Engenie. Upon his return this afternoon he will visit the House of Commons.

A collision is reported at Merther Tydvil, Wales, between a coal and passenger train. Forty persons were seriously injured.

The steamship Faraday, with the new Atlantic cable, has sailed from Gravesend.

The British government proposes to unite Logos and the Gold Coast into one province, under a Governor, who will reside forty miles inland from Accra. The Governor's residence will be the nominal capital of the consolidated province, and will be protected by native troops. The government will retain a monopoly of the sale of arms and ammunition.

The strike among the coal miners and laborers of Durham has again broken out. The strikers are turbulent and disorderly, and much distress among them and their families is already to be seen.

In the treaty for the establishment of a British protectorate over the Fiji Islands it is stipulated that Great Britain shall assume all financial liabilities, pay the king \$15,000 per annum, with other pensions to various native chiefs, and recognize the ruling chief as owner of the lands, which are to be open to settlement by foreigners within a year.

According to a recent parliamentary report there are in Scotland 132,230 land-owners. Of these, seventy-five proprietors own 9,100,000 acres, nearly one-half the entire acreage of Scotland. The largest owner is the Duke of Sutherland, who has 1,176,574 acres, with over \$285,000 a year.

Liverpool, 5th mo. 18th.—Uplands cotton, 8½d.; Orleans, 8¾d. California white wheat, 12s. 4d. per 100 lbs.; red, 11s. 2d. 12s.

Constantinople advices say there is no abatement of the famine in Anatolia. Reports from all sections of that country are of the most doleful character, many persons having starved to death.

Some excitement was occasioned in St. Petersburg by the arrest of the eldest son of the Grand Duke Nicholas, brother of the Emperor. It was afterwards found that the circumstance had no political significance, but that the mother of the unworthy young man having missed her diamonds, communicated the fact to the police, who discovered that the perpetrator of the theft was her own son. Intelligence of the affair coming to the Emperor, he directed legal proceedings should take their course, notwithstanding personal considerations. It seems the diamonds were given by the Prince to a well-known French actress.

The Turkish authorities have prohibited the circulation of the Bible in the native language.

The Swiss Confederation has recently adopted a new Constitution by the following vote. In favor 321,870 voters and 15 cantons; against 177,800 voters and 8 cantons. The new organic law makes the Republic a homogeneous nation, ruled by the same laws all over the territory. It establishes compulsory secular education, and the supremacy of the State over the Church. It establishes civil marriage, and prohibits the creation of new bishoprics, the founding of new convents or revival of old ones, without the sanction of the government. Not only are the Jesuits excluded, but all other religious orders the conduct of which is dangerous to the State or disturbs the peace between creeds.

**UNITED STATES.**—In accordance with the advice of President Grant, the Legislature of Arkansas met at Little Rock. One of the rival Governors, Baxter, expressed his willingness to comply with the President's wishes, but Brooks declined doing so. This condition of affairs imposed upon the President the necessity of making a decision between the parties, and on the 15th he issued his proclamation to the effect that as Elisha Baxter had been declared duly elected by the General Assembly of the State, he ought to be considered as the lawful Executive thereof. All turbulent and disorderly persons were commanded to disperse and retire peaceably to their respective abodes, and submit themselves to the lawful authorities of said State. This step was taken by the President with great reluctance, as he wished the dispute to be settled by the people of Arkansas for themselves. It however had the desired effect of restoring quiet. Brooks's forces surrendered on the 16th inst., and Baxter's army will be disbanded as quickly as the public peace will permit. Both houses of the Legislature have passed a bill providing for the assembling of the Constitutional Convention on the 14th of Seventh month.

A terrible catastrophe occurred at Haydenville, Mass. on the 16th inst. The bursting of a great water reservoir swept away parts of four villages, and destroyed property amounting to a million of dollars, and about one hundred and seventy-five lives. The reservoir which was built to afford a reliable supply of water to various industrial works in the vicinity, covered one hundred and fifty acres of ground the average depth of thirty feet, and was formed by throwing a dam across one end of the valley through which Mill River flowed. This dam had been repaired, and was known to be leaky, but was thought strong enough to stand. But it suddenly gave way and the water burst forth in a resistless flood, sweeping away stores, houses, people, bridges and factories.

The 58th anniversary of the American Bible Society was held in Washington the 16th inst. The receipts of the year from all sources were \$664,436, and the expenditures \$611,728. Nearly a million volumes were issued during the year, and during the past 58 years 30,972,786 volumes have been issued.

New York city had 561 deaths last week, and Philadelphia 321, including 118 children under two years.

The number of children attending the public schools is 100,749. The Mayor reports the public debt of Philadelphia to amount to \$58,364,171. The taxes for the year 1874 aggregate \$585,843.

The U. S. Senate has passed a new Finance bill in place of that vetoed. It has been sent to the House of Representatives, where it may probably be modified.

The inundation of the lower Mississippi country is subsiding. On the 18th the Signal Office reported the river as having fallen from Cairo to New Orleans. At Cairo the fall for the preceding week had been sixteen feet, and at Memphis two feet.

**The Markets, &c.**—The following were the quotation on the 18th inst. *New York.*—American gold, 112½ U. S. sixes, 1881, Registered, 119½; do. Coupons, 121½ do. 1868, Reg., 119½; do. Coupons, 120½; do. 10-40 per cents, 114½. Superfine flour, \$5.25 a \$5.65; Stat extra, \$6 a \$6.30; finer brands, \$7 a \$10.25. No. 1 Chicago spring wheat, \$1.53; No. 2 do., \$1.46 a \$1.48 red western, \$1.54 a \$1.56; white Canadian, \$1.66. Oats 63½ a 68 cts. Western mixed corn, 86 a 87 cts.; yellow 87½ cts. *Philadelphia.*—Uplands and New Orleans cotton, 19 a 19½ cts. Superfine flour, \$4.75 a \$5.50 extras, \$5.75 a \$6.25; finer brands, \$6.75 a \$10.25 Penna. red wheat, \$1.60 a \$1.70; No. 1 spring wheat \$1.50. Rye, 98 cts. Yellow corn, 85 cts. Oats, 63 a 67 cts. The cattle market was dull. Sales of 3200 beef cattle at 7 a 7½ cts. per lb. gross for extra; 6½ a 6¾ cts. for fair to good, and 5 a 6 cts. for common About 8000 sheep sold at 5 a 5½ cts. per lb. gross, and 5000 hogs at \$8.50 a \$8.75 per 100 lb. net. *Baltimore.*—Choice white wheat, \$1.80; fair to prime do., \$1.50 a \$1.75; good to prime red, \$1.65 a \$1.72; common to fair, \$1.50 a \$1.60. Southern white corn, 88 a 89 cts. yellow, 85 cts. Oats, 62 a 70 cts. *Chicago.*—No. 1 spring wheat, \$1.25; No. 2 do., \$1.21. No. 2 mixed corn, 61½ cts. No. 2 oats, 47½ cts. Rye, 99 cts. Lard \$10.60 per 100 lbs. *Cincinnati.*—Wheat, \$1.37 a \$1.40 Corn, 73 a 75 cts. Oats, 52 a 60 cts. Rye, \$1.16. Lard 10½ a 11 cts.

**DIED,** at his residence in Lionville, Pa., on 4th mo 1st, 1874, WILLIAM HARRY, a member of Uwchlar Monthly Meeting, in the 81st year of his age.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



# THE FRIEND.

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For "The Friend."

Memoirs and Letters of Sarah Hillman.

(Continued from page 309.)

"Salem, Ohio, 9th mo. 18th, 1843. \* \* \* I am abundantly satisfied of the truth, that notwithstanding we are a poor people and have many things amongst us to mourn over that are not according to Truth, the church in Philadelphia is beloved of the Lord, that He has placed his Name there, and that He will bless her and raise up many living witnesses in her, who shall have cause to magnify and bless and praise his glorious, holy Name, for his merey and his Truth's sake. Oh then that our hearts may be more and more bound together in doing any little service which He may be pleased to call for at our hands individually, that in the end we may be permitted to hear the welcome salutation of 'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

"Evesham, 1st mo. 16th, 1844. \* \* \* We are getting onward in our arduous service, and I trust thus far at least have not done any thing to hurt the good cause. The hearts of the people in many of the families seem like the thirsty land to rejoice at the sound of the gospel; others there are who have little concern, I fear, about their soul's salvation. Many of the precious children I believe have been afresh visited, and some I cannot but believe, through faith and faithfulness, will be prepared in this place, to stand in their ranks, to fill the vacant places of their honored fathers, now gathered to their everlasting abitations, and to uphold the standard of truth, magnifying the name and the power of Israel's unslumbering Shepherd. Oh how often has dear E. Collins been brought to my remembrance; surely it cannot be that she has labored in vain. Some fruits of her labor and travail will yet be found here, and the hearts of the few living stakes in Zion be gladdened thereby. It is probable we shall go to Dropwell on First-day."

"Philada., 2d mo. 9th, 1844.— \* \* \* Thou hast been so often the companion of my thoughts for a few days, I feel inclined to tell thee so much at least, though destitute of any qualification for writing, except a little love for the brethren, which I trust will never be-

come extinct in my poor mind while life remains; for this is the badge of discipleship still, and does not forbid the disciples from talking together of the things which have happened in our time, any more than in those days when it is said of the early believers when going to Emmaus, their Blessed Lord enquired of them 'what manner of communications are these which ye have one with another, as ye walk and are sad?' We were talking together of all things which had happened; and we find it recorded in earlier days, that they who feared the Lord spake often one to another, and He hearkened and heard it; were it not that He hears our sad communings and bemoanings, and sometimes condescends to appear in secret, speaking peace to our souls, methinks we should sink when the waters rise high, when the billows roll over our heads, when mortal aid is vain, when lover and friend seem afar off. Ah, had not the Lord then been our help, I had perished as Job said, in mine affliction. How many times has He made himself known in the days of our deep humiliation, and will he now forsake us? Ah no, I doubt not there will come again a day of consolation; a day wherein the singing of birds and the voice of the turtle, will be heard in our land; a day wherein we shall again have our vineyards given us from the wilderness, and know this valley of Achor to be a door of hope; yea and have to sing again of the Lord's mercies and of his judgments, and of his everlasting loving kindness, as in the day when we were first delivered from under the bondage of Egypt."

"Philada., 9th mo. 3d, 1846. \* \* \* Oh! if Thou help us not we must perish. There is however some little glimmerings of light discoverable as the bow of promise in the cloud, which keeps the conflicted mind from sinking in the gulf below; and in mercy, a secret belief afforded that when the end is accomplished, which the great and ever blessed Head of his own church, has designed in thus permitting the daughter of Zion to be covered as with a cloud, and sorely chastened, He will again clothe her with the beautiful garments of righteousness, and bring her up out of her wilderness condition, and say unto her 'Live.' Ah! surely 'He hath loved her with an everlasting love;' and it seems to me the secret language will be heard, 'Again I will build thee and thou shalt be built, O virgin of Israel! thou shalt again be adorned with thy tabrets, and shalt go forth rejoicing in him who hath done great things for thee.' But then there seems to be a long season of suffering to be endured by the faithful, a great fight of afflictions and of sorrow to pass through for them who stand firmly and unflinchingly, and are valiant for the Truth upon the earth; yet oh! let us not fear this, for whether we live to see the brighter day or not, we are assured we shall reap the end of our faith, if we faint not, even the salvation of our poor souls. I oftentimes remember the Prophet Elijah,

how he was fed even by the ravens, and when the brook Cherith dried up, he was not left forsaken, but was directed to arise and go to Zarepheth, to a widow woman, alike poor with himself: for when he came he found her gathering a few sticks at the gate of the city. His faith however failed not; and he told her notwithstanding her scanty store, to bake first a little cake for him, and after bake for herself and for her son; for thus saith the Lord, 'the barrel of meal shall not waste, neither shall the cruse of oil fail until the day that He sendeth rain upon the earth.' So they lived by faith: and a good time they had together."

"Philada., 10th mo. 4th, 1847. \* \* \* I can truly add that mourning is often, very often the clothing of my spirit, because of the desolations that abound.

While some are busily engaged with their farms and their merchandize, and others are marrying wives, and therefore they cannot come to the marriage supper of the King's son, many more are using their utmost endeavors to root up the outposts that have stood around us, and to upturn the very foundations, while they remodel and raise a superstructure more congenial to their modern and liberal views of Christianity.

Oh! for such as are standing in the forefront amongst us at such a time as this, of rebuke and of treading down, how my heart craves deep indwelling of spirit before the Lord, that neither the smiles nor the frowns, the applause or the censure of those who are seeking to entrap and to ensnare, may prove availing or in any wise move any of us from the steadfastness which is in Christ Jesus our Lord and Lawgiver, our Prophet, Priest and King, who trod the wine press before us alone, and of the people there was none with him.

Truly we have to wrestle, not against flesh and blood only, but against principalities, against powers, against the rulers of this world, and against spiritual wickedness in high places. How different would be the aspect of things, as well as the feeling of our hearts, and the state of our religious assemblies, if all those who profess to be united in the one great pursuit, did but see eye to eye; methinks then there would be people coming as the prophet testified, of all the languages of the nations, and laying hold of the skirt of him that is a Jew, would say, 'We will go with you, for we have seen that God is with you.'

But while there is such unsettlement amongst us, and such a flood of lifeless ministry poured forth, how can we hope for anything else than scattering? It is that that is of God, which alone gathereth unto him, and is owned by him, and by his living people. While that which is of the world, is owned of the world, and tends only to scatter. Many are running to and fro, but from the fruits it does not appear that the knowledge of the Truth is increased, or Agag slain; but the

bleating of the sheep and the lowing of the oxen still sounding in the ears of those who can hear proclaimed loudly that the command to destroy Amalek has not been obeyed. And until this command is fulfilled we shall not, I believe, make progress in our journey towards the Heavenly City, the new Jerusalem, which cometh down from God out of Heaven, prepared as a bride adorned for her husband. Ah! surely Agag shall be slain when our Prophet taketh unto him his great power and reigneth, and all that has been saved for sacrifice, shall be destroyed also.

May we, my dear friend, be found among the number of the poor and the afflicted people of whom it is said, 'they shall trust in the name of the Lord;' that when the overflowing scourge cometh we may be spared, and be prepared to give all the glory to his holy, glorious, all-powerful Name."

(To be continued.)

### Whirlwinds.

Directly overhead the noonday sun hung in the hot, hazy sky. As we moodily toiled over the plain, my attention was arrested by a dust whirlwind that suddenly sprang up about fifty yards to our left. The few dry leaves on the ground began to whirl round and round, and to ascend; and in a minute a spiral column was formed, reaching, perhaps, to the height of fifty feet, consisting of dust and dry dead leaves, all whirling round with the greatest rapidity. The column was only a few yards in diameter; and it moved slowly along, nearly parallel with our course, but only lasting a few minutes; so that before I could point it out to Velasquez, who had ridden on ahead, it had dissolved away. I had been very familiar with these air eddies in Australia, and had hoped to carry on some investigations concerning them, begun there, in Central America; but, though common on the plains of Mexico and South America, this was the only one I witnessed in Central America.

The interest with which I regarded these miniature storms was due to the assistance that their study was likely to give in the discussion of the cause of all circular movements of the atmosphere, including the dreaded typhoon and cyclone.

Humboldt had long ago ascribed whirlwinds to the meeting of opposing currents of air. There is this dynamical objection to the theory. The movements of the air in whirlwinds is much more rapid than in any known straight current, such as the trade winds; and it is impossible that two opposing currents should generate between them one of much greater force and rapidity. But even if this fundamental objection to the theory could be set aside, the small whirlwinds could not thus arise, as they are most frequent when the air is nearly or quite motionless.

Then, again, when we turn to Prof. Maury's theory that the cyclones, having been initiated by the conflict of contrary currents, are continued and intensified by the condensation of vapor in their vortex forming a vacuum, we find it negated by the fact that in the smaller whirlwinds the air is dry, and there is consequently no condensation of vapor; and yet, in comparison with their size, they are of as great violence as the fiercest typhoon. Tylor describes the numerous dust whirlwinds he saw on the plains of Mexico, Clarke those on the steppes of Russia, and Bruce those on the

deserts of Africa; and nowhere is there mention made of any condensation of vapor. I myself have seen scores of whirlwinds in Australia, some of them rising to a height of over one hundred feet; yet there was never any perceptible condensation of vapor, though some of them were of sufficient force to tear off limbs of trees, and carry up the tents of gold-diggers into the air. Franklin describes a whirlwind of greater violence than any of these. It commenced in Maryland by taking up the dust over a road in the form of an inverted sugar-loaf, and soon increased greatly in size and violence. Franklin followed it on horseback, and saw it enter a wood, where it twisted and turned round large trees: leaves and boughs were carried up so high that they appeared to the eye like flies. Again there was no condensation of vapor.

In Australia I had many opportunities of studying the dust whirlwinds; and as I looked upon them as the initial form of a cyclone, I paid much attention to them. On a small plain, near to Maryborough, in the province of Victoria, they were of frequent occurrence in the hot season. This plain was about two miles across, and was nearly surrounded by trees. In calm, sultry weather, during the heat of the day, there were often two at once in action in different parts of it. They were only a few yards in diameter, but reached to a height of over one hundred feet, and were often, in their higher part, bent out of their perpendicular by upper aerial currents. The dust and leaves they carried up rendered their upward spiral movement very conspicuous. No one who studied these whirlwinds could for a moment believe that they were caused by conflicting currents of air. They occurred most frequently when there was least wind; and this particular plain seemed to be peculiarly suitable for their formation, because it was nearly surrounded by trees, and currents of air were prevented. They lasted several minutes, slowly moving across the plain, like great pillars of smoke.

When attentively watched from a short distance, it was seen that as soon as one was formed, the air immediately next the heated soil, which was before motionless or quivering, like over a furnace, was moving in all directions towards the apex of the dust-column. As these currents approached the whirlwind, they quickened and carried with them loose dust and leaves into the spiral whirl. The movement was similar to that which occurs when a small opening is made at the bottom of a wide shallow vessel of water: all the liquid moves towards it, and assumes a spiral movement as it is drawn off.

The conclusion I arrived at, and which has since been confirmed by further study of the question, was, that the particles of air next the surface did not always rise immediately they were heated, but that they often remained and formed a stratum of rarefied air next the surface, which was in a state of unstable equilibrium. This continued until the heated stratum was able, at some point where the ground favored a comparatively greater accumulation of heat, to break through the overlying strata of air, and force its way upwards. An opening once made, the whole of the heated air moved towards it and was drained off, the heavier layers sinking down and pressing it out.

Just as over the little plain at Maryborough, protected by the surrounding forest from the

action of the wind, the heated air accumulates over the surface until carried off in dust eddies; so, though on a vastly larger scale, in that great bight formed by the coasts of north and south America, having for its apex the Gulf of Mexico, there is an immense area in the northern tropics, nearly surrounded by land, forming a vast oceanic plain, shut off from the regular action of the trade winds by the great islands of Cuba and Hayti, where the elements of the hurricane accumulate, and at last break forth. In this and such like areas, the lower atmosphere is gradually heated from week to week by the direct rays of the sun during the day, by radiation from the sea during the night; and, as in Australia, the quivering of the air over the hot ground foreshadows the whirlwind, and in Africa the mirage threatens the simoom, so in the West Indies a continuance of close, sultry weather, an oppressive calm, precedes the hurricane. When at last the huge vortex is formed, the heated atmosphere rushes towards it from all sides, and is drained upwards in a spiral column, just as in the dust eddy, on a gigantic scale. Unlike the air of the dust-eddy, that of the hurricane coming from the warm surface of the ocean is nearly saturated with vapor, and this, as it is carried up and brought into contact with the colder air on the outside of the ascending column, is condensed and falls in torrents of rain, accompanied by thunder and lightning.—*Bell's Naturalist in Nicaragua.*

For "The Friend."

"Part not with these old Works of true experience,  
in them our Fathers wrapt up wisdom for their  
sons."

Some twenty-five years ago, a neighbor visiting the city of Penn on business, was attracted to an auction sale of books. He purchased a parcel for a few cents apiece, and said there were a number of Friends' ancient volumes offered: some of which were among his package. Not caring for such books, he sent me one—a collection of one hundred and fifty nine Memorials of Friends, the earliest settlers of this country. The name of the former owner had been carefully blotted out. I was told it was not for the want of pennies or houserom, the children had thus cast away what their good father and mother had left—the books of olden time. I prized the one that had thus fallen into my hands.

In the midst of busy preparation for changing home, difficulties abounding, the old but nicely bound volume lays before me, claiming a place of safety among others worthy to be kept. Hastily opening the leaves, a paragraph in the testimony concerning Ann Roberts arrested my attention, profitably so, viz: "After her return from Great Britain, she met with great difficulties in respect to outward circumstances, which she sustained with Christian fortitude. A near friend asking her how she felt under it, she replied: "While I keep my eye steadily directed to the object of our chief regard, it seems as if a wall was on each side, all is calm, and nothing annoys; but if I suffer my eye to wander to the right hand or to the left, the enemy breaks in upon me like a torrent, which hurries me away, and it is with great difficulty I recover myself."

It was profitable to be reminded that such as were farther advanced in the way of holiness, had sometimes to struggle with the weakness of the flesh and the power of the

tempter, who is permitted to try us, so to recover themselves as to keep the eye steadily directed to the object of our chief regard; that brings the calm, that hushes the disturbing fears, and causes the wall of defence to seem to be on either side.

May the children among us not cast away too lightly, nor bide too carefully, the wholesome writings of experience our forefathers were acquainted with; let them have a place (if but for their parent's sake), open them sometime; therein is many a little gem for thought and reflection. Some time they may be a store of treasure to thee.

"Fling not away

The shell because unpolished and uncouth,

Lest in so doing thou shouldst fling away

The gem whose lustre lies unseen within."

Chester Co., 5th mo. 1874.

For "The Friend."

### Sufferings of a Lost Man.

(Continued from page 318.)

I did not yet realize the possibility of a permanent separation from the company. Instead of following up the pursuit of their camp, I engaged in an effort to recover my horse. Half a day's search convinced me of its impracticability. I wrote and posted in open space several notices, which, if my friends should chance to see, would inform them of my condition and the route I had taken, and then struck out into the forest in the supposed direction of their camp. As the day wore on without any discovery, alarm took the place of anxiety at the prospect of another night alone in the wilderness, and this time without food or fire. But even this dismal foreboding was cheered by the hope that I would soon rejoin my companions, who would laugh at my adventure, and incorporate it as a thrilling episode into the journal of our trip. The bright side of a misfortune, as I found by experience, even under the worst possible circumstances, always presents some features of encouragement. When I began to realize that my condition was one of actual peril, I banished from my mind all fear of an unfavorable result. Seating myself on a log, I recalled every foot of the way I had travelled since the separation from my friends, and the most probable opinion I could form of their whereabouts was, that they had, by a course but little different from mine, passed by the spot where I had posted the notices, learned of my disaster, and were waiting for me to rejoin them there, or searching for me in that vicinity. A night must be spent amid the prostrate trunks before my return could be accomplished. At no time during my period of exile did I experience so much mental suffering from the cravings of hunger as when, exhausted with this long day of fruitless search, I resigned myself to a couch of fine foliage in the pitchy darkness of a thicket of small trees. Naturally timid in the night, I fully realized the exposure of my condition. I peered upward through the darkness, but all was blackness and gloom. The wind sighed mournfully through the pines. The forest seemed alive with the screeching of night birds, the angry barking of coyotes, and the prolonged dismal howl of the gray wolf. These sounds, familiar by their constant occurrence throughout the journey, were now full of terror, and drove slumber from my eyelids, but above all this, however, was the hope that I should be restored to my comrades the next day.

Early the next morning I rose unrefreshed and pursued my weary way over the prostrate trunks. It was noon when I reached the spot where my notices were posted. No one had been there. My disappointment was almost overwhelming. For the first time, I realized that I was lost. Then came a crushing sense of destitution. No food, no fire; no means to procure either; alone in an unexplored wilderness, one hundred and fifty miles from the nearest human abode, surrounded by wild beasts, and famishing with hunger. It was no time for despondency. A moment afterwards I felt how calamity can elevate the mind, in the formation of the resolution "not to perish in that wilderness."

The hope of finding the party still controlled my plans. I thought, by traversing the peninsula centrally, I would be enabled to strike the shore of the lake in advance of their camp, and near the point of departure for the Madison. Acting upon this impression, I rose from a sleepless couch, and pursued my way through the timber-entangled forest. A feeling of weakness took the place of hunger. Conscious of the need of food, I felt no cravings. Occasionally, while scrambling over logs and through thickets, a sense of faintness and exhaustion would come over me, but I would suppress it with the audible expression, "This won't do; I *must* find my company." Despondency would sometimes strive with resolution for the mastery of my thoughts. I would think of home—of my daughter—and of the possible chance of starvation, or death in some more terrible form; but as often as these gloomy forebodings came, I would strive to banish them with reflections better adapted to my immediate necessities. I recollect at this time discussing the question, whether there was not implanted by Providence in every man a principle of self-preservation equal to any emergency which did not destroy his reason. I decided this question affirmatively many times afterwards in my wanderings, and I record this experience here, that any person who reads it, should he ever find himself in like circumstances, may not despair. There is life in the thought. It will revive hope, allay hunger, renew energy, encourage perseverance, and, as I have proved in my own case, bring a man out of difficulty, when nothing else can avail.

It was mid-day when I emerged from the forest into an open space at the foot of the peninsula. A broad lake of beautiful curvature, with magnificent surroundings, lay before me, glittering in the sun-beams. It was full twelve miles in circumference. A wide belt of sand formed the margin which I was approaching, directly opposite to which, rising seemingly from the very depths of the water, towered the loftiest peak of a range of mountains apparently interminable. The ascending vapor from innumerable hot springs, and the sparkling jet of a single geyser added the feature of novelty to one of the grandest landscapes I ever beheld. Nor was the life of the scene less noticeable than its other attractions. Large flocks of swans and other waterfowl were sporting on the quiet surface of the lake; otters in great numbers performed the most amusing aquatic evolutions; mink and beaver swam around unscared, in most grotesque confusion. Deer, elk, and mountain sheep stared at me, manifesting more surprise than fear at my presence among them. The adjacent forest was vocal with the songs of

birds, chief of which were the chattering notes of a species of mocking-bird. Seen under favorable circumstances, this assemblage of grandeur, beauty, and novelty, would have been transporting; but jaded with travel, famishing with hunger, and distressed with anxiety, I was in no humor for ecstasy. My tastes were subdued and chastened by the perils which environed me. I longed for food, friends, and protection. Associated with my thoughts, however, was the wish that some of my friends of peculiar tastes, could enjoy this display of secluded magnificence, now probably beheld for the first time by the eyes of civilized man.

The lake was at least one thousand feet lower than the highest point of the peninsula, and several hundred feet below the level of Yellowstone Lake. I recognized the mountain which overshadowed it as the landmark which, a few days before, had received from General Washburn the name of Mount Everts; and as it is associated with some of the most agreeable and terrible incidents of my exile, I feel that I have more than a mere discovery right to the perpetuity of that naming. The lake is fed by innumerable small streams from the mountain, and the countless hot springs surrounding it. A large river flows from it, through a cañon a thousand feet in height, in a south-easterly direction, to a distant range of mountains, which I conjectured to be Snake River; and with the belief that I had discovered the source of the great southern tributary of the Columbia River, I gave it the name of Bessie Lake, after the "Sole daughter of my house and heart." \* \* \* \* \* While looking for a spot where I might repose in safety, my attention was attracted to a small green plant of so lively a hue as to form a striking contrast with the deep pine foliage. For closer examination I pulled it up by the root, which was long and tapering, not unlike a radish. It was a thistle. I tasted it; it was palatable and nutritious. My appetite craved it, and the first meal in four days was made on thistle roots.

Overjoyed at this discovery, with hunger allayed, I stretched myself under a tree upon the foliage which had partially filled a space between contiguous trunks, and fell asleep. How long I slept I know not; but I was suddenly roused by a loud, shrill scream, like that of a human being in distress, poured, seemingly, into the very portals of my ear. There was no mistaking that fearful voice. I had been deceived by and answered it a dozen times while threading the forest, with the belief that it was a friendly signal. It was the screech of a mountain lion (the cougar of naturalists) so near as to cause every nerve to thrill with terror. To yell in return, seize with convulsive grasp the limbs of the friendly tree, and swing myself into it, was the work of a moment. Scrambling hurriedly from limb to limb, I was soon as near the top as safety would permit. The savage beast was snuffing and growling below, apparently on the very spot I had just abandoned. I answered every growl with a responsive scream. Terrified at the delay and pawing of the beast, I increased my voice to its utmost volume, broke branches from the limbs, and in the impotency of fright, madly hurled them at the spot whence the continued howlings proceeded.

(To be continued.)

## A SONG IN THE NIGHT.

Selected.

Be still! and know that I am God,  
You tread the paths your fathers trod;  
They found no flow'ry beds of ease—  
They sailed through dark and stormy seas.

The hill of Zion—sweet retreat!—  
Is climbed by none but weary feet:  
Whom I would raise I first cast down;  
The conflict first—and then, the crown.

Unchastened sin would shame my grace,  
And leave thy soul a barren waste;  
Wisdom must needs be justified  
Of the whole race of Israel's tribe.

Be still! and know that I am God!  
A Father's hand employs the rod:  
I reign in righteousness, and prove  
My blood-bought seed with chastening love.

Selected.

"Let us therefore come boldly unto the throne of grace,  
that we may obtain mercy, and find grace to help  
in time of need."—Hebrews iv. 16.

The "time of need." Ah! little know'st thou now,  
Thou of the laughing lip and sunny brow;  
In the first freshness of thy morning hours,  
In the first conscious glow of untried powers,

When such shall be,  
No want, no wish, but, soon as felt fulfilled,  
No bright hope crushed, no young aspiring chilled,  
No trace of tears upon that mantling cheek—  
Thou wonderest that the sacred page should speak  
Of need to thee!

Yet will it come, thou know'st not whence or when;  
O! seek betimes the Grace that can sustain thee then.

For unto all it cometh, soon or late,  
Slow creeping change, or sudden stroke of fate.  
The waking from sweet childhood's rainbow trance—  
The bounding spirits quelled as years advance,  
By toil and care;

The Sundering of affection's sacred ties;  
The tempest shock when passion's surges rise;  
The syren-voice of pleasure, or the maze  
Of folly, with its thousand winding ways;  
Each step a snare;

These will o'ertake, thou know'st not how or when;  
O! seek betimes the Grace that can sustain thee then.

In thine own spirit, in the world around,  
By day, by night, thy "time of need" is found;  
Perchance when all combine their aid to lend,  
Perchance when e'en thy bosom's dearest friend  
Suspects it not:

The heart hath joys and sorrows all its own,  
By human sympathy unfelt, unknown;  
And oft the sense of need is heavier there,  
Than when with outward ills thou seem'st to share  
The common lot.

Then lift thy young heart in its strength and glee,  
To seek that grace Divine which then can succor thee.

So shalt thou find, in sorrow's darkest hour,  
A guiding Light, a sheltering Arm of power.  
In pain and sickness on a Hand unseen  
Thine aching head in sweet repose shall lean;  
And in the vigil by the loved one's bed,  
A viewless presence from His wings shall shed  
The healing balm.

So through each changeful scene of life below,  
One place of sure retreat thine heart shall know;  
So shall thy faith be steadfast, on the day  
When the death-angel on thy brow shall lay  
His icy palm.

So in that last and sorest "time of need,"  
That Rock shall fail thee not—that Grace thy cause  
shall plead.

H. Bowden.

For "The Friend."

Look not so much on other men's faults  
as on *thine own*. Thou knowest thine own  
faults, but it is difficult to know the true na-  
ture and degree of the faults of others. A  
disposition to judge others turns the soul from  
its true centre in God, brings it outward, and  
takes away its repose. "Judge not, that ye  
be not judged." D.

Fifth mo. 10th, 1874.

For "The Friend."

Hints Respecting the Humbling, Transforming power  
of Divine Grace when nearing the Valley of the  
Shadow of Death; from a Memoir of Deborah  
Baekhouse.

It is of the greatest importance to a growth  
in the Truth, and to a solid religious life and  
character, that we remember what we are,  
poor, fallen, lost creatures, wholly dependent  
upon Divine kindness, and the grace and  
mercy of the Redeemer,—

"In whose favor life is found,  
All bliss beside a shadow and a sound."

well to remember, "Who made, who marred,  
and who has ransomed man." Remember also,  
as says the Prophet, "The rock whence ye  
are hewn, and the hole of the pit whence ye  
are digged;" that so we may not look upon  
ourselves with any degree of complacency, or  
assume that we have attained immediate sal-  
vation either through a self-wrought or intel-  
lectual belief in the outward sacrifice of the  
Saviour and His imputed righteousness, or  
through any other unfounded hope of our  
own; and thence that we are prepared for the  
eternal state, without first obedience to the  
light of the Lord Jesus manifested in the  
heart; without submission to the Saviour's  
thoroughly cleansing baptism of fire and the  
Holy Ghost; without experiencing repentance  
unto newness of life; or without knowing  
judgment to pass upon the transgressing na-  
ture, and the operation of that omnific Word,  
that "is quick and powerful, and sharper than  
any two-edged sword, piercing even to the  
dividing asunder of soul and spirit, and of the  
joints and marrow, and is a discerner of the  
thoughts and intents of the heart:" which,  
through the life and power of Christ the Door,  
effects an entrance by the cherubim and  
flaming sword, unto the eternal rest and in-  
heritance of the redeemed.

The dear subject of this memoir could not  
presume upon any thing more than the ebas-  
tened, humble feeling that she was a poor,  
weak creature, a mere worm; and that it was  
through obedience to Divine grace alone, as  
it had been measurably extended to her, that  
she could derive any solid satisfaction or true  
peace. This faith led, as it ever will, to watch-  
fulness and care and restraint, both for her-  
self and on account of her children, in what  
are termed *little things*, saying, "I have seen  
and found that nothing else will do." She also  
spoke of the sanctifying operation of the Holy  
Spirit of God, and of the importance of an at-  
tention to the Light of Christ; which would  
very clearly direct in all things; and, if obeyed,  
produce that peace which passeth all hu-  
man understanding.

These solemn testimonies of D. B., suggested  
in view of the awful, fast-hastening assize,  
are commended to the careful perusal of the  
friendly reader.

"In the evening of the 3rd, her mind seemed  
sweetly humbled under a sense of her Heav-  
enly Father's love. She said, that she felt her-  
self to be a poor, weak creature, nothing but  
a poor worm; and that it was through Divine  
Grace alone, as it had been measurably at-  
tended to, that she had been made any way  
tolerable; earnestly enjoining all around her,  
to be very careful not to say one word, that  
should possibly attribute any thing to her;  
and again emphatically saying: 'I am noth-  
ing at all but a poor worm. I have not one  
scrap of my own,—no! not one scrap to trust  
to. It is of Divine grace and mercy, that I

am permitted to feel such a portion of inex-  
pressible peace. For some time past, I have  
seemed free from condemnation; and have  
felt comfort in having endeavored to serve  
the Lord; and in doing the little I have been  
enabled to do, for the cause of Truth.'

After this, she spoke of the deep concern  
she was under, that her precious children  
might be trained up in the fear of the Lord,  
and instructed in Divine things; that their  
tender minds might be closely watched; and  
*every thing withheld from them*, which might  
encourage pride or any other wrong disposi-  
tion. She then remarked that she viewed  
children as a very important charge; and that  
a *great weight of responsibility* attached to  
parents to whom they were committed.

She spoke much of the necessity of keeping  
to the simplicity of Truth, in reference to  
dress, and what may be termed little things,  
saying: 'I have seen and found that nothing  
else will do. If the cause of Truth be sup-  
ported, it must be done in the simplicity.'  
She said she longed that if her dear children  
should live to grow up, they might be made  
as lights in the world; that she had never  
desired much of this world's goods for them;  
but only a sufficiency to live in a *plain way*;  
that she even dreaded the idea of riches,  
knowing they were often a great snare and  
temptation. She then committed her chil-  
dren and her dear partner, to the care and  
keeping of the Lord; expressing her belief  
that they would be cared for every way.

She afterwards passed a pretty comfortable  
night; but on the morning of the 4th appeared  
to be very faint, and thought she might be  
going. After a short time she revived; \* \*  
and in the course of the day, she imparted to  
those present excellent counsel, instruction,  
and warning, adapted to their different states;  
endeavoring, in a particular manner, to im-  
press upon them the importance of an atten-  
tion to the Light, or manifestation of the  
Spirit of Christ, in their own minds; which  
would very clearly direct them in all things;  
and, if obeyed, produce that peace which  
passeth all human understanding.

To her sister-in-law, Hannah Baekhouse,  
she said: 'I do not seem to have much on my  
mind to say to thee: knowledge has not been  
wanting; thou hast seen and felt what the  
Lord requires of thee.' She, however, extend-  
ed encouragement to her, to press forward in  
the path of dedication with increased dili-  
gence; urging, that an *implicit obedience in one  
little thing after another*, as manifested to be  
our duty by the Light in our hearts, is the  
*only way* to make spiritual progress; and add-  
ing: 'Delays are dangerous. There is no time  
to spare.'

This solemn address appeared to have its  
full effect upon the mind of her sister, who  
was taken ill only a few days after, viz., on  
the 10th of the same month, and died on the  
23rd; having, there is good ground to believe,  
submitted her will and affections to the sancti-  
fying operation of the Holy Spirit of God,  
whom she desired to serve; and who was  
pleased to cut short the work in righteousness,  
and, we trust, to grant her a place amongst  
all those, who have witnessed their robes to  
be washed and made white in the blood of the  
Lamb."

(To be continued.)

If some have to sit in dust and ashes, it is  
not to be marvelled at. Why should we want  
to be but where the Master is.

For "The Friend."

## Reflections upon Philadelphia Yearly Meeting.

(Concluded from page 317.)

There was, on one occasion, in the recent gathering, an illustration of the unedifying character of the scenes which we may expect, the practice of reading Scriptures in our meetings for Divine worship, as a part of the proceedings thereof, should be introduced and established amongst us. An effort to effect its change is now being made in England. It should succeed, it would doubtless stimulate some in this country to follow the example, thus in one sense, if one member of the Church suffer, all the members suffer with it.

Scattered through the journals of our early friends, are to be found several instances in which they felt it right to produce in public religious meetings, a copy of the Bible, and refer to its pages in proof of the assertions they made. They were much misrepresented, and many false charges made against them, that they rejected or undervalued these sacred writings, &c.; and they were occasionally led in this way to stop the mouths of unsayers. One of the most striking cases of the kind is that recorded in the Life of Samuel Bownas, who, at the funeral of a friend in Dorsetshire, England, felt impelled to address the people with a Bible in his hand, which he referred for proof of his doctrines. Samuel, after the company had dispersed, was informed that there had been present a Baptist preacher, who in his sermons had been accustomed to say that Friends denied the Scriptures, and did not use the Bible to prove anything. At another time, when travelling in America, he had a public meeting at Newbury, Massachusetts. The people were very idle in their behavior, and the assemblage very large. Samuel stood up, and took out his Bible. This attracted their attention, and after a time, a degree of quiet having been restored, he said that, "Religion without righteousness was useless, and could not profit those who possessed it. And going on, I came in the course of my service to recite the great improvement true religion made in the minds of those who lived in it, by giving them power over their lusts and passions; repeating that text in James i. 26, 'If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, his man's religion is vain.' One out of the wrong said, 'Sir, you impose upon us, there is no such text.' I made a full stop, and turned to it; and many Bibles then appeared. I repeated chapter and verse, and they turned to it. Then I asked them, if they had it? they replied, they had. Then I read both the twenty-sixth and twenty-seventh verses, and asked if it was so in their Bibles; they answered it was. I then desired them to consider, whether I that repeated the text, or he that said there was no such text, was most in the right. I went on with my opening, carefully minding my guide; and in the course of the doctrine I had in my view, I came to treat of faith, and distinguished between true and false faith, showing, that notwithstanding we might give our assent to the truth of what was called the apostle's creed, or any other made and drawn up by men, and might be zealous to dispute and contend for the truth of these creeds, in the wording of them; yet for all that, if we did not lead Christian lives, we were still but unbelievers; 'for faith without works is dead,' as the text tells us. At

these last words one cried out, 'you impose upon us, there is no such text.' I immediately stopped and turned to it, and quoted it, and all who had Bibles made search. There being a profound silence, I read the text, asking, if it was so in their books? They all replied, it was. I made the same remark as before; and then I went on, distinguishing between true and false faith, plainly demonstrating from Scripture, that faith was very different from what many took it to be. Truth was eminently preached that day, and there was a considerable tenderness amongst the people, and the meeting ended well."

While I believe that Samuel Bownas was rightly directed in these cases, and that in our days there may be occasions when a similar course would be proper; yet I am equally certain, that, in common with the great body of the Society from its rise, he would have condemned the practice of regularly reading anything in our meetings for worship, as a part of their proceedings; as a step backward towards that formality in worship out of which our early Friends were gathered. Robert Barclay says, that when assembled for Divine worship, "The great work of one and all ought to be to wait upon God: and returning out of their own thoughts and imaginations, to feel the Lord's presence, and know a gathering into His name indeed, where He is in the midst, according to His promise." "And as every one is thus gathered, and so met together inwardly in their spirits, as well as outwardly in their persons, there the secret power and virtue of life is known to refresh the soul, and the pure motions and breathings of God's spirit are felt to arise; from which, as words of declaration, prayers or praises arise, the acceptable worship is known, which edifies the church, and is well pleasing to God." This is that true and spiritual worship, practised by those who found "no outward ceremony, no observations, no words, yea, not the best and purest words, *even the words of scripture*, able to satisfy their weary and afflicted souls; because where all these may be, the life, power and virtue, which make such things effectual, may be wanting. Such were necessitated to cease from *all externals*, and to be silent before the Lord."

## Curious Phenomena of Taste and Habit.

Everybody has probably noticed a resemblance in the strong, pungent taste and odor of the highly esteemed condiments to food, mustard and horseradish. It is worth notice that these substances, so dissimilar in their appearance, contain the same chemical compound, allyle, which imparts to both their penetrating odor, burning taste and blistering quality. The chemical compound, allyle, combined with sulphur, imparts the strong disagreeable odor to the onion, garlic, and even to assafœtida, though the latter is much stronger and more disagreeable to Europeans, owing to its peculiar fetid smell.

In horseradish the allyle is combined not only with sulphur, but also with another organic substance, cyanogen or prussic acid. Prussic acid is well known as one of the most virulent poisons in existence, a very small dose being sufficient to cause death; but every one knows that horseradish can be eaten with perfect impunity. We mention this particularly because we often called the attention of our readers to the fact that many substances which are poisonous in themselves, when in

combination with other substances become perfectly harmless.

The presence of prussic acid in the horseradish deprives the volatile oil which may be distilled from this plant of the fetid odor so characteristic of the onion, garlic and assafœtida, while at the same time it would appear to impart the pungent taste. The plants which may be designated as the onion family yield upon distillation the same essential oils which give off an odor similar to the original plant in a highly concentrated and consequently in a highly disagreeable form. The intensity of the odor of this oil may be inferred from the fact that from thirty to forty pounds of the most highly flavored garlic are necessary to produce a single ounce of the oil. A much larger amount of onion and a smaller amount of the as-afœtida would be required to give the same amount of this oil.

Natural instinct seems to have led the inhabitants of different countries to eat these plants more for their medicinal properties than because they were especially pleasant to the taste. There are thousands of people in this country who cannot endure the taste or smell of onions; but, on the other hand, a large number, more particularly of the working classes, are very fond of them. In England the onion is more highly esteemed, as a general thing, than in this country; but not one Englishman in a thousand is fond of garlic. In France a considerable portion of the population is fond of garlic, and it is very frequently used in small quantities to give a mild garlic flavor to various dishes.

In Spain and Portugal garlic is almost as common a dish as potatoes are with us; and in the countries lying on the borders of Asia the sap of the assafœtida plant is carefully collected and highly esteemed as a condiment or flavoring for food. The eastern Asiatics used assafœtida to the entire exclusion of both of the milder forms of onion and garlic. From the Bible we learn that the ancient Israelites were fond of onions and garlic; for in the wilderness they murmured, saying, "We remember the cucumbers and the melons, the leeks, the onions and the garlic;" while the Egyptians regarded the onion as a sacred plant and worshipped it.—*Exchange*.

For "The Friend."

## Ministers and Elders.

Since our last Yearly Meeting, the subjoined has been sent to the writer by a friend. Though especially addressed to the meeting of Ministers and Elders, it seems to be of more general application; containing suggestions that may well claim the solid consideration of our members everywhere. May none within our own borders, neither elsewhere, suffer themselves to become so wise in their own eyes, as not to be willing to heed the precepts and pleadings—so calculated to stir the pure mind by way of remembrance—of former and better days.

While it is most surely believed that no sincere endeavor to serve the Lord in humility, contrition and prayer will ever be unheeded by Him, we may nevertheless here express the conviction, that never was the truth more sealed upon the mind than during the sittings of our late annual assembly; that what is so much needed amongst us, and especially with some would-be modern reformers is, a return to the first principles of this religious Society; even faithful obedience to the

Light of Christ Jesus, manifested in the secret of the heart, as "God's gift for man's salvation;" then would all the testimonies proceeding therefrom, and most surely committed to this people, be kept to and upheld in their ancient purity; then too, would the power of the Lord, undiminished and the same that ever it was, be afresh felt to overshadow, as of old, our religious assemblies; then would "the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" and the shout of a king be again heard, to the rejoicing and joy of our souls.

The manuscript alluded to, with some abridgment, is:—"At a Yearly Meeting of Ministers and Elders, held in Philadelphia, for Pennsylvania, New Jersey, &c., in Ninth month, 1787.

It being the sense of this meeting, that the revival of these pertinent and weighty advices, issued by our brethren in London, in their Yearly Meeting, 1775, for the especial use and notice of Ministers and Elders, may tend to our improvement and solid instruction, it is therefore recommended to our several select Quarterly Meetings, to promote the reading and considering of them at such proper times and seasons, as may appear to them most likely to answer the valuable purpose for which they were intended. The Clerk of this meeting, is desired to furnish each Quarter with a copy of these advices. Extracted from the minutes of said meeting, by Henry Drinker, Clerk.

Against undue and restless behavior under the ministry of any Friend, whilst in the unity of the body.

That all be cautious of using unnecessary preambles, and laying too great a stress on their testimony, by too positively asserting a Divine motion, and frequently repeating the same, seeing no such pretensions will obtain credit, were it not manifestly so; and where it is so, the baptizing power of Truth accompanying the words, is the best evidence.

Against misquoting and misapplying the Holy Scriptures; and it is desired, that all those concerned (in the ministry), be frequent in reading them.

Against hurrying meetings toward the conclusion, by unnecessary additions when the meeting (subject) was left well before.

Against unbecoming tones, sounds, gestures, and all affectation, which are not agreeable to Christian gravity.

Against undertaking or remaining in employments they have not knowledge of, as some have done to their own hurt, the injury of others, and the reproach of their religious profession: but to employ themselves in business they are acquainted with, and to avoid an idle life.

Not to speak against persons, or report things upon hearsay; but to treat with the parties concerned, and thereby prevent sowing discord.

That their apparel, and the furniture of their houses, their tables and way of living be with decency, moderation and temperance, that they be therein good examples to others.

That ministering Friends be careful not to hinder one another's service in public meetings, but every one have a tender regard for others, that nothing be offered with a view to popularity, but in humility and the fear of God.

That ministers, when they travel in the service of Truth, be careful not to make their visits burdensome, or the gospel chargeable.

That all ministers and elders, be careful to keep their whole conversation unspotted, being examples of meekness, temperance, patience, and charity. And lastly, as supplication to God, is an especial part of worship, it must be performed in spirit and in truth, with a right understanding, seasoned with grace. Therefore, let ministers be careful how and what they offer in prayer; avoiding many words and repetitions, and not to run from supplication into declaration, as though the Lord wanted information. And let all be cautious of too often repeating the high and holy Name, or His attributes, in a long conclusion; nor let prayer be in a formal and customary way to conclude a meeting, without an awful sense of Divine assistance attending the mind.

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 315.)

Though our author made frequent use of his gun as a means of supplying himself and his attendants with food, yet he does not appear to have been one of those sportsmen who wantonly destroy life. Hence hunting achievements are but seldom recorded in his pages. Yet he mentions some incidents that illustrate the habits of the wild animals, into whose abodes he penetrated. The formidable character of the lion, and the terror it inspires are shown in the following passage of his book:

"As we were preparing to continue our march, some people came to meet us with some dismal intelligence from the neighboring village of Geegyee. They said that on the previous night a Nubian soldier, who had laid himself down at the door of his hut, about five paces from the thorn hedge, had been seized by a lion, and before he could raise an alarm had been dragged off, no one knew whither. I now learnt, that this district had for some years been infested with lions, and that lately the casualties had been so frequent that the greater part of the inhabitants of Geegyee had migrated in consequence. The entire village would have been transplanted long ago, but the lions had been always found to follow every change of position. At seven o'clock in the morning we reached the ill-omened spot, the poorest of neglected villages, surrounded by woods. A thorn hedge formed its enclosure, but nowhere could we discover an entrance. Although the sun was now high, the inhabitants, terrified lest the lions should be near, were still sitting either on the tops of their roofs or on the piles that supported their granaries. Speechless, and depressed with fear, my people proceeded on their journey: every one kept his gun in hand, and the bearers, listening anxiously at every rustle that broke the stillness, peered carefully after any traces of the dreaded foe.

On one occasion, I had gone out to hunt, attended by one of my Nubians, who rode a donkey, of which the supposed office was to carry home whatever might be the produce of my sport. I left my servant and the donkey carefully out of sight in a spot where two rifts in the soil represented what, during the rains, was the course of two connected brooks. Proceeding to the tall grass, I was not long in sighting a small Bush-Antelope. I took a shot, and could entertain no doubt the animal was struck. I saw it scamper across the grass, and was every moment expecting to

see it fall, when I heard a sudden bleat of anguish, and it was gone. Forcing my way through the rank grass, I made the closest scrutiny all around the place, where but a few minutes since, I had seen the wounded antelope, but my search was all in vain. I was encumbered in my movements by having to carry a couple of guns: but knowing that the area of the ground was bounded by the twigs that enclosed it, I felt certain that my search would not be without success. A length I discovered the antelope almost at my feet, but it was fixed immovably; it was fastened to the ground by what seemed to me at first the filthy skirt of one of the negroes. Looking more closely, however, I soon saw that the creature had been seized by an immense serpent, that had wound itself three times round its body, leaving its head projecting and drawn down so as well nigh to touch the tail. I retreated far enough to take an effectual aim, and fired. The huge python immediately raised itself bolt upright, and made a dash in my direction, but it was able only to erect its head; the hinder parts lagging trailing on the ground, because the vertebral connection was destroyed. Seeing the state of things, I loaded and fired repeatedly, taking aim almost at random, for the evolution of a snake are as difficult to follow as the flight of the goat sucker. I completed my capture; the return to my quarters was made in triumph; the double booty formed a double burden, the snake on one side of the donkey and the antelope on the other, balancing each other admirably.

When in the Niam-niam country, making a halt at a hamlet, my two companions drew my attention to a valuable production of their land. Underneath one of the granaries, which was supported in the usual way upon posts was a great pile of firmly pressed clay. On this an old woman was hammering with the pestle belonging to her mortar, and having knocked a hole, she drew out some tubers of a kind that I did not recognize. I afterwards found that it was the Colocasia, which is cultivated very freely throughout the Niam-niam country, and which when boiled make a very excellent vegetable. The thick covering of clay is put over them not only to keep them moist in the dry season, but also to defend them from the ravages of rats, worms, and white ants. Whenever any of the tubers are required it is only needful to knock a hole through the clay, which can be plastered up again with a few handfuls of fresh mud. The same plan is also adopted in the rainy season to protect the crops from damp and rot.

The arrangements of the Niam-niam huts are much the same throughout the land. Two, or at most three, families reside close together. Generally from eight to twelve huts are clustered round one common open space, which is kept perfectly clean, and in the centre of which is reared a post upon which the trophies of the chase are hung. Skulls of the rarest kind, splendid horns of antelopes and buffaloes are attached to this standard, and, it must be added, skulls of men and withered hands and feet! Close in the rear of the huts, upon the level ground, were the magazines for corn; behind these would be seen a circle of Rokko fig-trees, which are only found in cultivated spots, and the bark of which is prized, far more than the hand-some of skins, as a material to make into

othing. Further in the background might be noticed a perfect enclosure of paradise figs; then in wider circumference the plantations of manioc and maize; and, lastly, the outlying fields of eleusine extending to the compound next beyond.

The social position of the Niam-niam women differs materially from what is found amongst other heathen negroes in Africa. The Bongo and other women are on the same familiar terms with the foreigner as the men, and the Monbnttoo ladies are as forward, acquisitive, and prying as can be imagined; but the women of the Niam-niam treat every stranger with marked reserve. It is one of the fine traits of the Niam-niam that they display an affection for their wives which is unparalleled among natives of so low a grade, and of whom it might be expected that they could have been brutalized by their hunting and warlike pursuits. A husband will spare no sacrifice to redeem an imprisoned wife.

Dr. Schweinfurth remarks that his personal appearance aroused the most vivid interest on the part of these people. Their curiosity seemed insatiable, and they never wearied in their inquiries as to his origin. To their minds, the mystery was as to where he could have come from; his hair was the greatest of enigmas to them; it gave him a supernatural look, and accordingly they asked whether he had been dropped from the clouds, or was a visitor from the moon, and could not believe that anything like him had been seen before. It hardly seemed to be the color of the skin that excited their astonishment, for even in the remotest regions of Central Africa, tribes that have no conception of an ocean are aware of the existence of white men; but it was invariably the long straight hair that used their chief surprise. He had purposely allowed his hair to grow to an unusual length, and he might be identified at once amid all the countless shades of complexion that were found among the Nubians.

His botanical zeal gave him the epithet of "Leaf-eater," which he retained during the remainder of his journey, and some marvelous accounts of his performances in that line, came current among the natives. It was said that he had a habit of getting into a dense thicket where he imagined he was unobserved, and that then he used in great haste to gather and devour enormous quantities of leaves; and that he invariably came forth from the woods with an exhilarated expression and quite a satisfied look.

The dominant idea which seemed to be impressed upon the natives by his botanical labor, concentrated itself upon their conviction as to the character of the country where the white man has his home. According to their belief, this could show neither grass nor trees, and consisted of nothing better than sandy plain and stony flat. Those amongst them who had been carried away as slaves in the ivory expeditions, and had returned again from Khartoon, had brought strange accounts of the desolation and drought of the desolate lands over which they had passed; and what, they asked, must be the condition of the still remoter countries of the Frank, of whom they only knew that he kept the Turk supplied with cotton-stuffs and guns?

Dissensions, like small streams, are first begun; Scarce seen they rise, but gather as they run; So lines that from their parallel decline, More they proceed the more they still disjoin.

Selected for "The Friend."

[With one or two verbal changes not affecting the sense.]

Dear friends and brethren:—I have something further in my heart to communicate unto you in dear and tender love, and in desire of your preservation out of the snare of your adversary; and that is, to exhort you all to dwell in the pure judgment of the Truth, which is a defence upon your glory; and let none bereave you of this under any pretence whatsoever. But as you come to a true feeling of the life in yourselves, to which alone the certain judgment appertaineth, so let this life have freedom, and stop it not from judging all that which is at enmity with the life, and tends to the hurting of the true plant of God. For I have seen a harm bath come to many who have parted with their judgment, and so have become unarmed, and the enemy hath prevailed upon them, under a pretended tenderness to permit or suffer such things as were hurtful to themselves and others; and though the Lord hath given them judgment and discerning in the matter, yet were bereaved of that gift, and so by little and little were beguiled.

Oh dear Friends! Consider these days are perilous times, and it is needful for every one to watch in that same eternal light to which you were first turned, that by its righteous judgment ye may be preserved from everything in yourselves that appears contrary to that precious Life of which you have tasted. All beware of that affected tenderness that cries out, be tender to all, and pray for all, and mind the good in all, and love all, and judge none, but leave judgment to God, &c. I say, heed not the plausible words of that spirit, which, to save its own head from a stroke, would bereave you of a judgment which God hath given you; and is truly His judgment, and is to be administered in His wisdom and power for the cleansing and keeping clean his sanctuary. Such as have no judgment in their goings, are they that know not the true way of peace, but make them crooked paths. He that goeth in them, shall not know peace: Isa. lix. 8. But some may say, was not Christ meek and lowly? and ought not all to be like unto Him?

It is true, my friends: but there is a difference between the seed's suffering and its reigning, and there are times for them both. When it doth please God to permit the hour and power of darkness in the open persecutors, to exalt itself against his seed and people by persecution, or such like; then they are led by His spirit to appear in meekness and quietness, as a sheep before the shearer. But what is this, to suffering those that appear under pretence of the Truth, and yet are out of the Truth and really enemies to its prosperity, striving to exalt and set up another thing instead of the Truth? Such as these the Lord doth require you to use not only patience and meekness towards; but if that will not reclaim them, they must know the judgment of the Truth, and you in it must stand over them; for in this case the exaltation of Christ is come, and God is crowning Truth with dominion over every false spirit, and corrupt practice thereof.

Dear friends, in that which keeps out the defiler and the betrayer, all wait upon the Lord, that you may have your armor on, and be fortified with the strength, with the might, and with the judgment of God. Keep that under in every place, which under pretence of tenderness and forbearance, would make void the testimony of

Truth—or make the offence of the Cross to cease in anything wherein you have been restricted from the beginning: that the Lord may behold and see judgment established and be pleased: Isa. lix. The Lord looked, and there was no judgment, and it displeased him; for thereby deceit got up, which with it, is to be kept down.

So the Lord God of power and wisdom preserve you faithful, fitted for every good word and work,—the strong to watch over the weak in singleness, and the weak to be subject to the strong in the Lord, that so the pure plant of righteousness and truth, may grow in and among you all, to his praise that hath called you,—to whom be glory and honor forever. Amen.—Stephen Crisp. 1666.

## THE FRIEND.

FIFTH MONTH 30, 1874.

Looking over some writings of Friends within a few days, we were struck with the following exhortation from the pen of William Penn, and we think it deserving of being revived at the present time, as applicable to many among us.

There are many in different meetings, who are morally correct in their lives and conversation, and who not unfrequently express themselves as being wellwishers to the truth, but who appear to think there is no responsibility resting upon them to do, or not to do anything for its promotion or defence. They are honest and diligent in business, and careful in the observance of outward religious duties, but they would hardly expect any one to suppose they are fervent in spirit, serving the Lord. These seem not to believe, or at least not to realize that every member of the church is called to let his or her light so shine before men, that others seeing their good works may glorify our Father who is in heaven, on their account.

It is not talking a great deal about religion, or engaging in stated performances as religious works, that is required, or most efficient in spreading the Redeemer's kingdom; but to show forth his transforming, preserving and sanctifying power, by a constant, consistent walk in the strait and narrow way to life eternal.

George Fox records, "The Lord said unto me, if one man or woman were raised by his power, to stand and live in the same Spirit that the prophets and apostles were in who gave forth the Scriptures, that man or woman should shake all the country in their profession for ten miles round." Such an effect was not to be confined to that day: if our members would stand and live in that Spirit, it might be manifested now, as well as formerly. So soon as any one has been brought under the regenerating power and government of Christ, through obedience to the requirements of his Spirit in the heart, he becomes deeply interested in the welfare of his church. He feels bound to give his countenance and aid in maintaining its order; to illustrate the purity of its doctrine by his example; to bear witness that Christ's kingdom is not of this world, and to the sufficiency of his yoke to restrain from its corrupt spirit, manners and worships. Thus, without indulging in irreverent, or flippant speaking of sacred things, such are loud preachers, and are living wit-

nesses that the Son of God is come, and hath given them an understanding, that they may know Him that is true, and that they are in Him that is true, even in his Son Jesus Christ.

The church is standing greatly in need of such witnesses for Jesus, and the spirituality and power of his gospel. The call of William Penn may well be addressed to many of our members, and may it incite each one to inquire honestly how far it is applicable to himself or herself.

"Wherefore I cannot but cry and call aloud to you, who have long been professors of the Truth, and know the Truth in the convincing power of it, and have a sober conversation among men; yet content yourselves only to know Truth for yourselves, to go to meetings, and exercise an ordinary charity in the church, and an honest behavior in the world; and limit yourselves within these bounds, feeling little or no concern upon your spirit, for the glory of the Lord, in the prosperity of his Truth in the earth, more than to be glad that others succeed in such service. Arise ye, in the name and power of the Lord Jesus; behold how white the fields are unto harvest in this and other nations, and how few able and faithful laborers there are to work therein. Your country folks, and neighbors, and kindred, want to know the Lord and his Truth, and to walk in it. Does nothing lie at your door upon this account? Search and see, and lose no time, I beseech you, for the Lord is at hand.

"I do not judge you; there is One that judgeth all men, and his judgment is true. You have mightily increased in your outward substance; may you equally increase in your inward riches, and do good with both, while you have a day to do good. Your enemies would once have taken what you had from you, for his name sake, in whom you believed; wherefore He has given you much of the world, in the face of your enemies. But, O, let it be your servant, and not your master! Your diversion, rather than your business! Let the Lord be chiefly in your eye, and ponder your ways, and see if God has nothing more for you to do. And if you find yourselves short in your account with him, then wait for his preparation, and be ready to receive the word of command; and be not weary of well doing, when you have put your hand to the plough; and if you faint not, you shall assuredly reap the fruit of your heavenly labor, in God's everlasting kingdom."

#### SUMMARY OF EVENTS.

**FOREIGN.**—Repeated attempts of Goulard to form a new French Ministry failed, and finally President MacMahon decided to choose one himself. It now consists of General Cissy, Minister of War and Vice-President of the Council; Decases, Minister of Foreign Affairs; Fourton, Interior; Magne, Finance; General Caillaux, Public Works; Louis Gurart, Commerce; Viscount DeLamont, Public Instruction; Adrian Tailhand, Justice. The Marquis of Montaignac is appointed Minister of Marine. A majority of Assembly appear disposed to support the new Ministry. The Paris papers generally think that the Ministry is more of a business one than representative of any distinct political programme.

On the 23d the new German Ambassador to France, Prince Hohenzollern, presented his credentials to President MacMahon. The usual assurances of friendly feelings on both sides were given.

A Paris dispatch of the 24th says: Ex-President Thiers to-day received a deputation from the Department of the Gironde, and in reply to their address said the monarchy which he was overthrown for not establishing was impossible. A Conservative Republic alone could reorganize and pacify France. He hoped that after its recent experience the Assembly would admit

the necessity of making the country the sovereign arbiter. If it persisted in sitting while powerless to attain any definite result it would exceed the bounds of reason.

At a recent election in the Department of Nièvre, to fill a vacancy in the Assembly, Bourgoing, a Bonapartist, was elected, receiving 5000 votes more than his Republican competitor.

In the north of Spain the struggle between the Carlists and the government forces is still undecided, numerous sanguinary conflicts on a small scale are of almost daily occurrence. In the contest for the possession of the heights commanding Bilbao, it is claimed that the Carlists have gained some successes. In other collisions they appear to have suffered most. A Madrid dispatch of the 20th says: There was a severe skirmish between the Republicans and Carlists yesterday in the neighborhood of Bilbao. The insurgents were repulsed with heavy loss. One hundred Republicans were killed and wounded. Thirty Carlists were taken prisoners. One of the 25th says that General Concha was concentrating his forces for an attack on the Carlists who were entrenched in the forest near Estella.

A City of Mexico dispatch of the 18th states that the Alcalde of Iseolo, in the State of Sinalva, has officially reported to the Prefect of his district that on the 4th of last month he arrested, tried and burned alive, Jose Maria Borulla and his wife, Dioga, for sorcery, it having been proved that they had bewitched one Aliestro Zacarias. The Alcalde says the people were exasperated against the sorcerers, and demanded that they should be burned. The sentence was executed with his approval, and he adds that he has his eye on other sorcerers against whom complaints have been made.

The *Official Diario* of Mexico confirms the Alcalde's statement, and says that he has since caused another old woman and her son to be burned for the same cause. The general government has taken measures to stop these atrocities.

A railroad is building from Naples to the crater of Vesuvius, or as near thereto as possible. The journey from Naples to the crater can then be made in about an hour and a quarter.

The Parliamentary election in Durham has been annulled on account of bribery, and the election in Galway on account of intimidation of electors.

Opperheim & Schrader, merchants, have failed. Liabilities estimated at \$3,000,000.

The Czar left England on the 21st, on his return to Russia.

The dispute between the agricultural laborers and their employers in the eastern counties, is reported to be in the way of adjustment. The protracted "lock out" of the farm laborers in Lancashire has been ended by a settlement, which will probably be adopted in the other agricultural districts of England.

The public debt of Great Britain is said to be in a satisfactory state. For the first time since the great French war it stands at less than £780,000,000; and more than £51,000,000 of this sum represents the value of a series of temporary annuities, which will expire chiefly in 1885. The permanent debt of the country, then, amounts to about £728,000,000.

A violent thunder storm passed over London and the midland counties of England the 25th inst. Some lives were lost, and considerable damage was done to the crops.

The President of Hayti has resigned, and transferred the government to Dominguez the Vice-President, who has the support of the army, and insists that the Assembly shall declare him Executive of the island.

Intelligence from Calcutta is generally reassuring. There has been beneficial rain in Tirhoot and part of Bangulpore; public health is good; local transport arrangements are working well; and no fresh deaths from famine are recorded.

From the census of Japan for the year 1872, just published, we learn that the total population of the islands is 33,110,825, of whom 16,796,158 are males and 16,314,687 are females.

**UNITED STATES.**—The House of Representatives by a vote of 160 to 54, has passed a bill for the admission of New Mexico as a State.

The U. S. Senate, after long discussion, has passed the Civil Rights bill which was so zealously urged by the late Senator Sumner. The bill enacts: That all citizens and other persons within the jurisdiction of the United States, shall be entitled to the full and equal enjoyment of the accommodations, advantages, facilities and privileges of inns, public conveyances on land or water, theatres and other places of public amusement, and also of common schools and public institutions of learning or benevolence, supported in whole or in part by general taxation, and of cemeteries so supported,

and also the institutions known as agricultural colleges, endowed by the United States, subject only to the conditions and limitations established by law, and applicable alike to citizens of every race and color, regardless of any previous condition of servitude.

It is supposed that a majority of the members of the House of Representatives are in favor of the bill as passed the Senate, but it is doubtful whether it can be passed the present session, Congress having agreed to adjourn on the 22d of Sixth month, and there being many measures which will take precedence in the regular order of business. A motion to suspend the rule and take up the bill was lost yeas 153, nays 84—two-thirds voting in the affirmative.

The Legislature of Connecticut has elected Wm. W. Eaton as U. S. Senator, to succeed Senator Buckingham.

Later advices respecting the Mill River disaster reduces the total number of victims to 138. Of these the bodies of all but 14 have been recovered. The work of clearing up the debris and preparing for building has been commenced, and the restoration of the desolate villages is already assured. About 150 families were left utterly destitute.

The principal importations of sugar and molasses come from Cuba and Porto Rico. Thus the value of these articles imported in 1873 from the islands was \$73,503,766, and from all the rest of the world \$19,072,920.

The interments in Philadelphia for the week ending 5th mo. 23d, numbered 299, including 100 children under two years. There were 43 deaths of consumption, 26 inflammation of the lungs, 15 disease of the heart, and 14 marasmus. On the afternoon of the 25th inst. a heavy rain and hail storm accompanied by thunder and lightning, visited the city. Many sections of the city were flooded where the drainage is insufficient, especially a portion in one of the northeastern ward. Considerable damage was done to the trees in the Park.

Henri Rochefort, who escaped from the penal colony of New Caledonia to Australia, has made his way from thence to San Francisco, Cal. He expected to reach New York on the 30th inst.

**The Markets, &c.**—The following were the quotations on the 25th inst. *New York.*—American gold, 112 U. S. sixes, 1881, registered, 120 $\frac{1}{2}$ ; coupons, 121 $\frac{1}{2}$ ; do 1868, registered, 119 $\frac{1}{2}$ ; coupons, 120 $\frac{1}{2}$ ; do. 10-40 per cents, 115. Superfine flour, \$5.25 a \$5.70; Sta extra, 7.15 a \$6.35; finer brands, \$7 a \$10.25. No. Chicago spring wheat, \$1.50; No. 2 do., \$1.45 a \$1.4 No. 3 do., \$1.43; red western, \$1.56; white Canada \$1.63. Canadian barley, \$2 a \$2.10. Oats, 62 a 65 c Western mixed corn, 83 a 86 cts.; yellow, 86 a 87 c white, 88 a 90 cts. *Philadelphia.*—Uplands and No Orleans cotton, 18 $\frac{1}{2}$  a 19 $\frac{1}{2}$  cts. for middlings. Superfine flour, \$4.75 a \$5.50; extras, \$5.50 a \$6.25; finer brands, 6.50 a \$10.25. No. 1 spring wheat, \$1.43 a \$1.4 Penna. red wheat, \$1.60 a \$1.65; western red, \$1.40 \$1.65. Rye, \$1. Yellow corn, 86 a 88 cts. Oats, 66 69 cts. Smoked hams, 13 a 14 $\frac{1}{2}$  cts. Lard, 11 $\frac{1}{2}$  a cts. Clover seed, 9 $\frac{1}{2}$  a 10 $\frac{1}{2}$  cts. About 2100 beef cattle were sold at 7 a 7 $\frac{1}{2}$  cts. per lb. gross for extra; 6 a cts. for fair to good, and 5 a 5 $\frac{1}{2}$  cts. for common. Sheep, 5 a 8 cts. per lb. gross, and hogs \$8.50 a \$9 p 100 lb. net. *Chicago.*—No. 1 spring wheat, \$1.22; No. 2 do., \$1.19; No. 3 do. \$1.13. No. 2 mixed corn, cts. No. 2 oats, 45 $\frac{1}{2}$  cts. No. 2 rye, \$1. No. 2 spring barley, \$1.60. Lard, \$1.075 per 100 lbs. *St. Louis.* No. 2 spring wheat, \$1.20; No. 3 fall, \$1.35. No. mixed corn, 56 cts. *Cincinnati.*—Wheat, \$1.33. Mix corn, 70 cts.; white, 75 cts. Oats, 54 a 60 cts. R. \$1.16. *Milwaukee.*—No. 2 spring wheat, \$1.22. No. 2 oats, 45 cts. Corn, 57 cts. Rye, 96 $\frac{1}{2}$  cts. No. 2 spring barley, \$1.60.

#### THEATRICAL AMUSEMENTS AND HORSE RACING.

A new edition of the above named Address has been struck off and is now at Friends' Book Store, No. 3 Arch street.

Friends in the country can obtain whatever number of copies may be needed for distribution in their respective neighborhoods.

**DIED,** at his residence in Westmoreland, Oneida Co. N. Y., on the 12th of 4th mo. 1874, PAUL C. MACOMBE in the 81st year of his age, an esteemed member and elder of Westmoreland Monthly Meeting. He was through a long life firmly attached to the principles and testimonies of the religious Society of Friends, and was much esteemed by a large circle of friends and acquaintances, for his unswerving integrity and the brightness of his life. He passed away like a "shock corn fully ripe, gathered in in its season."



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## Illustrations of Scripture by Means of Ancient Monuments.

The first great stride made in the path of Biblical Archæology was in Egyptian research. Egypt was the first ancient land rediscovered in modern times; its antiquities and monuments were the first examined by scholars and men of letters. No real advance could, however, be made till the ancient language of the hieroglyphs was able to be interpreted. It is here necessary to recollect that philology is the handmaid of history, and that the truth of history depends on the accuracy of philological inquiries. In the decipherment of an unknown language all depends upon the standpoint, and the care with which the induction is made. The language once interpreted, the historical results follow as a matter of course. In the success which attended the efforts of the first inquirers to interpret the hitherto occult monuments of Egypt lay the failure or success of determining the chronology and history; the struggle was over the hieroglyphy, the spoil was the solution of the historical problem. It was then discovered that the Egyptians were not only a most highly civilized and most ancient people, but that their history was of the highest importance for the study of biblical archæology. The discoveries of Champollion proved that the conquest of the Jews by Shishak had been recorded in the temples of Thebes, and that the names of the towns subjected to his arms in Judea had been inscribed on the walls of the great temple of Ammon. Those of the school of Champollion who have continued the research have thrown additional light on the relations between the Jews and the Egyptians, and M. Chabas has discovered, in the hieratic papyri of the Museum of Leyden the existence of the Hebrews in Egypt in the days of Rameses II, and a subsequent notice of them under a later monarch of the same line of Ramessids on the rocks of El Hamamat. It is under the 19th and 20th dynasties that the influence of the Aramæan nations is distinctly marked; and not only by blood and alliances had the Pharaohs been closely united with the princes of Palestine and Syria, but the language of the period abounds in Semitic words quite different from the Egyptian with which they were embodied and intermingled.

These points have an important bearing on the contested point of the period of the exode of the Hebrews. So important have been those studies of the synchronistic history of the two nations, that it will be impossible hereafter to adequately illustrate the history of the Old Testament without referring to the contemporaneous monuments of Egypt; and not alone the history, but the laws, institutions, and even turns of thought and expressions, have many points of resemblance in the two nations. It is wonderful, all things considered, that the Hebrews have not taken more from Egyptian sources than they did, not that they were so much imbued with Egyptian ideas.

Assyria has been still more prolific in monuments having historical and other information relative to the history of the Old Testament. Turning to it and the other rivals of Egypt in the most remote times, Babylonia, the cradle of Semitic civilization, stands prominent as highly civilized and densely populated at a period when Egypt was still in its youthful prime. From Babylon are to be drawn important illustrations of the history of the Old Testament, and the discoveries of students and inquirers into the cuneiform have won valuable information from the evidence of the inscriptions. The brilliant discoveries of Sir H. Rawlinson, followed up by those of MM. Oppert and Menant, Mr. Norris and G. Smith, have restored much of the early history of Babylonia. They have discovered the names of many ancient kings, amongst others the Chedorlaomer, or his successor, of the days of Abraham, and been able to identify many of the sites of ancient cities of Babylonia, the names of which are household words, such as Ur of the Chaldees, the birthplace of Abraham and cradle of the Hebrew race, and Erech, founded by Nimrod. Babel has, of course, been discovered, Borsippa, Nineveh, Calah and other sites identified, and many of the traditions point to the diluvian and antediluvian records of the two great Semitic races. If the monuments necessary for the elucidation of the early contemporaneous history of Babylonia are scanty, such is not the case with those of Assyria, of which many historical remains, from their being composed of *terra cotta*, have survived the destructive fury of fire and sword, and the cupidity or malice of conquerors. Descending the stream of history, the oldest Assyrian historical monument has been translated by four different scholars, which is the cylinder of Tiglath-Pileser, B. C. 1120, published in the Transactions of the Royal Society of Literature. Subsequent to that period, and in the reign of Shalmaneser, the Jewish kings Omri, Ahab, Jehu, and the Assyrian monarchs Benhadad and Hazael, are mentioned in the annals of the reign, about B. C. 850, as conquered or tributary to the empire of Assyria. Under the successor of Shalmaneser, Vulnirari, Assyria not only conquered the land of Omri, or Samaria and

Edom, but extended its conquests over Syria and Damaseus in the half-century subsequent to the time of Shalmaneser. Under the next monarch of Assyria, Tiglath-Pileser II, illustrations of the history of the Old Testament continue to increase, and mention is found in the inscriptions of Azariah, Menahem, Pekah, Hoshea, and Rezin, king of Damaseus, with whom the Assyrian monarch carried on war. All these, be it recollected, are mentioned on contemporaneous monuments, B. C., 750. We have thus important illustrations of events hitherto known from other sources, which the Assyrian monuments either confirm, or on which they shed a brighter light by the details which they give of the wars from the cuneiform history and archives. As the page of history is unrolled, the annals of Sargon, about B. C., 720, record the conquest of Samaria, and the capture of the city of Ashdod, mentioned by the prophet Isaiah. Some remarkable historical cylinders in the British Museum contain the annals of Sennacherib, his expedition against Jerusalem, and the events of the reign of Hezekiah, the tribute exacted by the conqueror from the king of Israel, with all the details of the troops employed for the invasion of Palestine. These events bring the contemporaneous monumental history down to the seventh century B. C.; and soon after, under the reign of his successor, Esarhaddon, about B. C., 680, the Assyrian inscriptions contain an important notice of Manasseh, king of Judah. The successor of Esarhaddon was Assurbanipal, the Sardanapalus of the classical writers, the greatest of the Assyrian monarchs, for his conquests extended beyond Palestine; he added Egypt to the dependencies of Assyria, and defeated the Ethiopian monarch Tirhakah. Besides historical results, some important discoveries have been made in philology; for not only have the grammar and dictionary been eliminated, but the existence of a second language contemporaneous with the Assyrian, and called, for want of a more definite nomenclature, the Akkad, has been discovered. This language has been referred to the Turanian rather than the Semitic family, but its affiliation is obscure. Surely these are astounding results, liberal contributions to biblical archæology, an ample tribute to historical truth, won in the last thirty years, by the genius and industry of Assyrian scholars, from the monuments of Assyria. Could anything cause the formation of such a Society as the present, these facts should do so, dug out of the plains of Mesopotamia, rising as witnesses to corroborate or enlarge the history of Central Asia. They ought to rally round the Society all who take an interest in the comparative study of biblical history.

To this portion of the subject belongs the end of the Assyrian empire under the last monarch. Assur-ebil-ili, when the scene of history shifts once more to the monuments of the revived or second empire of Babylonia. It is much to be regretted that, although full

information has been thus obtained of the general history of Assyria, which can be traced from 1120 to 630 B. C., yet up to the present moment there is a great deficiency in the contemporary history of Babylonia as derived from the monuments. As the excavations of MM. Layard, Rassam, Loftus, and Sir H. C. Rawlinson exhumed the remains of the great archival library of Assurbanipal at Kouyunjik, consisting of more than 20,000 fragments, many of which have been put together by archaeologists and scholars, and give a general idea of the literature and history of Assyria; so it may be hoped that, at a future period, the library of Nebuchadnezzar, or some other monarch of his dynasty, will be recovered. Then, and not till then, will be revealed, in its full extent, the more primitive civilization and the older annals of the Babylonians; for this early nation there are as yet no contemporaneous annals, although there is some material for the history of Nebuchadnezzar, who comes on the scene about B. C., 604, after the fall of Nineveh. Many cylinders of that renowned monarch, whose name has passed into a household word, and is familiar to all, have indeed been found, yet, notwithstanding the frequent recurrence of his name on numerous monuments, no contemporaneous annals of his reign have been discovered. Nebuchadnezzar was indeed a great religious restorer, more so even than a conqueror, and his inscriptions record the endowment of temples, their repairs, his pious offerings to the gods, but no historical facts. These are still to be searched for in the plains of Mesopotamia, and the day is probably not far distant when the interest excited by these studies in this country will renew excavations similar to those already mentioned, which were formerly made with such success on the sites of the cities of ancient Assyria. That they may be continued until they evolve the whole programme of the ancient civilization of mankind, and resolve the problem whether the civilization of the East started from the plains of Assyria or the valley of the Nile, will be the earnest desire of every student of early history.

It is true that these results have not been obtained without difficulties. There has been some conflict between Assyrian and Jewish history, and although Assyrian scholars, dealing with the special subject of Assyria, naturally lean with favor to the information the monuments of Nineveh afford, it is by no means sure that the Assyrians, especially in speaking of foreign nations, may not have recorded errors. As the research advances the difficulty of reconciling the chronology of the Assyrians and the Jews will melt away before the additional monuments that may be obtained, or the more correct knowledge that may be acquired. There is nothing to alarm the exegetical critic in the slight discrepancies that always present themselves in the world's history when the same fact is differently recorded by the actors in some national struggle. For truth the whole evidence is required, and the monuments of antiquity too often reach our hands as broken pieces of an imperfect puzzle. Is it, then, wonderful that the reconstruction should be embarrassing?—*Church of England Magazine.*

There is great strength in *true unity*, and a single desire for each other's religious welfare.

For "The Friend."

Hints concerning the Swift Witness for Truth in her closing hours, with an account of that close; from a Memoir of Deborah Backhouse.

Deborah Backhouse, it would seem, was now nearly ready to be offered, and the time of her departure at hand; but the Witness for Truth again, even at this late period, brought her under exercise of mind and condemnation with regard to "some little things in her own house and family which were not enough in the simplicity that (she then saw) the Truth required." She scrutinized these; regretted not having been more faithful to the Light of Christ in the heart, which would have made manifest the things reprobable. She, in allusion to them and in addressing her Father in heaven said, "I do most sincerely repent, and implore Thy forgiveness."

May none, then, make light of scruples that have been co-existent with this Society; or deem but cunningly devised fables restraints begotten in the secret of the hearts of those, who in the smaller or the larger tithe and sacrifice dare not limit the Holy One of Israel, in His humbling discipline of self-denial and the cross, for their refinement, and for the forthcoming of that "ornament of a meek and quiet spirit, which in the sight of God is of great price." May none likewise condemn, either in themselves or others, *the day of small things*, which is declared to be the sure way to fall by little and little. But rather letting childlike obedience keep pace with knowledge in the day thereof, be enabled to grow thereby in the Truth from stature to stature in its progressive manifestations—first as babes, then young men, then strong men, unto pillars in the Lord's house, which shall go no more out. The Truth will never fail of application, neither lack significance in the sight of the All-seeing: "He that is faithful in *that which is least*, is faithful also in much." And again, to be "faithful in a few things," (whatever called for) is the way to be made "ruler over many things." Moreover, we presume, if the beginning of our religious life is not laid here,—in self-renunciation as with the mouth in the dust and all laid low, and a willingness wrought to follow the dear Master in the way and by the stepping stones of His own directing and ordering,—we shall never make straight steps nor speed well toward that establishment in the Truth as it is in Jesus, that will bring support and rest in trouble, or prove an anchor to the soul when the storms and waves of trial beat.

The Memoir resumed:—"The dear invalid was led to make thankful acknowledgments to her gracious Lord, for his goodness, mercy, and love, so variously manifested; saying, it was all of his rich, unmerited mercy; and that she had nothing good of herself. 'No! nothing at all. All is thy goodness, O Lord! and what shall I render unto Thee for all thy benefits! Unto Thee is all the praise and the glory.'

At another time she made instructive remarks in reference to her continuance; concluding it might be for some purpose which would yet be manifested. She frequently expressed a desire, that we would unite with her, in craving that her patience might be continued to the end.

Again she said: 'I have a clear view of the outward sufferings of our blessed and holy Redeemer. I see the bleeding cross, and the mangled body; yes! the mangled limbs: O,

let me adore! All this for poor, fallen, lost man, that he may be saved.' Another friend coming in, silence again ensued; and afterwards she said, that the view of the outward sufferings had a little returned, but was withdrawn; and her mind turned to the inward work of Christ, which was a great and necessary work. She then spoke of the necessity of faithfulness; repeating: 'Nothing else will do—I hope the words will go to those for whom they are intended.'

Soon after this, she supplicated thus: 'Now Holy Father! if the work be fully finished be pleased to take me to Thyself;—if that be fully finished which Thou hast given me to do.'

Subsequently, she was brought under considerable exercise of mind; and expressed a belief that it was right for her to wait in the Light, to discover the cause. After a short time she said, there were some little things in her own house and family, which were not enough in the simplicity that Truth requires which, had she been sufficiently attentive to the Light of the Redeemer, would not have been given way to. She appeared closely to scrutinize every little thing; and again testified that if the Light of Life was attended to, it would show clearly what was or was not, in conformity to the Divine will. She acknowledged, in an humble, affecting manner, her regret at not having been more faithful in these things, saying: 'Yes, Lord! I see and if I had paid more attention to the Light of Christ Jesus, I should have seen long since and I do most sincerely repent, and implore thy forgiveness.'

Some time after, she remarked to her husband, that though a little shade had been permitted, it was all withdrawn; and that she again felt the showers of heavenly love descending as before; and said, that it was no wonder that she should seem unable to enter a state of blessedness, whilst that remained to be done.

In the course of the night, she fervently supplicated thus: 'O, gracious Father! be Thou pleased to help me in this trying hour; and be near to support, and preserve me from bringing any shade upon thy holy Truth;' adding soon after: 'I believe Thou wilt not leave me, nor forsake me, unto the end.'

On another occasion, she said: 'O, my dear sister! help me to praise the Lord: for He has given me the victory over death, hell and the grave!' And during the remaining time of her continuance in this state of existence, it appeared as if all was joy and peace; not interrupted even by bodily suffering.

Between five and six o'clock of the afternoon she died, and when so weak that articulation was difficult, she bore a last and consoling testimony to her love to the blessed cause of Truth; expressing her willingness to give up all things if it might in any way be promoted thereby. Then inquiring what time it was, and being told it was six o'clock, she emphatically said: 'Within two hours the end will come.' Soon afterwards, she seemed to fall into a slumber, from which she did not appear to arouse; but gradually became weaker, till about a quarter past seven o'clock, when she ceased to breathe; and her redeemed and liberated spirit ascended, no doubt, to the place prepared for it, in that glorious kingdom, of the joys of which she had been permitted such a precious foretaste.

Her remains were interred in Friends' burial-

round, in York, in the 16th of the 12th mo., 827, after a large and solemn meeting. She was in the 35th year of her age.

For "The Friend."

### Sufferings of a Lost Man.

(Continued from page 323.)

"Failing to alarm the animal, which now began to make the circuit of the tree, as if to elect a spot for springing into it, I shook, with a strength increased by terror, the slender trunk until every limb rustled with the motion. All in vain. The terrible creature pursued his walk around the tree, lashing the ground with his tail, and prolonging his howlings almost to a roar. It was too dark to see, but the movements of the lion kept me apprised of its position. Whenever I heard it on one side of the tree I speedily changed to the opposite—an exercise which in my weakened state, I could only have performed under the impulse of terror. All my attempts to lighten it seemed unavailing. Disheartened at its persistency, and expecting every moment it would take the deadly leap, I tried to collect my thoughts, and prepare for the fatal encounter which I knew must result. Just at this moment it occurred to me that I would try silence. Claspings the trunk of the tree with both arms, I sat perfectly still. The lion at this time ranging round, occasionally snuffing and pausing, and all the while filling the woods with the echo of his howlings, suddenly imitated my example. This silence was more terrible, if possible, than the clatter and crash of his movements through the brushwood, for now I did not know from what direction to expect his attack. Moments passed with me like hours. After a lapse of time which I cannot estimate, the beast gave a spring into the thicket and ran screaming into the forest. My deliverance was effected.

Had strength permitted, I should have kept my perch till daylight, but with the consciousness of escape from the jaws of the ferocious brute came a sense of overpowering weakness which almost palsied me, and made my descent from the tree both difficult and dangerous. Incredible as it may seem, I lay down in my old bed, and was soon lost in a slumber so profound that I did not awake until after day light. The experience of the night seemed like a terrible dream; but the broken limbs which in the agony of consternation I had thrown from the tree, and the rifts made in the fallen leaves by my visitant in his circumambulations, were too convincing evidences of its reality."

On the day succeeding this night of peril, one of those dreary storms of mingled snow and rain which are frequent in that region set in, and increased greatly the sufferings of poor Everts. He could find no better shelter than the spreading branches of a spruce tree, under which covered with earth and boughs, he lay for two days, during which the storm continued. While thus exposed, and suffering from cold and hunger, a little benumbed bird, not larger than a snow-bird hopped within his reach. He instantly seized and killed it, and after plucking its feathers ate it raw and found it a delicious morsel. The narrative continues: "Taking advantage of a lull in the elements on the morning of the third day, I rose early and started in the direction of a large group of hot springs which were steaming under the shadow of Mount Everts. The distance I travelled could not have been less

than ten miles. Long before I reached the wonderful cluster of natural caldrons, the storm had recommenced. Chilled through with my clothing thoroughly saturated, I lay down under a tree upon the heated incrustation until completely warmed. My heels and the sides of my feet were frozen. As soon as warmth had permeated my system and I had quieted my appetite with a few thistle-roots, I took a survey of my surroundings, and selected a spot between two springs, sufficiently asunder, to afford heat at my head and feet. On this spot I built a bower of pine branches, spread its incrustated surface with fallen foliage and small boughs, and stowed myself away to await the close of the storm. Thistles were abundant, and I had fed upon them long enough to realize that they would, for a while at least, sustain life. In convenient proximity to my abode was a small, round, boiling spring, which I called my dinner pot, and in which, from time to time, I cooked my roots.

This establishment, the best I could improvise with the means at hand, I occupied seven days—the first three of which were darkened by one of the most furious storms I ever saw. The vapor which supplied me warmth saturated my clothing with its condensations. I was enveloped in a perpetual steam-bath. At first this was barely preferable to the storm, but I soon became accustomed to it, and before I left actually enjoyed the steaming.

I had little else to do during my imprisonment but cook, think, and sleep. Of the variety and strangeness of my reflections it is impossible to give the faintest conception. Much of my time was given to devising means for escape. \* \* \* \*

Nothing gave me more concern than the want of fire. I recalled every thing I had ever read or heard of the means by which fire could be produced; but none of them were within my reach. An escape without it was simply impossible. It was indispensable as a protection against night attacks from wild beasts. Exposure to another storm like the one just over would destroy my life, as this would have done, but for the warmth derived from the springs. As I lay in my bower anxiously awaiting the disappearance of the snow which had fallen to the depth of a foot or more, and impressed with the belief that for want of fire I should be obliged to remain among the springs, it occurred to me that I would erect some sort of monument, which might at a future day, inform a casual visitor of the circumstances under which I had perished. A gleam of sunshine lit up the bosom of the lake, and with it the thought flashed upon my mind that I could with the lens from my opera-glasses, get fire from Heaven. Oh, happy, life-renewing thought! Instantly subjecting it to the test of experiment, when I saw the smoke curl from the bit of dry wood in my fingers, I felt, if the whole world were offered me for it, I would cast it aside before parting with that little spark. I was now the happy possessor of food and fire. These would carry me through. All thoughts of failure were instantly abandoned. Though the food was barely adequate to my necessities—a fact too painfully attested by my attenuated body—I had forgotten the cravings of hunger, and had the means of producing fire. I said to myself, "I will not despair."

My stay at the springs was prolonged several days by an accident that befel me on

the third night after my arrival there. An unlucky movement while asleep broke the crust on which I reposed, and the hot stream, pouring upon my hip, scalded it severely before I could escape. This new affliction, added to my frost bitten feet, already festering, was the cause of frequent delay and unceasing pain through all my wanderings. After obtaining fire, I set to work making preparations for an early departure as my condition would permit. I had lost both knives since parting from the company, but I now made a convenient substitute by sharpening the tongue of a buckle which I took from my vest. With this I cut the legs and counters from my boots, making of them a passable pair of slippers, which I fastened to my feet as firmly as I could with strips of bark. With the ravellings of a linen handkerchief, aided by the use of the buckle-tongue, I mended my clothing. Of the same material I made a fish-line, which, on finding a piece of red tape in one of my pockets better suited to the purpose, I abandoned as a "bad job." I made of a pin that I found in my coat a fish-hook, and, by sewing up the bottoms of my boot-legs, constructed a very good pair of pouches to carry my food in, fastening them to my belt by the straps.

Thus accoutred, on the morning of the eighth day after my arrival at the springs I bade them a final farewell, and started on my course directly across that portion of the neck of the peninsula between me and the southeast arm of Yellowstone Lake. It was a beautiful morning. The sun shown bright and warm, and there was a freshness in the atmosphere truly exhilarating.

As I wandered musingly along, the consciousness of being alone, and having surrendered all hope of finding my friends, returned upon me with crushing power. I felt too that those friends, by the necessities of their condition, had been compelled to abandon all efforts for my recovery. The thought was full of bitterness and sorrow. I tried to realize what their conjectures were concerning my disappearance; but could derive no consolation from the long and dismal train of circumstances they suggested. Weakened by a long fast, and the unsatisfying nature of the only food I could procure, I knew that from this time onward to the day of my rescue, my mind, though unimpaired in those perceptions needful to self-preservation, was in a condition to receive impressions akin to insanity. I was constantly travelling in dream-land, and indulging in strange reveries such as I had never before known. I seemed to possess a sort of duality of being, which, while constantly reminding me of the necessities of my condition, fed my imagination with vagaries of the most extravagant character. \* \* \*

A change in the wind and an overcast sky, accompanied by cold, brought with them a need of warmth, I drew out my lens and touchwood, but alas! there was no sun. I sat down on a log to await his friendly appearance. Hours passed; he did not come. Night, cold freezing night, set in and found me exposed to all its terrors. A bleak hill-side, sparsely covered with pines, afforded poor accommodations for a half-clad, famishing man. I could only keep from freezing by the most active exertion in walking, rubbing, and striking my benumbed feet and hands against the logs. It seemed the longest and most terrible night of my life, and glad I was when the ap-

proaching dawn enabled me to commence retracing my steps to Bessie Lake. I arrived there at noon, built my first fire on the beach, and remained by it recuperating for the succeeding two days."

(To be continued.)

### FAITH.

Selected.

We know not what shall be deemed best  
While passing through  
This life below, for that of rest  
We have in view.

The chosen path for man's weak mind,  
Too often tends  
The thorny way, with fears behind,  
Before it ends.

But wisdom shows the better way—  
One, only one—  
'Tis faith in God, by night and day,  
Through his dear Son.

Yes, faith supplies the inmost soul  
With every good,  
Direct from Him who makes it whole,  
And is its food!

He's sure to feed the hungry child  
Who looks above,  
And asks of him in accents mild,  
And trusts his love.

What though the sky be overcast!  
We will not fear;  
There often is a stormy blast,  
But God can hear.

He loves to hear his children pray,  
It has been said,  
That he may "give us day by day  
Our daily bread."

Should folly come and try to break  
Our hold on God,  
His love may see it best to take  
The chastening rod.

Then, when it comes, we'll bless his name,  
Without a fear  
That he is still unchanged—the same,  
And always near.

### BE YE ALSO READY.

Selected.

O! to be ready when death shall come,  
O! to be ready to hasten home!  
No earthward clinging, no lingering gaze,  
No strife at parting, no sore amazement;  
No chains to sever that earth hath twined,  
No spell to loosen that love would bind.

No flitting shadows to dim the light  
Of the angel pinions winged for flight,  
No cloud-like phantoms to fling a gloom  
'Twixt Heaven's bright portals, and earth's dark tomb.  
'Twill sweetly, gently, to pass away  
From the world's dim twilight into day.

To list to the music of angel lyres,  
To catch the rapture of seraph fires,  
To lean in trust on the risen One,  
Till borne away to a fadeless throne;  
O! to be ready when death shall come,  
O! to be ready to hasten home.

### Mimetic Forms.

On the leaves of the bushes there were many curious species of Buprestidæ, and I struck these and other beetles off with my net as I rode along. After one such capture I observed what appeared to be one of the black stinging ants on the net. It was a small spider that closely resembled an ant, and so perfect was the imitation that it was not until I killed it that I determined that it was a spider and that I need not be afraid of it stinging me. What added greatly to the resemblance was, that, unlike other spiders, it held up its two forelegs like antennæ, and moved

them about just like an ant. Other species of spiders closely resemble stinging ants; in all of them the body is drawn out long like an ant, and in some the maxillary palpi are lengthened and thickened so as to resemble the head of one.

Ant-like spiders have been noticed throughout tropical America and also in Africa. The use that the deceptive resemblance is to them has been explained to be the facility it affords them for approaching ants on which they prey. I am convinced that this explanation is incorrect so far as the Central America species are concerned. Ants, and especially the stinging species are, so far as my experience goes, not preyed upon by any other insects. No disguise need be adopted to approach them, as they are so bold that they are more likely to attack the spider than a spider them. Neither have they wings to escape by flying, and generally go in large bodies easily found and approached. The real use is, I doubt not, the protection the disguise affords against small insectivorous birds. I have found the crops of some humming birds full of small soft-bodied spiders, and many other birds feed on them. Stinging ants, like bees and wasps, are closely resembled by a host of other insects; indeed, whenever I found any insect provided with special means of defence I looked for imitative forms, and was never disappointed in finding them.

Stinging ants are not only closely copied in form and movements by spiders but by species of Hemiptera and Coleoptera, and the resemblance is often wonderfully close. All over the world wasps are imitated in form and movements by other insects, and in the tropics these mimetic forms are endless.

It is to be remarked that the forms imitated have always some kind of defence against insectivorous birds or mammals; they are provided with stings or unpleasant odors or flavors, or are exceedingly swift in flight; excepting where inanimate nature is imitated for concealment. Thus I had an opportunity of proving in Brazil that some birds, if not all, reject the Heliconii butterflies, which are closely resembled by butterflies of other families and by moths. I observed a pair of birds that were bringing butterflies and dragon flies to their young, and although the Heliconii swarmed in the neighborhood and are of weak flight so as to be easily caught, the birds never brought one to their nest. I had a still better means of testing both these and other insects that are mimicked in Nicaragua. The tame white-faced monkey I have already mentioned was extremely fond of insects, and would greedily munch up any beetle or butterfly given to him, and I used to bring to him any insects that I found imitated by others to see whether they were distasteful or not. I found he would never eat the Heliconii. He was too polite not to take them when they were offered to him, and would sometimes smell them, but invariably roll them up in his hand and drop them quietly again after a few moments. A large species of spider (*Nephila*) also used to drop them out of its web when I put them into it. Another spider that frequented flowers seemed to be fond of them, and I have already mentioned a wasp that caught them to store its nest with. There could be no doubt, however, from the monkey's actions, that they were distasteful to him.

Amongst the beetles there is a family that is just as much mimicked as the Heliconii are

amongst the butterflies. These are the Lampyridæ, to which the fireflies belong. Many of the genera are not phosphorescent, but all appear to be distasteful to insectivorous mammals and birds. I found they were invariably rejected by the monkey, and my fowls would not touch them.

The phosphorescent species of Lampyridæ, the fireflies, so numerous in tropical America, are equally distasteful, and are also much mimicked by other insects. I found different species of cockroaches so much like them in shape and color that they could not be distinguished without examination. These cockroaches, instead of hiding in crevices and under logs like their brethren, rest during the day exposed on the surface of leaves, in the same manner as the fireflies they mimic.

The movements, as well as the shape and color of the insect imitated, are mimicked. I one day observed what appeared to be a hornet, with brown semi-transparent wings and yellow antennæ. It ran along the ground vibrating its wings and antennæ exactly like a hornet, and I caught it in my net, believing it to be one. On examining it, however, I found it to belong to a widely different order. It was one of the Hemiptera (*Spiniger luteicornis*, Walk.), and had every part colored like the hornet (*Priocnemis*) that it resembled. In its vibrating, colored wing cases it departed greatly from the normal character of the Hemiptera, and assumed that of the hornets.

All the insects that have special means of protection, by which they are guarded from the attacks of insectivorous mammals and birds, have peculiar forms, or strongly contrasted, conspicuous colors, and often make odd movements that attract attention to them. There is no attempt at concealment, but, on the contrary, they appear to endeavor to make their presence known. The long narrow wings of the Heliconii butterflies, banded with black, yellow, and red, distinguish them from all others, excepting the mimetic species. The banded bodies of many wasps, or the rich metallic colors of others, and their constant jerky motions, make them very conspicuous. Bees announce their presence by a noisy humming. The beetles of the genus Calopteron have their wing cases curiously distended, and move them up and down, so as to attract attention; and other species of Lampyridæ are phosphorescent, holding out danger signals that they are not eatable. The reason in all these cases appears to be the same, as Mr. Wallace has shown to hold good with banded and brightly colored caterpillars. These are distasteful to birds, and, in consequence of their conspicuous colors, are easily known and avoided. If they were like other caterpillars, they might be seized and injured before it was known that they were not fit for food.

Amongst the mammals, I think the skunk is an example of the same kind. Its white tail, laid back on its black body, makes it very conspicuous in the dusk when it roams about, so that it is not likely to be pounced upon by any of the carnivora mistaking it for other night-roaming animals. In reptiles, the beautifully banded coral snake (*Elaps*), whose bite is deadly, is marked as conspicuously as any noxious caterpillar with bright bands of black, yellow, and red. I only met with one other example amongst the vertebrata, and it was also a reptile. In the woods around Saato Domingo there are many frogs. Some are

reen or brown, and imitate green or dead leaves, and live amongst foliage. Others are dirty earth colored, and hide in holes and under logs. All these come out only at night to feed, and they are all preyed upon by snakes and birds. In contrast with these obscurely colored species, another little frog hops about the daytime dressed in a bright livery of red and blue. He cannot be mistaken for any other, and his flaming vest and blue stockings show that he does not court concealment. He is very abundant in the damp woods, and I was convinced he was uneatable as soon as I made his acquaintance and saw the happy sense of security with which he hopped about. I took a few specimens homo with me, and tied my fowls and ducks with them; but none would touch them. At last, by throwing down pieces of meat, for which there was great competition amongst them, I managed to entice a young duck into snatching up one of the little frogs. Instead of swallowing it, however, it instantly threw it out of its mouth, and went about jerking its head as if trying to throw off some unpleasant taste.

Amongst the insects of Chontales none are more worthy of notice than the many curious species of Orthoptera that resemble green and faded leaves of trees. I have already described one species that looks like a green leaf, and so much so that it even deceived the acute senses of the foraging ants; other species, belonging to a closely-related genus (*Pterochloa*), imitate leaves in every stage of decay, some being faded-green blotched with yellow; others, resemble a brown withered leaf, the resemblance being increased by a transparent hole through both wings that looks like a piece taken out of the leaf. In many butterflies that resemble leaves on the under side of their wings, the wings being raised and closed together when at rest so as to hide the bright colors of the upper surface, there are similar transparent spots that imitate holes; and others again are jagged at the edge, as if pieces had been taken out of them. Many chrysalides also have mirror-like spots that resemble holes; and one that I found hanging from the under side of a leaf had a real hole through it, formed by a horn that projected from the thorax and doubled back to the body, leaving a space between. Another insect, of which I only found two specimens, had a wonderful resemblance to a piece of moss, amongst which it concealed itself in the daytime, and was not to be distinguished except when accidentally shaken out; it is the larva stage of a species of *Phasma*.—*Belt's Naturalist in Nicaragua*.

## Selected.

Lying on my couch at an interval of ease, I form a project for some work: I trace the good effects which it ought to produce, and say to myself: Why do we sit still till we die? I start up to find pen and paper, and at the moment my painful complaint arrests afresh. While I fainting recline again, I seem to hear, "Know, feeble worm, that even God's work must wait." How much activity belongs to some natures, and that this nature is often mistaken for grace—for God's call, time and strength.—*Cecil*.

It is not well for us to cherish the habit of dwelling too much on the faults and shortcomings of those with whom we live. It makes us more critical than generous.

For "The Friend."

## Something more about Animal Character.

The extracts from a work by P. G. Hamerton, which appeared in "The Friend" not long since, under the title of "Animal Character," were read with interest, though some of the views therein given, were at variance with my own, on the points treated; which in the following remarks and incidents, written some weeks since, I have ventured to express. Perhaps, if thought suitable, they may be acceptable to the younger readers of "The Friend," who feel an interest in Natural History. The short quotations given, with a few exceptions are, as will be seen, taken from the above named article. While uniting with the writer in the belief that we often form very mistaken impressions respecting the intelligence or non-intelligence of the mere animal creation—their apparent feelings, the motives which seem to influence them, &c., it is not easy for me to believe that many persons of reflection, have really supposed the tiger, the wolf, the falcon, or any large carnivorous animal,—merely because it has a natural desire for flesh for food, and is led to destroy life, consequently to inflict suffering to obtain it,—to be any more "cruel or blamable" than the smaller animals, "our pets," the birds, &c., that feed on worms and insects. We are, it is true, in the habit of speaking of such animals as fierce, cruel, savage, &c.,—they are very powerful, and were we to encounter them unprotected, they *might*, tear us in pieces. But do we really suppose them to be any more *seemingly* cruel even, in proportion to their size and power than our sweet little songsters. See one of these little charmers tearing a locust to pieces; which while dying, is suffering agonies in proportion to the perfection of its organization,—and which are inflicted as pitilessly by its voracious murderer,—equal to those endured by the gentle, graceful deer of the forest, when slaughtered by the "savage" wolf for a similar purpose. But do brutes appreciate, have they any conception whatever of the sufferings they inflict? Do we not all suppose, that even the man-eating tiger of India, makes choice of *him*, merely because his flesh is palatable to him? Not because he has any dislike to man, or desire to destroy him. And we are told, that when not hungry, and not attacked or provoked by man, the so-called savage animals will harmlessly pass him by. True they sometimes fiercely fight each other; and it would be curious to know by what motives or feelings they are influenced—self-defence? revenge?—for surely they can have no enjoyment in it. How wonderful is the endurance of intense suffering by domesticated animals, rather than yield in acknowledged defeat. How almost impossible is it to separate two desperately fighting dogs; or two self-conceited lords of the poultry yard, though they may have been fighting—as I have known them to do—until half dead with suffering and exhaustion, and the feathers and skin are torn from their bleeding heads.

It may be well, in mercy possibly to some poor brutes in future, to recall a case which was published some years ago, where a most effectual remedy was found to suddenly put a stop to such a battle between two dogs. Every effort of strength and water-drenching had been used to no purpose, when a dainty "Exquisite" entered the crowd that had gathered, exciting a laugh of derision at his seeming

impotency, when he said, "Let me separate those dogs!" Then opening his gem of a snuff-box with hands "gloved in yellow kids," he tossed the contents into their faces. All potent indeed! Instantly they separated, and ran off yelping more piteously at this administration to their eyes and noses, than they had during all the time they had been tearing each other's flesh. "Our pets," the birds, are in like condemnation. Already this Spring have I witnessed many a persistent battle between our little city sparrows, as fierce as the domestic cock.

But is not man more *truly* cruel? What cares he for sufferings of which *he* has a full conception, which are inflicted on the numerous varieties of animals that are slaughtered, not always for his need, but often merely to gratify his fastidious taste; and some, how frequently, simply for sport. And alas! it may be added, he too fights, for the destruction of his fellow creatures—and he is a rational being! Yea, he has an immortal soul! P. G. H., after speaking of "the impossibility of knowing the real sensations of animals," and saying, "None of us can imagine the feelings of a tiger when his jaws are bathed in blood, and he tears the quivering flesh," adds, "The passion of the great flesh-eater, is as completely unknown to civilized man, as the *passion of the poet is to the tiger in the jungle!*" It is far more than merely a good appetite, it is an intonso emotion. A quite faint and pale shadow of it still remains in men with an ardent enthusiasm for the chase, who feel a joy in slaughter; but this to the tiger's passion is as water to whiskey." How does he know all this? He has just said, "it is *impossible* to know the sensations of animals." Surely his comparisons just quoted are very extravagant; and I cannot but hope for the credit of human nature, that the sentiment conveyed in the last is not altogether just. While having always from my heart adopted the language of the purest and sweetest of poets, when he speaks of the chase as a

"Detested sport!

That owes its pleasure to another's pain."

Yet I had never supposed,—neither did I imagine Cowper had,—that the lovers of this contemptible sport, really felt any "joy in slaughter." (The slaughter of a poor little frightened fox!) But that the pleasure was wholly in the excitement, the dash and rivalry, the skilful management of horses and dogs, running at almost lightning speed, and the final success; all which pleasure, necessarily causes "another's pain." As to the "tiger's passion," I am inclined to believe it is much the same in kind as man's. Intensified of course; just as one man's merely sensual enjoyment exceeds that of another, according to their inclination for, and cultivation of sensual or intellectual pleasures—doubtless partly due to a natural difference. The tiger has never been induced to cultivate his taste for cooked meat, nor the use of a knife and fork; consequently he must eat raw, bleeding flesh, and tear it with his claws and teeth in a manner not very refined, to render it at all available for his food. He is very large and powerful, and needs a big meal; and of course when he is hungry, he seems to go to his necessary preparations with great energy and gusto. But were it not "impossible to know" the enjoyment of each, I think we should find that of the Esquimaux, gormandizing his raw fish blubber, and of the tiger

at his dinner, were very much alike. And what shall we say of the "civilized" gourmand, gloating o'er his rich varied repast from his "tables groaning with costly piles of food?" among which he often finds the favorite dish, choice *rare* beef—and which while feasting upon, "his jaws" (men have jaws) "are bathed" in the bright red so-called *juice* which is floating in the dish. Ofttimes too he indulges in a lunch of raw oysters, literally just "*quivering*" from the shell. How often have I seen refined gentlemen standing beside the oyster-cart, luxuriating in this "delicious treat."

But while thus disposed to stand a little on the defensive in behalf of flesh-eating animals, I think I have yet to learn that I "morally esteem" cats for catching mice. Though we have an uncommonly fine one in our family, who is unquestionably a pet; and he has some claim to be so if any one has. Gentle, playful, very large, very beautiful; symmetrical in proportion, with neat little head and ears—tail as bushy as a grey squirrel's, and such symmetry in the decorations of his rich dark silky fur, from the head to the feet and tip of the tail, as to be a fit type of the "royal family;" and withal rejoices in catching mice, whenever he has the opportunity; which, thanks to his watchfulness, does not often occur, as they generally keep at a safe distance from the premises. But in truth while willing to give him all possible credit for *knowing* what a nuisance mice are in our dwelling, and for *thinking* it is his *duty* to try to rid us of them, in gratitude for kindness received, and to pay a little for his board, I verily believe that puss in general, and he as well, has not often even the excuse of the tiger,—that of the calls of hunger,—for the slaughter she commits. But that she catches mice merely for sport, as she very seldom eats them. Such at least has been our experience; and it is thought, I believe, that the best fed cats are the best "mousers," having more energy and spirit probably. Our pet is as eager in the pursuit of his prey as if he were half famished. But he keeps the panic-stricken little mouse he may have caught, alive and uninjured for a long time; watching intently, and playing with it most gracefully—sitting by it, and patting it now and then with his big soft paw as gently as little puss did the daffodil, spoken of in the extracts,—hardly rumpling a hair. But when the poor wee thing, presuming upon this tender treatment, ventures to start for a run, quickly he gives chase, seizes it in his mouth, and holds it for awhile, but as tenderly as mamma puss does her baby kitten; gently he releases it again, and while the subdued little prisoner, quietly cuddles up close to the wall, down he throws himself at his full length—no trifle—upon the floor, with outstretched limbs, and an air the most thoroughly a *l'abandon*, as saucily tossing back his head, he turns his twinkling eyes—speaking an ecstasy of delight—alternately upon his captive and me. They sometimes escape from him; then soon succeeding his seeming nonchalance, comes tribulation; as while running to and fro, peeping behind doors, under furniture, &c., he has a mournful glance for all whom he meets, and the seeming appeal in his plaintive cry of, "what has gone with my mouse!" Yet while thus casting doubts upon the morale, or even the hunger-promptings in seeking for mice, I cannot unite with "all who have written upon cats," that the idea of their

being affectionate "is an illusion." Why should we suppose their apparent love for us "bears reference simply to themselves," any more than that of other brutes?

(To be continued.)

For "The Friend."

"The Harvest is ready, but who is to gather it."

Our late Yearly Meeting was, to many, a season of profitable instruction; the evidence having been granted from time to time, during its several sittings, that He who has been the Helper of His people in every age, condescended to unite and comfort the meeting in many of its weighty deliberations, beyond anything of which we are worthy. The attendance was large on 3rd, 4th and 5th days; and an increasing interest in the welfare of the body was evinced, by a larger number of young men, and youths from the country, being present than had been witnessed for several years. Amid the many causes for discouragement, which in part have their origin in the small number of faithful laborers, so few having submitted themselves to the yoke and discipline of the cross, which can alone fit them for usefulness in the church; yet, the order and earnestness that marked the deportment of this class, caused many to rejoice in the hope that the number of watchmen and watchwomen may be increased. The company of Friends, ministers and others, from most of the Yearly Meetings professing with us on this continent, a majority of whom were exemplary in their appearance, grave and dignified in manner, was very pleasant, and in favorable contrast with what has been observed on some former occasions. Though it is well understood, a number of the strangers then with us, some of them occupying the station of ministers, approved of the irregularities adopted in their respective meetings, tending, it is to be feared, to a mere conventional belief, yet, I cannot but think, a much larger number represented those who are endeavoring to be faithful in the various meetings to which they belong, and who are struggling according to their measure, to restore the beauty and propriety that once characterized Friends in those parts. Their presence among us had the effect to bring them and Friends here, I trust, into greater nearness, and to awaken heartfelt longing that the number of such may be increased, and all in every place who truly exemplify our testimonies and doctrines, enabled to stand fast in their integrity.

Thus would others be attracted to the ancient standard; the former paths would be sought, and many drawn out of the delusive snare of substituting for the work of Divine grace, the unsanctified promptings of the human heart, acted upon, though it may be by the impulses of a warm nature, and a desire to be doing something as a *reformatory worker*, and not being thoughtful to observe the injunction that was given to some in an early age of the church, to tarry at Jerusalem until they should be clothed with power from on high. The practical danger that lies in the path of these is self-righteousness. When our own wills are laid in the dust, and every emotion kept in abeyance, which is born of the creature; when every thought looking to our own promotion in the sight of other men is cast out; then indeed will that infallible Teacher become the guest of our souls, bringing us into harmony with truth, and directing us in the right use of the talents commit-

ted to our care. How very many there are even among those upon whom large gifts have been conferred, and who really desire their own spiritual advancement, and the true welfare of all, who overlook this most essential qualification for real usefulness.

The day is one of unusual temptation in this direction. It is a danger more alarming than any other which now threatens us, because it presents a bright and easy pathway of reconciliation, without coming to the cross and suffering His baptism of fire to renew our hearts. Herein only are we quickened and made truly alive; and to such as have chosen to dwell with Him in suffering, for the perfection of their faith, will He not give unto them beauty for ashes, and at the end of their race a crown of rejoicing? Many of our meetings in different parts of the Society have passed very much under the influence of those in membership there, who have been and continue to be, the cause of deep spiritual exercise and mourning on the part of the few left, a very small company indeed in some places, whose hearts are so united to that which is spiritual and vital in religion that they cannot let Quakerism go, but feel it their place to stand for its defence. These are to be deeply felt for, and they have the warm sympathy and support, as far as it can be extended, of upright Friends every where. In some of these meetings, if not in nearly all of them, there may have been no *public disavowal* of the doctrines of our early Friends; indeed it is not asserted they occupy the same *fundamental* ground; but where members are led to adopt radical changes in religious practice setting aside some of our most important testimonies, is it not clear they have forsaken the Spirit which wrought conviction upon the hearts of our predecessors, that it was a necessary part of their Christian duty to observe them. This is the offence, "they have forsaken Me, the Fountain of living waters, and hewn out to themselves cisterns, broken cisterns, that can hold no water."

Oh! that Friends, all who bear the name, could see eye to eye, and thus walk in the shining footsteps of those humble minded, but truly dignified men and women in the 17th century, who so nobly adorned that era of church intolerance; when to uphold the universality of the Light of Christ in the heart, and the gospel liberty inseparable therefrom, was by no means an easy thing; and nothing short of the Divine Arm, and a sense in their souls that they were sustained thereby, could have enabled any to withstand the suffering, the obloquy, and contradiction the early Friends underwent in behalf of these primary religious truths. They knew of a truth, "the work of righteousness to be peace, and the effect quietness and assurance forever." They could testify when brought under true and lasting conviction and sorrow for sin, that the Divine Lawgiver in the heart, was as a hammer there, to break in pieces its stony nature, and to renew and change it into a heart of flesh, bringing it as the clay in the hands of the potter, into conformity and obedience, out of its former state of alienation and rebellion. And as they dwelt under this Power, they were given to see step by step, there were many things which their Holy Leader would have them shun, and testify against. And thus it is in the Divine counsel, that some are chosen to plead His cause, into whose mouths are placed the gospel message of encourage-

ment or warning. May we not forget their wise teaching, and the testimony of such as have truly represented them throughout our eventful history; and in nowise embrace the notion that is in danger of being widely received, that we of the present generation, may enjoy the substance of their faith, without being conformed to them in life and practice. We cannot too often recur to their example; and not until we return as penitent children, to be formed and fashioned according to His will concerning us individually, shall we as a church be able to come up out of the wilderness, and revive in our midst, something of the purity and religious fervor that attended our early Friends, in their labor in behalf of primitive Christianity.

(To be concluded.)

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 327.)

The Monbuttoo, the most southern of the African people, whom Dr. Schweinfurth visited, were the most civilized of all. Their country is thickly inhabited and well cultivated. The plantain, cassava, sweet-potato, yam, colocasia and earth-nut are the most important of the plants they use for food. They raise no domestic animals except poultry and dogs, but depend for their supply of animal food principally on hunting and fishing, and on plundering expeditions against more southern tribes, who are cattle breeders. In intellect and judgment, our author regards them as superior to most of the African races. Some years before the Ivory-traders had attempted to force an entrance into their country, but were repulsed with considerable loss. Soon after his accession to power, Munza, the reigning sovereign, had invited Aboo-Sammato extend his trading journeys into his dominions, and the ivory traffic was thus commenced under conditions of peace, which had remained undisturbed.

The country itself is described in glowing terms: "The Monbuttoo land greets us as an Eden upon earth. Unnumbered groves of plantains bedeck the gently-heaving soil; oil-palms, incomparable in beauty, and other monarchs of the stately woods, rise up and spread their glory over the favored scene; along the streams there is a bright expanse of charming verdure, whilst a grateful shadow ever overhangs the domes of the idyllic huts. The general altitude of the soil ranges from 500 to 2800 feet above the level of the sea: it consists of alternate depressions, along which the rivulets make their way, and gentle elevations, which gradually rise till they are some hundred feet above the beds of the streams below."

"This was Mohammed's third visit to the country, and not only interested motives prompted the king to receive him warmly, but real attachment; for the two had mutually pledged their friendship in their blood, and called each other by the name of brother."

"The 22d of March, 1870, was the memorable date on which my introduction to the king occurred. As we approached the huts, the drums and trumpets were sounded to their mightiest powers, and the crowds of people pressing forward on either hand left but a narrow passage for our procession. We bent our steps to one of the largest huts, which formed a kind of palatial hall open like a shed at both ends. Waiting my arrival here was one of

the officers of state, who, I presume, was the master of the ceremonies, as I afterwards observed him presiding over the general festivities. This official took me by the right hand, and without a word conducted me to the interior of the hall. Here, like the audience at a concert, were arranged according to their rank hundreds of nobles and courtiers, each occupying his own ornamental bench and decked out with all his war equipments. At the other end of the building a space was left for the royal throne, which differed in no respect from the other benches, except that it stood upon an outspread mat; behind this bench was placed a large support of singular construction, resting as it seemed upon three legs, and furnished with projections that served as props for the back and arms of the sitter: this support was thickly studded with copper rings and nails. I requested that my own chair might be placed at a few paces from the royal bench, and there I took up my position with my people standing or squatting behind me, and the Nubian soldiers forming a guard around.

The hall itself was the chief object that attracted my attention. It was at least a hundred feet in length, forty feet high, and fifty broad. It had been quite recently completed, and the fresh bright look of the materials gave it an enlivening aspect, the natural brown polish of the wood-work looking as though it were gleaming with the lustre of new varnish. Close by was a second and more spacious hall, which in height was only surpassed by the loftiest of the surrounding oil-palms; but this, although it had only been erected five years previously, had already begun to show symptoms of decay, and being enclosed on all sides was dark, and therefore less adapted for the gathering at a public spectacle. Considering the part of Africa in which these halls were found, one might truly be justified in calling them wonders of the world; I hardly know with all our building resources what material we could have employed, except it were whalebone, of sufficient lightness and durability to erect structures like these royal halls of Munza, capable of withstanding the tropical storms and hurricanes.

(To be continued.)

Selected.

Love and Truth, whose light and blessing every reverent heart may know,  
 Mercy, Justice, which are pillars that support this life below,—  
 These, in sorrow and in darkness, in the inmost soul we feel,  
 As the sure undying impress of the Almighty's burning seal.

## THE FRIEND.

SIXTH MONTH 6, 1874.

We have received a communication dated "Hughesville, May the 16th," referring to an article that appeared in the 31st number of the current volume of "The Friend," headed "Farmer's Granges," the greater part of which article is taken from "The Herald of Truth," published in Indiana by Mennonites; designed to discourage their members from joining those associations. The communication is accompanied by a written recommendation of its publication, signed by four persons who

we suppose are members of the religious Society of Friends.

As we entirely disapprove of secret societies, and of our members or others entering into fellowship with those who are banded and held together by undivulged promises, oaths or affirmations, we are unwilling to open our columns for their promotion or defence; nor yet to afford means for controversy respecting the merits of such societies. Nevertheless we do not object to let our readers know the points upon which the author of the essay received comments, and as they all refer to what is contained in the extract from "The Herald of Truth," that journal is the appropriate place for the reply.

The writer says, one object of the Granges is to do away with agents or middlemen, who come between the producer and the consumer; whom he declares are worse than useless, and stigmatizes them as drones, adding only to the expenses and burdens of society: excepting, however, merchants and manufacturers.

Another object is to add dignity to labor, and thus increase willingness to engage in it. Another to promote more free and general social intercourse among farmers and their families, and as there are high minded and religious women among the members, to stimulate and elevate the irreligious and the depressed by diffusing good sentiments and reputable association.

In reference to the oaths or affirmations said to be taken by those who become members of Granges, all this writer alleges is, that bringing forward the command of our Saviour not to swear, by the writer in "The Herald of Truth," as a barrier against joining these societies, "proves conclusively that the references to the obligation, were made without one single ray of light, as to its true character;" which appears to us rather to confirm than disprove what that writer objects to. It is also stated that the teachings of the Bible are strictly adhered to in all well regulated Granges.

From the whole tenor of the article we are confirmed in the opinion there is nothing good to be gained by joining these Granges, that is not better attained by those who rely simply upon leading a religious life; that being secret societies they are unworthy the patronage of a Christian people; that by subjecting the members to concealed obligations, whether or not enforced by oaths or affirmations, they destroy free agency and tempt to injustice and deceit, and that it is especially objectionable for members of our religious Society to be connected with them.

It is with sincere regret we find that the Legislature of Pennsylvania has added another to what are termed "legal holidays;" this last being the day appointed for decorating the graves of the soldiers who perished in the late war.

It is a saddening reflection that at this late period in the nineteenth century of the Christian dispensation—which is designed to put an end to all war and bloodshed,—and in a community professing to believe in the religion of Jesus Christ, the Prince of Peace, the representatives of the people should volunteer to take such a step; the practical effect of which must be to cherish and propagate the spirit of war, by perpetuating the ascription of such an honor, as it is called,—

childish though it really is—to the memory of those who died while engaged in actions springing from the lusts that war in our members, and which are always opposed to the benign spirit and precepts of the Saviour of men.

But independent of the object sought to be attained by this enactment, all experience in both Europe and this country, demonstrates that these legal holidays are an injury to the community. They encourage persons of all descriptions to break off from the various employments by which they obtain the means necessary for the subsistence of themselves and families, and they add greatly to the frequency and power of the temptation to waste their time, their health and their money in idleness or degrading conviviality. Thus wasteful and dissipating habits are prompted or nurtured, often betraying those who have been steady and industrious, into practices that mar the happiness of themselves and families.

When will the people, or the leaders of the people, learn that strict conformity to the requirements of the gospel of Christ is the alone way to promote the well-being of communities as well as of individuals!

#### SUMMARY OF EVENTS.

**FOREIGN.**—The struggle in Spain between the Carlists and Republicans remains undecided. The former appear to be numerically weaker, but they still prolong the contest with unyielding firmness. On the 23th ult. a Carlist army under the immediate command of Don Carlos, was before Hernani, eight miles south-east of San Sebastian. Another large Carlist force was near Estella, in the province of Navarre. The Republican general Concha, with 25,000 men and 64 guns, was in the vicinity. On the 24th ult. he attacked the Carlists with part of his troops, but met with a repulse. Disease prevails in Concha's army, and many of the men are incapacitated thereby from service.

Diplomatic relations have been formally resumed between Spain and Mexico by the presentation to Marshal Serrano of the credentials of Gen. Corona as Minister from the latter country.

The Spanish government forbids the press to attack its financial schemes.

The French Assembly has settled the following as the order in which the important business before it is to be taken up: First, the municipal election bill; second, the municipal organization bill, and third, the general electoral bill.

The members of the Left have resolved that the motion for the dissolution of the Assembly shall be pressed, and that overtures be made to other sections of the chamber to secure their co-operation in this movement.

The sale and circulation of the *Siecle* has been prohibited in several departments.

Increased activity is shown on the part of the Bonapartists. Prince Napoleon has been nominated for the Assembly in three Departments.

The Left Centre of the Assembly, at a meeting the first inst., took action toward an alliance with the Right Centre. A motion was drawn up declaring in favor of the establishment of a Republican government which all the members of the Left will sign, in hope that the Right Centre will support it when submitted to the Assembly.

The Bank of England rate of discount has been reduced to 3½ per cent.

The American Pullman Palace cars are being placed on several of the main lines of travel in England.

An editorial of the London Times states that last year the amount spent in public houses was no less than £146,000,000, and of this prodigious sum about £97,000,000 came from working people. This expenditure was principally for beer and alcoholic drinks.

On the 30th ult. Queen Victoria's birth-day was celebrated by the ringing of bells and military parades, &c. In the evening London was illuminated.

Dispatches received in London from Calcutta, state that there is still much distress in India. Nearly three millions of people were dependent upon the government for food. Many are employed on the relief works and others are supported by advances on sales of grain.

Rain has been general north of the Ganges, and portions of the country south of the river have been visited with rain.

The Emperor of Brazil opened the Chamber on the 5th ult. with a speech from the throne. He said he had hopes of the conclusion of a definite treaty of peace between Paraguay and the Argentine States, which would put an end to the present complications.

Alluding to the religious troubles, he declared that the punishment of the Bishops of Olinda and Para was necessary because they had transgressed the laws and constitution of the Empire. The government, by the exercise of moderation, and with the support of the Chambers, would, he believed, be able to terminate the conflict between Church and State.

A Madrid dispatch of the 1st inst. says: A Spanish frigate has arrived at Oram, Algiers, to take on board and bring to this country, the convicts who escaped from Cartagena at the time of the suppression of the insurrection in that city.

A Melbourne, Australia, dispatch of the 30th ult. says: The ship British Admiral, from Liverpool for this port, went ashore on King's Island, in Bass Strait, and became a total wreck. She had on board 44 passengers and a crew of 38 men, all of whom were lost except four passengers and five seamen. King's Island is uninhabited and very dangerous to shipping, several vessels having gone ashore there and become totally lost.

London, 6th mo. 1st.—The rate of discount in open market for three months bills is 3 per cent., which is ½ per cent below the Bank of England rate. Consols 92½.

Liverpool.—Uplands cotton, 8½d. a 8½d.; Orleans, 8½d.

**UNITED STATES.**—*Miscellaneous.*—The annual report of the Common Schools of the State of Ohio, shows the total number of pupils to be 704,017. During the year 512 school houses were built, at a cost of \$1,608,786. There are 11,094 Public School-houses in the State, of the estimated value of \$17,659,276. The number of teachers employed is 21,899. The expenditures of the year were \$7,431,967.

An act of the Legislature of Oregon makes it unlawful to kill or offer for sale any deer, moose or elk, during the five months preceding 7th mo. 1st, and prohibits the killing of these animals at any time for the sole purpose of obtaining their horns and skins.

The U. S. Senate has passed the bill from the House of Representatives requesting the President to extend an invitation to other nations to be represented and take part in the International Exposition to be held at Philadelphia under the auspices of the government of the United States, in the year 1876, with an amendment providing that the United States shall not be liable, either directly or indirectly, for any expenses attending the said Exposition.

The bill for the reduction of the army, which has passed the House of Representatives, directs the number of regiments of cavalry to be reduced to nine, artillery to four, and infantry to twenty. The total number of enlisted men is to be reduced to 25,000 before the close of the present year.

On the first inst. the President sent to the United States Senate for confirmation the nominations of Benjamin H. Bristow, of Kentucky, to be Secretary of the Treasury, in place of William A. Richardson at the same time nominated a Judge of the Court of Claims.

The Public Debt statement published the 1st inst., shows a decrease during the Fifth month of \$4,456,839. The total debt, less cash in the Treasury, being \$2,145,268,438. The balance in the Treasury consisted of \$81,958,979 coin, and \$11,177,704 currency.

There were 282 interments in Philadelphia from the 23d to the 30th of Fifth month, including 51 deaths of consumption, and 19 inflammation of the lungs.

The mean temperature of the Fifth month, according to the Pennsylvania Hospital record, was 62.08 deg., the highest during the month 86 deg., and the lowest 38 deg. Rain during the month 2.69 inches. The average of the mean temperature of the Fifth month for the past 85 years, is stated to be 62.76 deg. The highest mean during that entire period was 71 deg., and the lowest 51.75 deg. The mean temperature of the three spring months of 1874 has been 49.41, which is 1½ deg. below the average of the past 85 years.

A fire in Chicago the first inst., destroyed merchandise and buildings valued at \$400,000.

*The Markets, &c.*—The following were the quotations on the first inst. *New York.*—American gold, 112½. U. S. sixes, registered, 116½; do. coupons, 121½; do. 1868, registered, 116½; coupons, 120½; U. S. 5 per cents, 115½. Superfine flour, \$5.10 a \$5.45; State extra, \$6 a \$6.35; finer brands, \$6.50 a \$10.25. No. 1 Chicago spring wheat, \$1.50; No. 2 do., \$1.45; red western,

\$1.56; white Canadian, \$1.62. Oats, 60½ a 66 c. Western mixed corn, 78 a 80; white, 83 a 85 c. *Philadelphia.*—Middlings cotton, 18½ a 19 cts. for r. lands and New Orleans. Superfine flour, \$4.75 a \$5.50; extras, \$5.50 a \$6.25; finer brands, \$6.50 a \$10.00. Penna. amber wheat, \$1.57 a \$1.60; do. red, \$1.50 a \$1.55; No. 1 spring wheat, \$1.40. Rye, 98 cts. a 1.00. Western mixed corn, 80 a 82 cts.; yellow, 82 a 83 c. Oats, 63 a 66 cts. Sales of 2500 beef cattle at 7½ a 8 cts. per lb. gross for extra; 6½ a 7 cts. for fair to good, and 5 a 6 cts. for common. About 7000 sheep sold at 5 a 6½ cts. per lb. gross, and 5000 hogs at \$8.75 a \$9.00 per 100 lb. net. *Baltimore.*—Choice white wheat, \$1.10 fair to prime do., \$1.50 a \$1.60; choice amber, \$1.65; good to prime red, \$1.50 a \$1.60; western spring \$1.35 a \$1.40. Southern white corn, 90 a 93 cts.; yellow, 76 a 78 cts. Oats, 62 a 72 cts. Rye, \$1.08 a \$1.10. *Chicago.*—No. 1 spring wheat, \$1.21; No. 2 do., \$1.10. No. 3 do. \$1.13. No. 2 mixed corn, 56 cts. No. 1 oats, 42½ cts. Lard, \$10.60 per 100 lbs. *St. Louis.* No. 2 winter red wheat, \$1.35; No. 2 spring, \$1.10. No. 2 corn, 53 a 54 cts.

#### THEATRICAL AMUSEMENTS AND HORSE RACING.

A new edition of the above named Address has been struck off and is now at Friends' Book Store, No. 3 Arch street.

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DIED, near St. Louis, Missouri, on the 27th of Third mo. 1874, in the 56th year of her age, CAROLINE, wife of the late George Fitzwater, and daughter of Richard and Susanna Chambers, a member of New Garden Monthly Meeting, Chester Co., Pa.

—, on the 25th of Fifth month, 1874, MARY J., wife of John W. Biddle, in the thirty-second year of her age, a member of the Monthly Meeting of Friends at Philadelphia for the Northern District. Being of cheerful and amiable disposition, she endeared herself not only to her immediate family, but also to a large circle of friends, both old and young. Her health had been declining for a number of years, and for more than twenty months past she was confined to her bed. During this period her Christian character was fully exemplified by patient, humble resignation to the will of her Heavenly Father. She was often brought under religious exercise on account of herself and family, desiring her work might keep pace with the day; remembering that "the night cometh, wherein no man can work." Especially solicitous for the welfare of the lambs committed to her care, she was concerned to bring them in the nurture and admonition of the Lord, and was frequently engaged to commit them to the keeping of the unslumbering Shepherd of Israel. She was desirous, above all other things, to realize in her own experience, "the washing of regeneration, and renewing of the Holy Ghost;" and although her faith was closetried, she was, from season to season, enabled to trust in the mercy and loving kindness of her holy Redeemer, often expressing her thankfulness for the many mercies and favors received from His all-bountiful hand. She was preserved in a quiet state of mind: never complaining, or considering her situation a hard one, as she often remarked, it was all right and she would not have it otherwise. For some weeks before her death she seemed much redeemed from the world and the things thereof; frequently expressing a desire to be released with the hope that her patience might continue to the end. On the day before her departure, being sensible that the final change was at hand, she said impressively, "Farewell, farewell," to all who came near her. Shortly before her close she uttered, in a clear manner, "Happy! Happy!" and soon passed peacefully away, leaving her family and friends the comfortable assurance that through redeeming love and mercy, she had been permitted to enter into that rest which is prepared for the people of God.

WILLIAM H. PILE, PRINTER.  
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# THE FRIEND.

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For "The Friend."

Sufferings of a Lost Man.

(Continued from page 332.)

After considering the difficulties by which he was surrounded and the several possible means of escape, our explorer determined that he would endeavor to reach the settlements in the Madison Valley by climbing the Madison mountain range. This route, if practicable at all, was much the shortest of any. He says:

"Filling my pouches with thistle roots, I took a parting survey of the little solitude that had afforded me food and fire the preceding ten days, and with something of that melancholy feeling experienced by one who leaves his home to grapple with untried adventures, started for the nearest point on Yellowstone Lake. All that day I travelled over timber heaps, amid tree tops, and through thickets. At noon I took the precaution to obtain fire. With a brand which I kept alive by frequent blowing, and constant waving to and fro, at a late hour in the afternoon, faint and exhausted, I kindled a fire for the night on the only vacant spot I could find amid a dense wilderness of pines. The deep gloom of the forest, in the spectral light which revealed on all sides of me a compact and unending growth of trunks and an impervious canopy of sombre foliage; the shrieking of night birds; the unnaturally human scream of the mountain lion, the prolonged howl of the wolf, made me insensible to all other forms of suffering."

The burn on his hip was so inflamed that he could only sleep in a sitting posture, with his back leaning against a tree. Once during the night, in a fitful slumber, he fell forward into the fire and inflicted a severe burn on one of his hands. The next morning he was cheered by bright sunshine, reached the shore of Yellowstone Lake before evening, kindled a fire on its sandy margin and had a night of refreshing sleep. On the following day he resumed his weary journey along the shore, and at noon found the camp last occupied by his friends on the lake. A thorough search for food in the ground and trees revealed nothing, and no notice to apprise him of their movements could be seen. A dinner fork, which he afterwards found of great service in

digging roots, and a half pint tin can which he converted into a drinking-cup and dinner-pot, were the only evidences that the spot had been visited by civilized man. He selected for a landmark the lowest notch in the Madison range, and two days of painful effort brought him near enough to it to discover that it was utterly impracticable. Nothing could be seen but an endless succession of inaccessible peaks and precipices rising thousands of feet sheer and bare above the plain. No friendly gorge or gully or cañon invited such an effort as he could make to scale the rocky barrier.

He turned back sad and discouraged toward the foot of Yellowstone Lake, and when cold and hungry on the afternoon of the fourth day after leaving the Madison range, he gathered the first food he had eaten in nearly five days (not finding even thistles), and lay down by a fire near the debouchure of the river, all hope of escape was nearly abandoned. He however used all the little strength still remaining in renewed efforts to get away by the route of the Yellowstone River valley. About this time Everts says: "I lost all sense of time. Days and nights came and went, and were numbered only by the growing consciousness that I was gradually starving. I felt no hunger, did not eat to appease appetite but to renew strength. I experienced but little pain. The gaping sores on my feet, the severe burn on my hip, the festering crevices at the joints of my fingers, all terrible in appearance, had ceased to give me the least concern. The roots which supplied my food had suspended the digestive power of the stomach, and their fibres were packed in it in a matted, compact mass. Not so with my hours of slumber. They were visited by the most luxurious dreams. I would apparently visit the most gorgeously decorated saloons of New York and Washington; sit down to immense tables spread with the most appetizing viands; partake of the richest oyster stews and plumpest pies; engage myself in the labor and preparation of curious dishes, and with them fill range upon range of elegantly furnished tables," &c.

At one time he found part of a gull's wing which may have been left by some bird of prey. He plucked the feathers, crushed the bones, and with the aid of his tin cup succeeded in making a little soup, which he found refreshing. At another he caught with his hands some minnows which were swarming in a small brook that issued from a hill-side, these were eaten raw and highly relished, but they proved unwholesome, causing sickness and great pain. He supposed they were poisoned by some mineral impregnation of the water in which they lived. As the weak and weary man persevered in the endeavor to escape, still clinging to the resolve that he would not perish in the wilderness, and still making a little progress towards the river, day followed day and nights of wretchedness suc-

ceeded each other. It was a cold gloomy day when he arrived in the vicinity of the falls. He says: "The sky was overcast, and the snow capped peaks rose chilly and bleak through the biting atmosphere. The moaning of the wind through the pines, mingling with the sullen roar of the falls, was strangely in unison with my own saddened feelings. I had no heart to gaze upon a scene which a few weeks before had inspired me with rapture and awe. One moment of sunshine was of more value to me than all the marvels amid which I was famishing, but the sun had hid his face and denied me all hope of obtaining fire. The only alternative was to seek shelter in a thicket. I penetrated the forest a long distance before finding one that suited me. Breaking and crowding my way into its very midst, I cleared a spot large enough to recline upon, interlaced the surrounding brushwood, gathered the fallen foliage into a bed, and lay down with a prayer for sleep and forgetfulness. Alas! neither came. The coldness increased through the night. Constant friction with my hands and unceasing beating with my legs and feet saved me from freezing."

When day began to dawn he found his limbs so stiffened with cold as to be almost immovable. Fearing lest he should become wholly paralyzed, he dragged himself through the woods to the river, and seated near the verge of the great cañon below the falls, anxiously awaited the appearance of the sun. "That great luminary," he says, "never looked so beautiful as when, a few moments afterwards, he emerged from the clouds and exposed his glowing beams to the concentrating powers of my lens. I kindled a mighty flame, fed it with every dry stick and broken tree-top I could find, and without motion, and almost without sense, remained beside it several hours. The great falls of the Yellowstone were roaring within three hundred yards, and the awful cañon yawned almost at my feet; but they had lost all charm for me."

At some of the streams on his route, hours were spent in endeavoring to catch trout, with a hook fashioned from the rim of his spectacles, but in no instance with success. The country abounded with game, he saw large herds of deer, elk, antelope, occasionally a bear and many smaller animals. Ducks, geese, swans and pelicans, inhabited the lakes and rivers, but with no means of securing any of them for sustenance, their presence was a perpetual aggravation.

One afternoon he came upon a large hollow tree which he recognized as the den of a bear. It was a most inviting place of rest. Gathering the needful supply of wood and brush, he lighted a circle of piles around the tree, crawled into it and passed a night of unbroken slumber. On rising the next morning he found that during the night the fires had communicated with the adjacent woods and burned a large space in all directions, doubt-

less intimidating the rightful proprietor of the nest, and saving him from another midnight danger.

(To be concluded.)

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 322.)

"Cherry Hill, 7th mo. 22d, 1848. \* \* \*

I know not that any thing strange has happened unto us, although so sorely proved. The disciples of Jesus of old have been accounted 'turners of the world upside down,' and have been accused of being deceivers while yet true, they have been a poor and an afflicted people, and have been desolate and tormented, yet through faith 'obtained promises, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, turned to flight the armies of the aliens!

Let us then hold on, and hope ever, that thus we may with those of old, through faith overcome, and receive the end thereof, even the salvation of our souls."

"1849. \* \* \* Are not all these tribulations designed to wean us from sublunary enjoyments, even those of the higher order, which yet change; and to induce us to flee to the strong Tower, the refuge of the righteous in all ages of the world? Ah! methinks there are many up and down who have run to this Tower and are safe there, though the arrows of the arch enemy are shot thick about them; and at seasons these are delivered from the noise of archers and are constrained to rehearse the righteous acts of the Lord in the places of drawing water, not only towards us, but to our fathers in days of old. And are not such as these knit together by that which every joint supplieth, although outwardly separated, and enabled to sympathize one with another, yea and to bear one another's burdens, thus fulfilling the law of Christ."

"6th mo. 1852. \* \* \* A stricken deer I feel myself, but He of whom Cowper spake, 'who drew the arrows forth from his side, and healed and bade him live,' has in mercy condescended to sustain, and to the rolling wave has said 'thus far shalt thou come,' else my poor soul had sunk into the abyss. Can it be there ever was a time when the enemies of Truth were more busily employed in taunting, and saying 'what do these feeble Jews,' &c., methinks not; but as I dreamed night before last, so I think awake. It matters little what man's judgment respecting us be, if we can only in holy confidence look up as Hagar did to our Father in Heaven, saying, 'Thou, God, seest me.' Since Yearly Meeting my mind has been satisfied that the Good Shepherd was with us at that season, as a wall of fire round about, preserving from the jaws of the devourer; and at times there has a tribute of thankfulness arisen, I doubt not, from many hearts unto him for his goodness to us, poor unworthy dust as we are, and for his wonderful works to the children of men. And I cannot but believe, my beloved friend, that in the turnings and overturnings which have been permitted us as a people to pass under and through, his gracious design is to do us good, and eventually to work for the honor of his own glorious, holy name. It is written (and 'the gifts and callings of God are without repentance') 'the Lord will have war with Amalek from generation to generation.' There are many who seem willing to believe that Amalek is slain, the bitterness of death is

past; they are altogether insensible that Agag still lives and reigns, and the bleating of the sheep and the lowing of the oxen, is not discernible by them, because their ears are uncircumcised and they cannot hearken. Oh, I long for myself and for all of us, that we may come down into the littleness, the abasedness of self, where the voice of the true Shepherd is clearly distinguished, and that He would condescend to undertake for us, strip us, and gird us, yea make us quick of understanding in his fear? That we might know him as in the days of our youth, as in the day when in mercy infinite, ere we asked it of him, he took us as it were by the hand and led us up out of Egypt. Is he not the same that ever he was? 'The Lord, the Lord God merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.' yea, surely; and doubtless he will keep that which we have been enabled to commit unto Him, though we may have to pass through the furnace again and again. For acceptable men are tried in the furnace of adversity; and have to drink the bitter water of affliction; yet their King and Saviour, their Rock in whom they trust is with them, and delivereth them out of all their tribulations, and gives them in the end to sing the song of victory."

"Philada., 10th mo. 7th, 1852. \* \* \* I have been thinking some of the bitter trials we have to pass through, known only to the full to our dear Father in heaven, are among the tribulations designed to work out for us a far more exceeding and eternal weight of glory. Let us press on, though faint, trusting in the same Chieftain, who led his people in days of old through the sea, who conquered Pharaoh and his mighty host, and gave Israel to sing on the banks of deliverance; who supported David by his rod and by his staff, and remains to be the King of saints, everlastingly worthy.

It seems to me that this people *shall be purified*: much dross and tin and reprobate silver will be purged away, and after that shall come a time when the watchmen will hear the command upon mount Ephraim, 'Arise ye,' and have to say unto their fellows 'let us go up to Zion unto the Lord our God.' Now many seem unwilling to believe the voice of the Shepherd, and of course believe not his servants; but sure as the records of Heaven fail not, there will be a time when all will have to bow, (may it be in the day of mercy,) lest the unbelievers should be ground to powder."

May our hearts cleave to him forever saith my soul, that we may find a refuge in the day of trouble, and having endured as seeing him who is invisible, the storms, the adverse winds, the deaths many, appointed the believers in Jesus, find anchorage ground at last in him, the Rock immovable, the Rock of Ages, on whom angels and arch angels, prophets and apostles, and the martyrs of every age and generation builded."

"11th mo. 26th, 1852. What though many and great are the trials and conflicts attendant upon us in this day of exercise, let us remember for our encouragement there has no new thing happened us. Afflictions have been the lot of the righteous from generation to generation; different in their nature perhaps from those we have to endure, yet not less trying to them, for all seem to have had

to pass through the fire and through the water, who have known a being 'washed and sanctified, and justified in the name of the Lord Jesus, and by the spirit of our God.' I then this be the blessed effect wrought upon each of us, my dear cousin, by our close proving conflicts, bereavements and tribulations we shall have to bless the name of Lord for all, for every stroke, even the severe."

No date. \* \* \* "If He who was before Abraham does not interpose for his people's sake what will become of our Society? methinks there is great occasion for us as ability is furnished to pray without ceasing, though we may not be able in everything to give thanks; yet possibly as we endeavor to possess our souls in patience, even this also may be experienced in the Lord's time. And if that day Jacob shall no more be ashamed neither shall his face then wax pale; but when he seeth his children, the work of the Lord's hand, in the midst, he will magnify the Name of Israel's unslumbering Shepherd, and trust Him for all that is to come. Ah, my dear friend, were it not that—

'Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring us to his feet,  
Lay us low and keep us there;'

should we not in some of our varied tribulations, be ready to say, we can struggle no longer, and cast away the shield as though it had not been anointed with oil? but this

'Faith in the dark  
Pursuing its mark  
Through many sharp trials of love,  
Is the sorrowful waste  
That is to be passed  
In the way to the Canaan above,'

dear Sarah Cresson used often to say; and when I remember her, and her many tribulations, with many many more who have entered the blissful abodes of the righteous, my heart desires to hold fast the shield, and that all my dear fellow pilgrims who have come to put their trust under the shadow of the wings of Immanuel, may persevere in the way and work of salvation, assuredly believing we shall reap in the end, if we faint not, a blessed recompense."

(To be continued.)

*Iguanas and Lizards.*—The road passed along a sandy ridge only a little elevated above the waters of the lake, and the ground on both sides was submerged. As we travelled on we were often startled by hearing sudden plunges into the water not far from us but our view was so obstructed by bushes that it was some time before we discovered the cause. At last we found that the noise was made by large iguana lizards, some of them three feet long, and very bulky, dropping from the branches of trees, on which they lay stretched, into the water. These iguanas are extremely ugly, but are said to be delicious eating, the Indians being extremely fond of them. The Carca Indians, who live in the forest seven miles from Santo Domingo, travel every year to the great lake to catch iguanas which abound on the dry hills near it. They seize them as they lie on the branches of the trees, with a loop at the end of a long stick. They then break the middle toe of each foot and tie the feet together, in pairs, by the broken toes, afterwards sewing up the mouth of the poor reptiles, and carrying them in this state back to their houses in the forest, where they are kept alive until required for food.

The racoon-like "pisoti" is also fond of them, but cannot so easily catch them. He has to climb every tree, and then, unless he can surprise them asleep, they drop from the branches to the ground and scuttle off to another tree. I once saw a solitary *pisoti* hunting for iguanas amongst some bushes near the lake where they were very numerous, but during the quarter of an hour that I watched him, he never caught one. It was like the game of "puss in the corner." He would ascend a small tree on which there were several; but down they would drop when he had nearly reached them, and rush off to another tree. Master "Pisoti," however, seemed to take all his disappointments with the greatest coolness, and continued the pursuit unflaggingly. Doubtless experience had taught him that his perseverance would ultimately be rewarded: that sooner or later he would surprise a corpulent iguana fast asleep on some branch, or too late in dropping from his resting place. In the forest I always saw the "pisoti" hunting in large bands, from which an iguana would have small chance of escape, for some were searching along the ground whilst others ranged over the branches of the trees.

Other tree lizards also try to escape their enemies by dropping from great heights to the ground. I was once standing near a large tree, the trunk of which rose fully fifty feet before it threw off a branch, when a green *Anolis* dropped past my face to the ground, followed by a long green snake that had been pursuing it amongst the foliage above, and had not hesitated to precipitate itself after its prey. The lizard alighted on its feet and hurried away, the snake fell like a coiled-up watch-spring, and opened out directly to continue the pursuit; but, on the spur of the moment, I struck at it with a switch and prevented it. I regretted afterwards not having allowed the chase to continue and watched the issue, but I doubt not that the lizard, active as it was, would have been caught by the swift-gliding snake, as several specimens of the latter that I opened contained lizards.

Lizards are also preyed upon by many birds, and I have taken a large one from the stomach of a great white hawk with its wings and tail barred with black (*Leucopternis ghisbreghtii*) that sits up on the trees in the forest quietly watching for them. Their means of defence are small, nor are they rapid enough in their movements to escape from their enemies by flight, and so they depend principally for their protection on their means of concealment. The different species of *Anolis* can change their color from a bright green to a dark brown, and so assimilate themselves in appearance to the foliage or bark of trees on which they lie; but another tree-lizard, not uncommon on the banks of the rivers, is not only of a beautiful green color, but has foliaceous expansions on its limbs and body, so that even when amongst the long grass it looks like a leafy shoot that has fallen from the trees above. I do not know of any lizard that enjoys impunity from attack by the secretion of any acrid or poisonous fluid from its skin, like the little red and blue frog that I have already described; but I was told of one that was said to be extremely venomous. As, however, besides being said to give off from the pores of its skin poisonous secretion, it was described to be of an inconspicuous brown color, and to hide under logs, I should require some confirmation of the story by an experi-

enced naturalist before believing it, for all my experience has led me to the opinion that any animal endowed with special means of protection from its enemies is always either conspicuously colored, or in other ways attracts attention, and does not seek concealment.—*Belt's Naturalist in Nicaragua.*

For "The Friend."

"The Harvest is ready, but who is to gather it."

(Concluded from page 335.)

It is not there is less for the faithful servant to do; it is there are so few who are obedient to the call, and willing to be prepared for the work, by such means as are needed to qualify them for the service allotted. And yet, such is His power and goodness, even toward those who have wandered far away upon the barren mountains of an empty profession, or, perhaps, in paths of open disobedience, that He does sometimes reveal Himself in mercy or in judgment with convicting authority to these, without the intervention of any instrumental means; that knowing His power to be over all the powers of darkness, will He not in His own due and appointed time, open a way in the hearts of His people, for the extension of His kingdom and cause.

Truly we are encompassed about with many infirmities, common to human nature, and not the least of these, is the desire to be known as having a part with others in their religious undertakings; such as are actively at work, and upon whom the public eye may be resting with favor. Their work may be within, or it may be beyond our Society, but if it is not of His preparing, it cannot prosper; and herein is the danger to which their sympathizing fellow members are exposed, of being led, under excitement, to engage with them, or to embark in something of *their own*, thinking a blessing could not fail to rest upon a labor so meritorious in itself. It is the Lord alone who can appoint and qualify for any work that is intended to promote His cause, and to such as are worthy to receive His call He will verify in their experience the ancient promise: "Fear thou not, for I am with thee; I will strengthen thee, yea I will uphold thee with the right hand of my righteousness."

Oh! if Friends had been careful in this one thing, to abide each in his own tent, how sweet would be our fellowship; we should have everywhere, been kept a united people, and the work which was so well commenced, of gathering souls that His name might be magnified, would have spread. We should have grown to be a spiritual landmark indeed, one of the greatest among the cedars of Lebanon, under whose ample shade many weary, worn seekers and pilgrims would have continued to come, as when we were first gathered from among the formal professors of that day. I long for such a consummation. That it was His design to make Friends more eminently instrumental in carrying forward His work in the earth, and that He will bring it to pass, I do not doubt; if not by us, others will be chosen. We have been abundantly favored as a people, and blessed beyond anything we deserve; light and knowledge; a free gospel ministry, yet upheld in many places; ample education for all; liberal institutions of government; and a generous feeling of respect and kindness maintained on the part of other professors; that we have great reason to number our blessings, and to renew our devotion to Him who has followed us in every

temptation, even when we have turned away and dishonored his cause. Therefore, should we not be hopeful; not looking too much to the sorrowful effects of our own disobedience; but leaving the things that are behind, press forward toward the mark for the prize, knowing, as we surely do, that His storehouse is filled with good things, and that He stands ready to dispense them. This Yearly Meeting, and its faithful members, I have no doubt, will always welcome honest-hearted Friends, from whatever quarter they may come, regardless of what may be the prevailing tendency of things in a religious point of view, in their own meetings at home, and I believe by thus putting ourselves in the way of knowing their trials, we shall help them and receive strength ourselves, and learn the better how to temper our own spirits to make a righteous warfare with those of our own household, who want to be known as Quakers, while they would overlook the restraints of the cross, and by specious argument, strive to wriggle out from under its keeping. And it is not enough, that we should be convinced of the value of any of our testimonies, that we are qualified vocally to defend them, or to reprove a brother who may have gone astray; we must be drawn thereto by a measure of the same love wherewith we are loved by Him who is the Light of the world. "Greater is he that ruleth his own spirit, than he that taketh a city." P. B.

Philadelphia, 5th mo. 23rd, 1874.

For "The Friend."

#### Scientific Notes.

*The Waves of the Sea.*—In a recent lecture at the Royal Institute, London, the lecturer pointed out that the advance of the wave was not necessarily or generally accompanied by any corresponding advance of the water itself. Large models of screws were exhibited, and the lecturer pointed out that when the barrel on which the screw was cut was simply turned round without advancing, the screw-thread appeared to advance like a series of waves. But when the screw worked in a nut, so that the screw advanced, then the screw-thread remained apparently at rest. In the same way, in sea-waves which appeared to advance rapidly the water had no sensible motion of advance; while in the series of waves which are often seen below a bridge or shoal in a rapid river the water did advance, and the waves stood still. What really constituted a wave was that each particle of water should go through the same little dance of its own, while the successive particles took up the dance in regular order. There would then be a wave or series of waves, whether there was any current or general movement of the water or not.

McFarlane has been experimenting upon the coloring matter used for tapers. The yellow and blue are harmless, being colored with chromate of lead, and ultramarine respectively. The red and green are highly poisonous, the former containing vermilion and the latter arsenious acid, which are dissipated in burning, and their dangerous fumes liable to be inhaled.

A natural deposit of Glauber's salts has recently been discovered in the Caucasus. In the trial hole that was sunk, the first foot furnished marl, then gray moist clay 2½ feet, dark gray bituminous salty clay 9 in., and pure Glauber's salts bored into 5 feet.

E. Mathieu and V. Urbian have found that when the serum of blood is completely freed from gas, an albuminous liquid is obtained which does not coagulate even at the boiling point of water. They show that carbonic acid is the agent which effects the coagulation of albumen under the influence of heat.

The stimulating and tonic effect of coffee alone is well-known, also the value of milk alone as an aliment. Moigno states that when mixed they form an indigestible compound. He attributes this to the fact that coffee is rich in tannin, and that its mixture with milk transforms the albumen and caseine into a leathery substance similar to that formed by placing skins of animals in a tan vat.

The Giant Puff-ball (*Lycoperdon giganteum*), is said to be one of the best of the edible mushrooms. It should be eaten while young and white—before it has perfected its spores. Recently, some of the spores were accidentally swallowed, and in an hour and a half afterwards, a sharp attack of illness with violent pains, followed, which did not yield till the ninth day. Medical authorities thought that the irritation was kept up by the spores.

A writer in the *Revue Industrielle*, has been making an analytic study of that colossal literary work (probably the largest in the world) the *Specifications of Patents for Inventions*, published by the Royal Commission of English Patents since the year 1617. It continues increasing at the rate of about 10 blue covered parts daily. The total number of specifications from 1617 to 31st 12th mo. 1870, is 72,586; the whole forming 2,533 thick 8vo. volumes, with a value of £2,448. In 1862 there was a change in the patent law; patents must thereafter apply to a single determinate invention; previously one patent might have several applications. During the first period of 235 years, the number of patents taken out was 20,669; and in the period 1862-69 it rose to 138,665; giving the enormous total of 159,334. Some curious facts appear on examining the classifications. There are some subjects that attract the attention of inventors in a constant way; such are apparatuses of precaution against accidents; they have furnished 1,347 patents. Improvements in brushes furnish 1,062; fire-arms, 1,877. The manufacture of needles properly dates from 1650; and the first patent relative to this useful implement has the date 1755. Notwithstanding the numerous improvements attested by 212 patents, the polishing (a process which victimises so many), continues to be done in Sheffield pretty much as in the past. The manufacture of pins dates from 1543, and the first patent is in 1795. Aeronautical science occupies a whole volume of the index; 91 patents refer to it. Artificial arms and legs date back to a patent of 1790, taken out by one Mann, of Alsacian origin. Machines for manufacture of tobacco furnish a contingent of 393 patents; lighting, 404; printing presses, 1,949; railway carriages 3,254; paper manufacture, 1,480; gutta-percha and caoutchouc, 1,927; gas apparatus, 1,091; electric machines, 1,010; telegraphy, 1,027; wheelwrights' work, 1,207; weaving, 5,009; spinning, 4,155; smoke consuming apparatus, 1,733; railway signals, 1,283; metallurgy, 6,217; steam engines, 3,197; boilers, 2,367; machines of compressed air, 91; and motor machines in general, 4,233.

When ill reports are spread of you, live so that nobody may believe them.

### THE CHILD'S HEART.

Selected.

The young child's heart! Oh! there is nought  
So full of Heaven on earth below,  
With its clear depths of earnest thought,  
Its pure affection's ardent glow;  
Its artless trust, its cloudless glee,  
Its guileless truth, its fancy free.

\* \* \* \*

Fell not the tenderest blessing spoken  
By holiest Lips, on childhood's head?  
When to His own the unerring token  
Those sacred lips announcing said,—  
"Who seeks me not with childlike heart,  
Hath in my Heavenly Realm no part."

Childhood, that boasts not to be wise  
Beyond its parent's word and will;  
That in its helplessness relies  
On stronger strength and higher skill;  
That pillows on its mother's breast,  
In its bright present safe and blest.

Childhood, whose love in love confides,  
Unreasoning and unquestioning;  
Whose breast no guilty secret hides;  
Whose pleasures have no serpent-sting;  
Whose every shade of look and tone,  
Is language from the heart alone.

On such Thy blessing? Saviour! yes!  
Of such Thy kingdom well may be—  
Nought doth this fallen world possess  
So near to Heaven, so near to Thee.  
And none may share Thy Heaven on earth,  
Till thus new-born in second birth.

Not for its free and joyous mien,  
Its ringing laugh, its sunny brow—  
Oh! not for these, from life's stern scene  
Would I return to childhood now;  
But for the heart that knew not yet,  
Beside the good the evil set,—

The heart that in a world of sin,  
Kept its first innocence unstained,  
Ere yet that traitor-guest within,  
By conquest sure his empire gained;—  
The conscience at whose lightest word  
The spirit's inmost depths were stirred.

And hast thou lost, Oh! child of toil!  
'Mid earth's low cares, this priceless gem?  
More precious than the jewelled spoil  
Of loftiest monarch's diadem,—  
Oh! grudge no cost—no sacrifice  
If haply to regain the prize.

And thou, whose young life's flowering spring  
Must give to radiant summer place,—  
Oh! cherish well that tender thing,  
And bear it onward thro' the race.  
A child thou canst not be again—  
The childlike heart thou may'st retain.

For 'twas for this that Christ the Lord,  
Himself a little child became;  
That from our fallen birth restored,  
Thro' faith in His atoning name,  
The child's heart, sanctified, subdued,  
Made meet his dwelling place to be,  
In Christian holiness renewed  
Beyond its infant purity;  
Kept by His power within us here,  
To Him hereafter called to soar,  
Once more that gracious word may hear,—  
"Of such my kingdom evermore."

H. Bowden.

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 335.)

"Posts were driven into the ground, and long poles were fastened horizontally across them; then against this extemporized scaffolding were laid, or supported crosswise, hundreds of ornamental lances and spears, all of pure copper, and of every variety of form and shape. The gleam of the red metal caught the rays of the tropical noontide sun, and in the symmetry of their arrangement the rows of dazzling lance-heads shone with the glow

of flaming torches, making a background to the royal throne that was really magnificent. The display of wealth, which according to Central African tradition was incalculable was truly regal, and surpassed anything of the kind that I had conceived possible.

A little longer and the weapons are all arranged. The expected king has left his home. There is a running to and fro of heralds, marshals, and police. The thronging masses flock towards the entrance, and silence is proclaimed. The king is close at hand. There come the trumpeters flourishing away on their huge ivory horns; then the ringers swinging their cumbrous iron bells; and now, with a long firm stride, looking neither to the right nor to the left, wild, romantic, picturesque alike in mien and in attire, comes the tawny Cæsar himself! He was followed by a number of his favored wives. Without vouchsafing me a glance, he flung himself upon his unpretending chair of state, and sat with his eyes fixed upon his feet.

Agreeably to the national fashion a plumed hat rested on the top of his chignon, and soared a foot and a half above his head; this hat was a narrow cylinder of closely-plaited reeds; it was ornamented with three layers of red parrots' feathers, and crowned with a plume of the same; there was no brim, but the copper crescent projected from the front like the vizor of a Norman helmet. The muscles of Munza's ears were pierced, and copper bars as thick as the finger inserted in the cavities. The entire body was smeared with the native unguent of powdered camwood, which converted the original bright brown tint of his skin into the color that is so conspicuous in ancient Pompeian halls. With the exception of being of an unusually fine texture, his single garment differed in no respect from what was worn throughout the country; it consisted of a large piece of fig bark impregnated with the same dye that served as his cosmetic, and this, falling in graceful folds about his body, formed breeches and waistcoat all in one. Round thongs of buffalo-hide, with heavy copper balls attached to the ends, were fastened round the waist in a huge knot, and like a girdle held the coat, which was neatly-hemmed. The material of the coat was so carefully manipulated that it had quite the appearance of a rich *moiré antique*. Around the king's neck hung a copper ornament made in little points which radiated like beams all over his chest; on his bare arms were strange-looking pendants which in shape could only be compared to drumsticks with rings at the end. Halfway up the lower part of the arms and just below the knee were three bright, horny-looking circlets cut out of hippopotamus-hide, likewise tipped with copper. As a symbol of his dignity Munza wielded in his right hand the sickle-shaped Monbuttoo scimitar, in this case only an ornamental weapon, and made of pure copper.

As soon as the king had taken his seat, two little tables, beautifully carved, were placed on either side of his throne, and on these stood the dainties of which he continually partook, but which were carefully concealed by napkins of fig-bark; in addition to these tables, some really artistic flasks of porous clay were brought in, full of drinking water.

Such was Munza, the autocrat of the Monbuttoo, with whom I was now brought face

o face. He appeared as the type of those half-mythical potentates, a species of Mwata Janvo or Great Makoko, whose names alone have penetrated to Europe, a truly savage monarch, without a trace of anything European or Oriental in his attire, and with nothing fictitious or borrowed to be attributed to him."

After some conversation with his European visitor, and the reception of presents, the monarch entertained the stranger by musical performances, both instrumental and vocal, and by the tricks of professional jesters, like the court fools of the middle ages of European history. He afterwards delivered an oration, which was loudly applauded by the audience. One of the most remarkable things in the habits of the Monbuttoo, and especially so when we consider the degree of civilization they have attained to, is the prevalence among them of cannibalism. Of this, Dr. Schweinfurth remarks: "The cannibalism of the Monbuttoo is the most pronounced of all the known nations of Africa. Surrounded as they are by a number of people who are blacker than themselves, and who, being inferior to them in culture, are consequently held in great contempt, they have just the opportunity which they want for carrying on expeditions of war or plunder, which result in the acquisition of booty, which is especially coveted by them, consisting of human flesh. The carcases of all who fall in battle are distributed upon the battle-field, and are prepared by drying for transport to the homes of the conquerors.

Incontrovertible tokens and indirect evidences of the prevalence of cannibalism were constantly turning up at every step we took. On one occasion Mohammed and myself were in Munza's company, and Mohammed designedly turned the conversation to the topic of human flesh, and put the direct question to the king how it happened that just at this precise time while we were in the country here was no consumption of human food. Munza expressly said that being aware that such a practice was held in aversion by us, he had taken care that it should only be carried on in secret.

The numerous skulls now in the Anatomical Museum in Berlin are simply the remains of their repasts which I purchased one after another for bits of copper, and go far to prove that the cannibalism of the Monbuttoo is unsurpassed by any nation in the world. But with it all, the Monbuttoo are a noble race of men; men who display a certain national pride, and are endowed with an intellect and judgment such as few natives of the African wilderness can boast; men to whom one may put a reasonable question, and who will return a reasonable answer. The Nubians can never say enough in praise of their faithfulness in friendly intercourse and of the order and stability of their national life. According to the Nubians, too, the Monbuttoo were their superiors in the arts of war, and I often heard the resident soldiers contending with their companions and saying, 'Well, perhaps you are not afraid of the Monbuttoo, but I confess that I am; and I can tell you they are something to be afraid of.'

To those who brought the skulls, I thought it expedient to explain that we wanted them, so that in our far-off country we could learn all about the people who dwelt here, and that we were able, from the mere shape of the head, to tell all about people's tempers and

dispositions, their good qualities and their bad; and that for this purpose we gathered skulls together from every quarter of the globe. When the Khartoomers saw that the collection was now going on for a second year, they were only the more confirmed in their belief that I submitted them to a certain process by which I obtained a subtle poison. From the more dense and stupid natives, the idea could not be eradicated that I wanted all the bones for my food."

The Niam-Niams who live to the north of the Monbuttoo, are also addicted to cannibalism, but not to the same extent as their southern neighbors. The other African tribes with whom our author came in contact, look upon the practice with detestation.

For "The Friend."

### The Seed of the Kingdom in Man.

There surely never was a day wherein the minds of Friends needed more to be turned to the solid, weighty consideration of the following apophthegm by Robert Barclay, in reference to the seed of God and the things of the kingdom. For while man may put human reason in the place of heavenly light, and may apprehend in an outward, notional way a knowledge of God and spiritual things; it is at the same time highly important to remember the testimony of Holy Scripture: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And, "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." "Indeed," says R. Barclay in his Apology for the True Christian Divinity, "the great cause of the apostacy hath been, that man hath sought to fathom the things of God, in and by the natural and rational principle; and to build up a religion in it, neglecting and overlooking this principle and seed of God, in the heart: so that herein, in the most universal and catholic sense, hath *anti-Christ* in every man, set up himself, and sitteth in the temple of God, as God, and above every thing that is called God. For man being the temple of the Holy Ghost, as saith the apostle, 1 Cor. iii. 16, when the rational principle sets up itself there above the seed of God, to reign and rule as a prince in spiritual things, while the holy seed is bruised and wounded, there is *Antichrist* in every man, or somewhat exalted above and against Christ."

For "The Friend."

### Something more about Animal Character.

(Continued from page 334.)

The dog is acknowledged to be an exception to all others, in his unmistakable self-sacrificing love for his master under most circumstances. Yes, and a noble example is he often to the master, man himself; but whenever I have had opportunity of observing, the dog is the pet, much more than the cat. He is owned and valued by his master, provided with comfortable quarters, more carefully fed, treated with much more respect, and is much more noticed than the cat; while poor puss is much oftener left to shift for herself. And why it should be taken for granted that a cat's "caressing ways" are purely selfish is not very apparent—nor why a dog's may not

be partly so as well; they show no love for strangers, generally much the reverse. Who does not love most, where kindness and love are bestowed upon them? And *wherefore*, we would ask, *should* the cat love a dog or a horse with "a more tender sentiment than we have for foot-warmers?" It is very seldom, I imagine, that she has the chance of loving *them* for a similar reason. Woe betide her, indeed, should she often dare to snuggle up to the former for cosy comfort; unless in rare cases where they have been playmates from their babyhood. And how does the dog show his love for the cat? By snarls and growls, snatching her food from her, and the delight he takes in chasing and tormenting her? And the horse—he perfectly ignores her—kindly sees her not. It is well known that the dog too delights in "foot-warmer" comforts. I have seen indulged pet dogs twice the size of a cat, bound unbidden into the lap of their master or mistress, or any one who would kindly permit it—is it love induces them to do this? yes, just the same as prompts the cat—the love of being in a warm, cozy place. And I believe if he were encouraged he would seek it as often as the cat; and huge fellows where they are acquainted, will come bumping up against one to be patted and stroked, just because it feels good to them. In short I do believe that puss feels an affection for her friends. Our pet does not care often to be taken into the lap; (therefore he does not love us as "foot-warmers") this may be because he is seldom indulged in that way, as he would probably enjoy a soft warm place to lie in as well as any other cat, or as *the dog*, and he gives sufficient evidence in other ways of loving all who are kind to him. It is not I who take the charge of feeding him, but I have taken that of chastising him for any misdemeanor, and have repeatedly switched him pretty sharply; which he patiently submits to without scolding or scratching,—though I hold him fast the while,—only uttering a low, mournful "mou" of entreaty; and he seems to love me as well as if I did nothing but pet him and give him dainties. It is true I seldom meet him without giving him a kind word or two, with often a few strokes or pat on the head. He follows me about the house, runs to me when he hears my voice, welcoming me with the low trilling "cur-r-r!" with which mamma puss greets her kitten when she frisks into her arms; loving to be near me apparently, purring softly as he arches his back and looks dreamily into my face, now and then, while he walks round close at my feet; his demonstrations as expressive as those of the dog, but different; and we have yet to understand why it is to be taken for granted that one is less sincere than the other.

We have said it is impossible to understand the feelings of animals—the cat as well as many others. They evincing an intelligence at times so nearly allied to reason it is difficult to ascribe it to any other power. For instance, when I first gave our cat the opportunity of seeing his reflection in a mirror, he took it for another cat of course—was startled, first inclined to run off, and then to attack it. This was the case for a few times on allowing him to repeat his visits to the glass. But he soon appeared to come to the conclusion that it was a mystery he could not understand, and though not frightened, it seemed for a time to make him uneasy; he would not look at either himself or me, and struggled to get

away from me. But now one might think it offended his dignity, for no longer excited by it, he condescends to take one look while making a quiet effort to get away, with an air that seems to say—"Oh that is an old story, now let me get down." (It is probable most cats may act thus.) Some days since however, I held him close to the glass until his face touched his image—perfectly unmoved by this—but suddenly, while in this position, catching a sight of the reflection of the white draperies hanging on the bed cornice, not seen at first, he quickly turned his head round behind, looking brightly over my shoulder at the real thing with which he was familiar; then taking a peep back into the mirror, with a perfectly satisfied air, seemed to put thing and thing together, and at once wanted quietly to get down from my arms. What now are we to suppose passed through his brain, during the witnessing of these several mysterious appearances in the glass? Why should he not have continued to *think*, as he naturally did at first, that there was another cat somewhere behind? He did not know his own face, but he knew mine, and could recognize my whole person; and with the exception of the face, his own form was familiar enough, with the beautiful fur coat he had so often carried and polished. Who knows then but that he had come to *reason* thus?—"That somebody in there, looks just the same as my mistress—the cat in her arms has a coat on the very same as mine, and they both move at the very instant, and in the same manner that we do—and I do just believe that they are the images of her and me." Having thus some time before arrived at this logical conclusion, when on the last occasion he unexpectedly saw so large an object as a white curtained bedstead precisely like the one behind him, he quickly turned round to look for further confirmation to his former conclusion; was then satisfied, ready to dismiss the matter, and retreat.

A young cat we once had, apparently saw her own reflection for the first time in a large black waiter, the bright polished surface of which made a pretty good mirror. It was leaning up against the wall under a table in the room where she was capering about. The instant she saw the kitten in the waiter, she bounded up to have a good time with the new come playmate; but defeated and bewildered for a time, soon she concluded that little puss was on the other side—and then went, cautiously at first, round behind; only to be disappointed and come back amazed, on finding the vision still in the same place; gazed awhile, then dashed behind quickly, to make sure of catching the slippery little sprite—trying this several times to no purpose until utterly confounded, she seemed to take the mysterious matter into grave consideration; and who shall say, she may not like a rational being have reasoned upon it thus—"If there is a kitten behind there, I surely can feel her with my paw, if I can but stand where I can reach her, at the same time that I can see her face." For after pondering awhile, she deliberately walked up and stood by the very edge of the waiter, where by a little stretching of her neck she brought her face round in front, and could see the reflection of it, at the same moment,—which *doubtless* she *knew*,—that she was extending her *arm*, let it be called, on the under side far *beyond* the head she was so brightly gazing at. It did not take long to accomplish, and come to a decision

relative to these explorings in the dark; but what conclusions with regard to the mystery, this little searcher after truth, arrived at, we shall never be informed. It was evident however, that her experiment was entirely satisfactory to herself; for she very soon quietly withdrew, and never from that time condescended to notice the cat in the waiter. It was to me a most interesting exhibition. And I believe, could we suppose a child of even ten years of age to have been so situated, as never to have seen or heard of such reflections, we should consider it evidence of a bright inquiring mind should he act thus, on first witnessing his own.

We once had a tame canary bird, who was allowed his liberty in the room with us, and seemed much to enjoy amusing himself in various ways: sitting upon the head, and pulling at our hair—or picking at a crumb held towards him in the mouth, while he rested on our shoulder. But one of his greatest delights appeared to be the gazing at himself in the looking glass. The first time he saw his reflection, there is no doubt he took it for another bird. When however this conclusion proved unsatisfactory, he would often cling for a long time, to the edge of the lower part of the frame, and there entertain himself by "making faces" as children would say—twisting his pretty little head back and forth, right and left, opening his mouth, gaping and squirming his beak about in a manner exceedingly droll. Now, was this done "just for fun?" Or was it in part to test the matter, as the kitten did, in some measure to solve the mystery?

(To be continued.)

#### A Northern Sun-set.

Far away to the north, almost at the head of the Gulf of Bothnia, the river Lulea makes its way from the western or Swedish side into the gulf. At the mouth of this rugged stream stands the town of the same name, Lulea. As it lies nearly as far north as the arctic circle, the sun does not dip so much below the horizon in mid-summer as to cause a deeper darkness than a mild twilight. Thomas Shairp, who was there in the middle of the Seventh month, 1871, thus describes a sun-set he witnessed:

"Mjölkoberg [a hill near the town] is a bare rock of red granite, some ninety or a hundred feet high, rising directly out of a pine forest, which struggles to climb its inhospitable sides, but fails to find much footing in the hard and sterile stone. A devious and somewhat uncomfortable path winds from among the trees to the bald summit of the hill, whence may be obtained a glorious view of the surrounding country. Owing to the peculiar formation of the land on the sea-shore, which is intersected or indented with creeks and bays and gulfs in every imaginable manner, the mountain seems to be surrounded by an infinity of islands, itself forming one of an archipelago. Such, however, is not absolutely the case, although there are a great number of islets springing like oases in the desert, out of the brackish water of the Bothnian Gulf. Far away to the south you see the restless sea beating eternally the rock-bound coast; while on your right hand, over across the bay, the town seems hiding away from the fury of the waves, which in a great storm, such as often visits these shores, would dash almost over its entire area were it not protected by

higher land; while to the north you look over the interminable forests of pine which stretch for miles inland.

The sun has just gone down, dipped, as were, behind the forest, and great sheets of effulgent crimson stretch up to the highest extent of the vast ethereal concavity, the brightness brilliantly reflected on the sparkling water, and even repeated on the far-opposite horizon, until earth, sky, and water all seem one mass of ruby, bright and lustrous. To appreciate the beauty of sun-sets, such as one sees up in these northern latitudes, one must actually witness them—description cannot convey so vivid a picture to the mind's eye. They have, moreover, this charm—the while further in the south a sun-set, however grand, is seen for but half an hour at the most here they linger on for one, two, or three hours, and are only succeeded by the more brilliant, although not so gorgeous effect produced by the rising again of the great luminary of day.

Much is thought of the midnight sun, and travellers who happen to have seen it imagine that they have beheld one of the most beautiful effects that nature can produce. But it is a mistake. There are none of those grand and glorious tints cast upon the heavens when the sun is above the horizon, which appear when he has descended below. The sun at midnight is no doubt curious, and a thing worth a long journey to see; but for beautiful tints and glorious mysterious colorings, such as delight an artist, at the same time as they fill him with wonder, nothing can compare with a Lapland sun-set."—*Up in the North.*

*Faith.*—A late king of Sweden was, it seems under serious impressions for some time before his death. A peasant being once, on a particular occasion, admitted to his presence, the king, knowing him to be a person of singular piety, asked him what he took to be the true nature of faith. The peasant entered deeply into the subject, and much to the king's comfort and satisfaction. The king at last, lying on his death bed, had a return of his doubts and fears as to the safety of his soul; and still the same question was perpetually in his mouth to those about him, "What is real faith?" His attendants advised him to send for Archbishop Upsal; who, coming to the king's bedside, began in a learned, logical manner to enter into the scholastic definition of faith. The prelate's disquisition lasted a hour. When he had done, the king said, with much energy, "All this is ingenious, but not comfortable; it is not what I want. Nothing after all, but the farmer's faith will do for me." So true is that observation, that religion is a plain thing; and indeed it wants no metaphysical subtleties, no critical disquisitions, no laborious reasonings, to set it in clear light.—*Buck's Anecdotes.*

*Birds' nests.*—*Selection of site.*—On leaving Sontuli, the road led over mountain pasture and through woods of the evergreen oak draped from top to bottom with the green moss-like *Tullandsia*, which hung in long festoons from every branch, and was wound around the trunks, like garlands, by the wind the larger masses, waving in the breeze, hung down for four or five feet below the branches. The small birds build in them, and they form excellent hiding-places for their nests, where they are tolerably secure from the attacks of

numerous enemies. I had often, when in the tropics, to notice the great sagacity or instinct of the small birds in choosing places for their nests. So many animals: monkeys, wild-cats, racoons, opossums, and tree-rats, are constantly prowling about, looking out for eggs and young birds, that, unless placed with great care, their progeny would almost certainly be destroyed. The different species of Oropendula or Orioles (*Icteridae*) of tropical America choose high, smooth-barked trees, differing apart from others, from which to hang their pendulous nests. Monkeys cannot get at them from the tops of other trees, and a predatory mammal attempting to ascend the smooth trunks would be greatly exposed to the attacks of the birds armed, as they are, with strong sharp-pointed beaks. Several other birds in the forest suspend their nests from the small but tough air roots that hang down from the epiphytes growing on the ranches, where they often look like a natural bunch of moss growing on them. The various prickly bushes are much chosen, especially the bull's-horn thorn, which I have already described. Many birds hang their nests from the extremities of the branches, and a safer place could hardly be chosen, as with the sharp thorns and the stinging ants that inhabit them no mammal would, I think, dare to attempt the ascent of the tree. Stinging ants are not only insects whose protection birds secure by building near their nests. A small parrot builds constantly on the plains in a hole made in the nests of the termites, and a species of fly-catcher makes its nest alongside of that of one of the wasps. On the savannahs, between Coyapo and Nancital, there is a shrub with sharp curved prickles, called *Viena paraca*, (come here) by the Spaniards, because it is difficult to extricate oneself from its hold when the dress is caught: as one part is cleared another will be entangled. A yellow and brown fly-catcher builds its nest in these bushes, and generally places it alongside that of a banded wasp, so that with the prickles and the wasps it is well guarded. I witnessed, however, the death of one of the birds from the very means it had chosen for the protection of its young. Darting hurriedly out of its domed nest as we were passing, it was caught just under its bill by one of the curved hook-like thorns, and in trying to extricate itself got further entangled. Its fluttering disturbed the wasps, who flew down upon it, and in less than a minute stung it to death. We tried in vain to rescue it, for the wasps attacked us also, and one of our party was severely stung by them. We had to leave it hanging up dead in front of its nest, whilst its mate flew round and round screaming out terror and distress. I find that other travellers have noted the fact of birds building their nests near colonies of wasps for protection. Thus, according to Gosse, the grassquit of Jamaica (*Spermophila olivacea*) often selects a shrub on which wasps have built, and fixes the entrance to its domed nest close to their cells; and Prince Maximilian Neuwied states in his "Travels in Brazil," that he found the curious purse-shaped nest of one of the Todies constantly placed near the nests of wasps, and that the natives informed him that it did so to secure itself from the attacks of its enemies. I should have thought that when building their nests they would be very liable to be attacked by the wasps. The nests placed in these positions appear always to be domed, probably for

security against their unstable friends.—*Belt's Naturalist in Nicaragua.*

*Anecdote of Richard Jordan.*—In the prosecution of a religious visit, it happened that a minister who entertained a diffident opinion of herself, expected to pass through a part of the country, in which another who was noted for his much speaking had just been holding large crowded meetings. She apprehended that her services would be regarded with little esteem by those who measured ministry according to the number of words—and felt some discouragement at the prospect. On mentioning it to R. Jordan, he remarked, that a little with the Master's blessing would feed multitudes, but without that it required wagon loads.

## THE FRIEND.

SIXTH MONTH 13, 1874.

Desirous of doing no injustice to Augustine Jones, whose Discourse on the Principles, Methods, and History of the Society of Friends we noticed in our fortieth number, we comply with his request to publish the following from his pen. After reciting a part of our editorial he says:

"The words in the essay which are subjected to this criticism are these. 'But they [Friends] admitted three manifestations of one person. Therefore Jesus Christ, Christ-within, the Spirit and God, referred to the same person.'

It was intended to express in those words, 'that the Father, the Word, and the Holy Spirit are one, in divine being inseparable, one true, living, and eternal God blessed forever,' 'one essence,' 'one substance,' 'one nature,' 'one will,' 'one life,' 'one wisdom,' 'one power.'

Elisha Bates used the word *manifestations* in the same connection. He says 'I do not consider it proper to enter upon an inquiry into the Divine Nature or how it subsisted in its *different manifestations*.'—*Doctrines of Friends*, p. 115.

We find in Scripture that the Father, the Word and the Holy Spirit were and are manifested. 'God was manifested in the flesh,' 1 Tim. iii. 16. 'For this purpose the Son of God was manifested that he might destroy the works of the devil,' 1 John, iii. 8. 'But the manifestation of the Spirit is given to every man to profit withal,' 1 Cor. xii. 7.

The same word in the original is used in each of these texts, and its meaning is to manifest, bring to light, disclose, show forth, make known, reveal. The writer means probably Socinus and not Socinius.

Socinus taught that the Trinity was a pagan doctrine, and that Christ was a *created and inferior being* who had no existence before he was conceived by the Virgin Mary. And the Hicksites teach substantially the Socinian doctrines.

But the words of the essay do not admit of such construction; on the contrary they inculcate the doctrine of three revelations of the same being. The Father, the Word, and the Holy Spirit, one God blessed forever. That Christ was 'the Lamb slain from the foundation of the world,' who has been 'in every man of every capacity in every age of the world.'

The essay takes issue also with another error of the Hicksites respecting the authority of the Scriptures. It says 'the infallible Scripture is not contradicted.' Therefore, for these and other reasons *I must decline a place among the Hicksites.* I was a little surprised at this criticism from 'The Friend,' as only the week before I found my views excellently well stated in what I thought to be an editorial, in the issue of 5th mo. 16, 1874, pages 311, 312."

Again we object to what the author here says "the words of the essay" inculcate, as falling short of declaring what Friends believe on the points referred to, viz: "They inculcate the doctrine of three revelations of the same being, The Father, the Word, and the Holy Spirit, one God blessed forever. That Christ was 'the Lamb slain from the foundation of the world' who has been in every man of every capacity in every age of the world."

It is true that the three are one God, blessed forever; but Friends never believed the Three were mere *revelations* or *manifestations* of the triune God. They have always believed and taught there is a distinction between the Father, the Word, and the Holy Spirit, but have refused to depart from the language of Scripture in which the Holy Spirit has expressed that distinction and oneness, because the hypostatic union is beyond the comprehension of the finite powers of man.

Thus George Fox says "We believe concerning God the Father, Son and Spirit according to the testimony of Holy Scripture, which we receive and embrace as the most authentic and perfect declaration of Christian faith—being indited by the Holy Spirit of God that never errs. First, That there is one God and Father, of whom are all things. Secondly, That there is one Lord Jesus Christ, by whom all things were made; who was glorified with the Father before the world began, who is God over all blessed forever: that there is one Holy Spirit, the promise of the Father and the Son, the Leader, and Sanctifier, and Comforter of his people. And we further believe, as the Holy Scriptures soundly and sufficiently express, that these three are One, even the Father, the Word and the Spirit." This is very different from their being merely three revelations or manifestations. The latter part of the paragraph we have quoted is true in itself, but it does not set forth the belief of Friends on the points at issue, viz: the Atonement and Deity of Christ.

It is true that Christ is "the Lamb slain from the foundation of the world." That is, as the Apostle declares, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you," the believers, who were redeemed "with the precious blood of Christ, as of a Lamb without blemish and without spot." This redeeming sacrifice, the propitiation for the sins of the whole world, Friends have always believed was made when Jesus Christ was crucified without the gates of Jerusalem, and "bore our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes we are healed." It is true that a measure of the Holy Spirit, or Spirit of Christ is vouchsafed to every rational being to profit withal; but not as it was in Jesus Christ, who was God himself manifest in the flesh, having the God-head dwelling in him bodily; not merely a *manifestation* or *revelation* of the Holy Spirit,

as it is mercifully granted unto us. William Penn thus expresses the faith of Friends on this point.

"They never said that every divine illumination or manifestation of Christ in the hearts of men was whole God, Christ, or the Spirit, which might render them guilty of that gross and blasphemous absurdity, some would fasten upon them: but that God, who is light, or the Word, Christ, who is light, styled the second Adam, the Lord from Heaven, and the quickening Spirit, who is God over all, blessed forever, hath enlightened mankind with a measure of saving light; who said, I am the light of the world, and they that follow me shall not abide in darkness, but have the light of life. So that the illumination is from God, or Christ the Divine Word; but not therefore that whole God or Christ is in every man, any more than the whole sun or air is in every house or chamber. There are no such harsh and unscriptural words in their writings. It is only a frightful perversion of some of their enemies, to bring an odium upon their holy faith. Yet in a sense the Scriptures say it; and that is their sense, in which only they say the same thing. I will walk in them and dwell in them. He that dwelleth with you shall be in you. I will not leave you comfortless, I will come to you. I in them and thou in me. Christ in us the hope of Glory. Unless Christ be in you, ye are reprobates." Works, vol. ii, p. 780.

In like manner Robert Barclay after speaking of "a measure of Divine and glorious Life" being in all men, as a seed, continues:

"This is that Christ within which we are heard so much to speak and declare of, every where preaching him up and exhorting people to believe in the light and obey it, that they may come to know Christ in them to deliver them from all sin.' 'But by this we do not at all intend to equal ourselves to that holy man, the Lord Jesus Christ, who was born of the Virgin Mary, in whom all the fulness of the Godhead dwelt bodily; so neither do we destroy the reality of his present existence, as some have falsely calumniated us. For though we affirm that Christ dwells in us, yet not immediately but mediately, as He is in that seed which is in us: whereas He, to wit, the eternal Word which was with God, and was God, dwelt immediately in that holy man. He then is as the head, and we as the members. He the vine, and we the branches.'"—p. 137, 139.

On reading over the editorial of 5th mo. 16th, we can discover nothing that conveys views similar to those we have objected to in the "Discourse" as misrepresenting the belief of Friends.

#### SUMMARY OF EVENTS.

**FOREIGN.**—Party spirit runs high in France, and the political situation is considered critical. On the 4th inst. the electoral bill passed to a second reading by a vote of 393 to 318, notwithstanding the earnest opposition of the Republican members.

The Right Centre has issued a programme drawn up by the Duke de Broglie and others, favoring the immediate organization of the powers of President MacMahon for the continuance of the term of the President of the Republic and the maintenance of a political truce until the end of the present seven years' term; or in the event of the occurrence of a vacancy in the Presidency in the mean time.

The Republicans demand the proclamation of a definite republic, or a dissolution of the Assembly and the election of new members. They are also taking measures to warn the people against the designs of the Bonapartists. Documents exposing the sophistries and

recounting the fatal history of the imperialist party, will be thoroughly circulated in Paris and the provinces.

A Paris dispatch of the 8th says: The proposal for the dissolution of the Assembly has been signed by 125 Deputies, who have hopes of securing in addition the signatures of 195 members forming the Left Centre. The motion for dissolution will be presented in the Chamber at the earliest opportunity.

A Madrid dispatch of the 7th says: The *Gaceta* publishes a circular addressed by the Minister of Foreign Affairs to the diplomatic representatives of Spain. It promises the re-establishment of peace in Spain and Cuba, and when the present exceptional condition of affairs is terminated, the complete establishment of representative institutions will become a guarantee of moral order.

A Bayonne dispatch of the 7th says: Don Carlos has issued a decree authorizing the provinces now occupied by his forces to elect members of a council, which is to personally attend him in Spain. The Carlist troops are concentrating at Tudela to save Estella, and Concha is moving to attack them.

The recent military operations in the north of Spain have not been attended with any important results. San Sebastian was attacked by the Carlists, but reinforcements arrived in time to prevent its capture. San Vicenti Tarragona, was also attacked by them, but the assailants were repulsed.

Five hundred convicts who were engaged in the rebellion at Cartagena, have been embarked on a Spanish steamer at Oran, to be taken back to Spain. Over \$200,000 worth of money and other valuables were found in their possession.

The Bank of England rate of discount has been reduced from 3½ to 3 per cent. Loans are made at the Stock Exchange and in open market at still lower rates.

The labor troubles in England continue. The owners of the Durham collieries are evicting large numbers of their tenants who were working miners. Many of these being unable to find other dwellings are camping in the fields with their families.

The House of Commons has adopted the proposition of the Disraeli ministry that the public houses in London shall be kept open on week days from 7 o'clock in the morning until half an hour after midnight.

The House also, by a vote of 382 against 42, approved the government's proposal that such houses shall be open on the same days in towns having over 2500 inhabitants, from 7 A. M. to 11 P. M., and in towns of a less number of people from 6 A. M. to 10 P. M.

Some anxiety was felt in London on account of the unexplained disappearance of the Earl of Yarborough, who had been missing for a number of days. It is alleged that the Earl makes free use of intoxicating drinks.

London, 6th mo. 8th.—U. S. six per cent bonds, 108½; fives, 104½.

Liverpool.—Uplands cotton, 8½d.

The Catholic Episcopate of Bohemia has determined to resist the ecclesiastical laws of the Austrian empire. A Vienna dispatch reports an extensive inundation in the province of Banat and elsewhere in Hungary. Many villages have been swept away.

The Khedive of Egypt has entered upon the negotiation of commercial treaties with foreign powers independently of Turkey.

It is expected that the Czar Alexander will visit the Emperor of Germany, at Ems, the present month.

A dispatch from Bombay says that the wet season has fairly set in. The rains are heavy and there is much rejoicing at their prospective beneficial effect upon the crops.

An International Conference to discuss measures to prevent the spread of cholera, and for the regulation of quarantines, and to study the causes of that disease, was to meet in Vienna on the 15th inst. All the European powers have accepted invitations to send delegates.

**UNITED STATES.**—The nomination of General Bristow as Secretary of the Treasury, was promptly and unanimously confirmed by the Senate. That of the ex-Secretary, Judge Richardson, as Associate Justice of the Court of Claims, was not so well received, but was finally confirmed by a small majority.

President Grant has distinctly announced his opposition to any further increase of the paper circulation, and his desire that early measures should be taken for the restoration of a sound currency. It is understood that the new Secretary of the Treasury is in entire accord with the President's views on this subject.

The House of Representatives, by a vote of 159 to 55, has passed a bill reported by the Judiciary Committee in relation to courts and Judicial officers in Utah, the design of which is to render effective the provisions of

the common law against polygamy. Those who practise polygamy or believe in the rightfulness of the same are to be excluded from juries in cases arising under the operation of the law referred to. The House has also passed the bill for the admission of Colorado as State.

The National Convention of Brewers was recently in session at Boston. A number of statistical facts were put forth to show the great industrial importance of the brewing business. The number of barrels of fermented liquors brewed and sold in the United States during 1873, was 8,910,823, being an increase over 1872 of 910,854 barrels. The capital in breweries was stated to be about \$89,891,000, in maltings \$16,708,000. Land under cultivation for barley 1,113,853 acres, and for hops 40,099 acres.

The interments in New York city last week numbered 489, and in Philadelphia 264, including 55 consumption and inflammation of the lungs, 14 marasmus, and 10 drowned.

The suffering from the overflow has abated on the lower Mississippi, but is still severe in Atchafalaya, Lafourche, and Wachita valleys. On the 8th inst. the New Orleans relief committee was still issuing 40,000 daily rations.

**The Markets, &c.**—The following were the quotation on the 8th inst. *New York.*—American gold, 110½ U. S. sixes, 1881, registered, 116; do. coupons, 121; do. 1868, registered, 116½; coupons, 120; 5 per cents, registered and coupon, 113½ a 113¾. Superfine flour, \$4.8 a \$5.45; State extra, 26 a \$6.30; finer brands, \$7. \$10.25. No. 1 Chicago spring wheat, \$1.48; No. 2 do. \$1.43; No. 3, \$1.41; red western, \$1.56; white Michigan \$1.70. Canada barley, \$2.10. Oats, 62 a 69 cts. Rye \$1.07. Western mixed corn, \$1 a 83 cts.; white, 87. 89 cts. *Philadelphia.*—Cotton, 18½ a 19 cts. for upland and New Orleans. Superfine flour, \$4.75 a \$5.50; extras \$5.50 a \$6; finer brands, \$6.50 a \$10.25. Western red wheat, \$1.40 a \$1.48; Pennsylvania do., \$1.50 a \$1.55 amber, \$1.57; white spring, \$1.45. Rye, 95 cts. Yellow corn, 78 cts. Oats, 60 a 64 cts. Lard, 11½ a 11 cts. Sales of 2500 beef cattle, Common at 5 a 6 cts. per lb. gross; fair and extra, 6 a 7 cts., and a few choice at 7 cts. About 8000 sheep sold at 5 a 6½ cts. per lb. gross and 5000 hogs at \$8 a \$8.50 per 100 lb. net. *Baltimore.*—Superfine flour, \$4.50 a \$5.25; extra, \$5.50 a \$6.25 finer brands, \$7 a \$10. Choice white wheat, \$1.64 fair to prime do., \$1.50 a \$1.60; Penna. red, \$1.50 a \$1.60; western spring, \$1.35 a \$1.40. *Chicago.*—No. 1 spring wheat, \$1.20½; No. 2 do., \$1.19; No. 3 do. \$1.14 No. 2 mixed corn, 58 cts. No. 2 oats, 45 cts. Rye \$5 cts. Lard, \$10.90. *St. Louis.*—No. 3 red wheat \$1.25; No. 2 spring, \$1.01. No. 2 mixed corn, 57 cts No. 2 oats, 45½ cts. Lard, 10¾ cts. *Cincinnati.*—Wheat, \$1.27 a \$1.30. Corn, 65 a 67 cts. Oats, 50 a 51 cts. Rye, 98 cts. a \$1.

#### WESTTOWN BOARDING SCHOOL.

A Stated Meeting of the Committee having charge of the Boarding School at Westtown, will be held there on Fourth-day, the 17th inst., at 9.30 A. M.

The Committee on Admission will meet at 7.30 the same morning, and that on Instruction at 7 o'clock the preceding evening.

The Visiting Committee attend at the School on Seventh-day the 13th inst.

SAMUEL MORRIS,

Philada. 6th mo. 8th, 1874.

Clerk.

For the accommodation of the Committee conveyances will be at the Street Road Station to meet the trains that leave Philadelphia on Seventh-day, the 13th inst. at 2.30 and 4.45 P. M., on Third-day, the 16th, at 10 A. M., and 2.30 and 4.45 P. M., and on Fourth-day at 7.25 A. M.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, President, Haverford College, Montgomery Co., Pa.

#### THEATRICAL AMUSEMENTS AND HORSE-RACING.

A new edition of the above named Address has been struck off and is now at Friends' Book Store, No. 304 Arch street.

Friends in the country can obtain whatever number of copies may be needed for distribution in their respective neighborhoods.

WILLIAM H. PILE, PRINTER.

No. 422 Walnut Street.



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For "The Friend."

The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 341.)

PYGMIES.

The ancient Greek writers refer to a race of pygmies occupying Central Africa; and as our author slowly ascended the Nile, his servants often conversed about such a race of men as still existing. His curiosity became much excited, but it was not till he reached the court of Munza, that an opportunity presented of seeing for himself that such a race were to be found. He thus describes his intercourse with them: "Several days elapsed after my taking up my residence by the palace of the Monbuttoo king without my having a chance to get a view of the dwarfs, whose name had so keenly excited my curiosity. My people, however, assured me that they had seen them. I remonstrated with them for not having secured me an opportunity of seeing for myself, and for not bringing them into contact with me. I obtained no other reply but that the dwarfs were too timid to come. After a few mornings my attention was arrested by a shouting in the camp, and I learned that Mohammed had surprised one of the Pygmies in attendance upon the king, and was conveying him, in spite of a strenuous resistance, straight to my tent. I looked up, and there, sure enough, was the strange little creature, perched upon Mohammed's right shoulder, nervously hugging his head, and casting glances of alarm in every direction. Mohammed soon deposited him in the seat of honor. A royal interpreter was stationed at his side. Thus, at last, was I able veritably to feast my eyes upon a living embodiment of the myths of some thousand years!

Eagerly, and without loss of time, I proceeded to take his portrait. I pressed him with innumerable questions, but to ask for information was an easier matter altogether than to get an answer. There was the greatest difficulty in inducing him to remain at rest, and I could only succeed by exhibiting a store of presents. Under the impression that the opportunity before me might not occur again, I bribed the interpreter to exercise his influence to pacify the little man, to set him at his ease, and to induce him to lay aside any fear of me that he might entertain. Altogether

we succeeded so well that in a couple of hours the Pygmy had been measured, sketched, feasted, presented with a variety of gifts, and subjected to a minute catechism of searching questions.

His name was Adimokoo. He was the head of a small colony, which was located about half a league from the royal residence. With his own lips I heard him assert that the name of his nation was Akka, and I further learnt that they inhabit large districts to the south of the Monbuttoo between lat. 2° and 1° N. A portion of them are subject to the Monbuttoo king, who, desirous of enhancing the splendor of his court by the addition of any available natural curiosities, had compelled several families of the Pygmies to settle in the vicinity.

My Niam-niam servants, sentence by sentence, interpreted to me everything that was said by Adimokoo to the Monbuttoo interpreter, who was acquainted with no dialects but those of his own land.

In reply to my question put to Adimokoo as to where his country was situated, pointing towards the S.S.E., he said, 'Two days' journey and you come to the village of Mummery; on the third day you will reach the River Nalobe; the fourth day you arrive at the first of the villages of the Akka.'

'What do you call the rivers of your country?'

'They are the Nalobe, the Namerikoo, and the Eddoopaa.'

'Have you any river as large as the Welle?'

'No; ours are small rivers, and they all flow into the Welle.'

'Are you all one people, or are you divided into separate tribes?'

To this inquiry Adimokoo replied by a sudden gesture, as if to indicate the vastness of their extent, and commenced enumerating the tribes one after another.

'How many kings?' I asked. 'Nine,' he said.

At length, after having submitted so long to my curious and persistent questionings, the patience of Adimokoo was thoroughly exhausted, and he made a frantic leap in his endeavor to escape from the tent. Surrounded, however, by a crowd of inquisitive Bongo and Nubians, he was unable to effect his purpose, and was compelled, against his will, to remain for a little longer. After a time a gentle persuasion was brought to bear, and he was induced to go through some of the characteristic evolutions of his war-dances. He was dressed, like the Monbuttoo, in a rokko-coat and plumed hat, and was armed with a miniature lance as well as with a bow and arrow. His height I found to be about 4 feet 10 inches, and this I reckon to be the average measurement of his race.

Although I had repeatedly been astonished at witnessing the war-dances of the Niam-niam, I confess that my amazement was greater than ever when I looked upon the

exhibition which the Pygmy afforded. Adimokoo's agility was perfectly marvellous, and I could not help wondering whether cranes would ever be likely to contend with such creatures. The little man's leaps and attitudes were accompanied by such lively and grotesque varieties of expression that the spectators shook again and held their sides with laughter.

Adimokoo returned home loaded with presents. I made him understand that I should be glad to see all his people, and promised that they should lose nothing by coming. On the following day I had the pleasure of a visit from two of the younger men.

After they had once got over their alarm, some or other of the Akka came to me almost every day. As exceptional cases, I observed that some individuals were of a taller stature; but upon investigation I always ascertained that this was the result of intermarriage with the Monbuttoo amongst whom they resided. My sudden departure from Munza's abode interrupted me completely in my study of this interesting people, and I was compelled to leave before I had fully mastered the details of their peculiarities. I regret that I never chanced to see one of the Akka women, and still more that my visit to their dwellings was postponed from day to day until the opportunity was lost altogether.

I am not likely to forget a *rencontre* which I had with several hundred Akka warriors, and could very heartily wish that the circumstances had permitted me to give a pictorial representation of the scene. King Munza's brother Mummery, who was a kind of viceroy in the southern section of his dominions, and to whom the Akka were tributary, was just returning to the court from a successful campaign against the black Momvoo. Accompanied by a large band of soldiers, amongst whom was included a corps of Pygmies, he was conveying the bulk of the booty to his royal master. It happened on the day in question that I had been making a long excursion with my Niam-niam servants, and had heard nothing of Mummery's arrival. Towards sunset I was passing along the extensive village on my return to my quarters, when, just as I reached the wide open space in front of the royal halls, I found myself surrounded by what I conjectured must be a crowd of impudent boys, who received me with a sort of bravado fight. They pointed their arrows towards me, and behaved generally in a manner at which I could not help feeling somewhat irritated, as it betokened unwarrantable liberty and intentional disrespect. My misapprehension was soon corrected by the Niam-niam people about me. 'They are Tikkitikki,' said they; 'you imagine that they are boys, but in truth they are men; nay, men that can fight.'

A brief account may now be given of the little Pygmy that I carried off and kept with me during the remainder of my wanderings till I was again in Nubia, who for a year and

a half became my companion, thriving under my care and growing almost as affectionate as a son.

Notwithstanding all my assiduity and attention, I am sorry to record that Nsewue died in Berber, from a prolonged attack of dysentery, originating not so much in any change of climate, or any alteration in his mode of living, as in his immoderate excess in eating, a propensity which no influence on my part was sufficient to control.

During the last ten months of his life, my *protege* did not make any growth at all. I think I may therefore presume that his height would never have exceeded 4 feet 7 inches, which was his measurement at the time of his death."

The Akka appear to be a branch of a series of dwarf races, which exhibit all the characteristics of an aboriginal stock, and extend along the equator entirely across Africa. They are probably closely allied to the Bushmen of South Africa.

### On Dress.

For "The Friend."

That devoted and faithful laborer in the Church of Christ, Sarah Grubb, writes thus: "From a fear of being instrumental in settling down young people especially, in the form of godliness without the power, and urging them to an appearance which might create self-complacence, and reconcile them to an apprehension that they are further advanced in the work of religion than is really the case, I have often forborne to drop such advice upon the subject of *dress* amongst those who were *inconsistent in their appearance*, as sometimes I felt the *testimony of Truth to dictate*; a departure from true simplicity herein being generally obvious. At large meetings particularly, where Friends from distant parts are collected, there is a *considerable appearance of inconsistency in clothing and demeanor which, with many other things, indicate a love of the world and a fellowship with it, but though a regulation herein is only a small part of the good tree, yet it is as assuredly a part, as the more striking constituents of a Christian.*" What will our young, fiery, Arminian Quakers reply to that.

Thos. Shillitoe relates an account of a young man, a member of the Society, appearing before a judge, in England, refused the oath, (as by the laws of England Friends only were allowed an affirmation), questioned whether a person fashionably attired could be one, when being assured thereof, he remarked: "*The time was when those people were known by their dress, but that it appeared no longer to be so.*" But alas! it is no longer with us as it was with Thos. Elwood at his first conviction (who as yet had not conformed to the simple plain dress), being taken at a meeting of Friends, and having on a fashionable mountaineer cap, was more hurt to hear the people remark, "They would warrant he was no Quaker," than he cared about imprisonment; nevertheless, "the tree is known by its fruit." O that the spirit of our predecessors may be revived, who were not ashamed of, but gloried in that cross by which they were crucified to the world and the world to them, for it is as we are faithful in these matters, that we shall grow stronger and stronger; but if we are unfaithful in small matters we shall not be accounted worthy of more. It is only as we pay attention to the drawings of the Spirit of Christ in our own hearts that we can be

Christ's, and he will prove us and try us, and eventually give us to sit with him in the heavenly places; yet only so as we are weaned as from the breast of the world, and our hearts and affections given up to him, to mould us and fashion us after his blessed self. We cannot serve two masters, we cannot be of the world and of Christ too; if we love the world and the ways of it, we cannot love him who came to redeem us therefrom. What if the world hate us, we shall be loved of God. To be esteemed by the Saviour, and to be permitted to lean on his bosom, is worth more than this world can give us. Let us be like Moses, who preferred the reproach of Christ much beyond all the riches and grandeur of Egypt. Moses never could have been the deliverer of Israel if he had not first refused to be called the son of Pharaoh's daughter, and cast his lot with the Lord's oppressed people; neither can any be valiant for Christ now, only as they thoroughly decide to manifest by all their actions that they are his; and I am not without hopes that the Lord will prepare a people, by whom the truth shall arise and spread, even as the orb of day dispels the darkness of the night, yet only so as we are made willing to give up all for his sake, and to be by a vain professing people, accounted as fools for Christ's sake; there is certainly a shaking in Babylon, she must fall, for the Lord hath said it. S. C.

Orleans Co., N. Y., 6th mo. 4th, 1874.

For "The Friend."

### Sufferings of a Lost Man.

(Concluded from page 338.)

The melancholy narrative proceeds: "At 'Town Falls,' I spent the first half of a day in capturing a grasshopper, and the remainder in a fruitless effort to catch a mess of trout. In the agony of disappointment, I resolved to fish no more. A spirit of rebellion seized me. 'Why is it,' I asked of myself, 'that in the midst of abundance, every hour meeting with objects which would restore strength and vigor and energy, every moment contriving some device to procure the nourishment my wasting frame required, I should meet with these repeated and discouraging failures?' Thoughts of the early teachings of a pious mother suppressed these feelings. Oh! how often have the recollections of a loved New England home, and the memories of a happy childhood, cheered my sinking spirits, and dissipated the gathering gloom of despair! There were thoughts and feelings and mental anguishes without number, that visited me during my period of trial, that never can be known to any but my God and myself. Bitter as was my experience, it was not unrelieved by some of the most precious moments I have ever known."

Soon after leaving "Town Falls," Everts entered the open country. Pine forests and fallen timber were changed for sage brush and desolation, with occasional tracts of stunted verdure, barren hill-sides, and ravines filled with the rocky *debris* of the adjacent mountains. Rising one morning he found the ground white with snow, and the air filled with the falling flakes. He became bewildered and lost the course of travel. Nothing remained for him but to find the river and follow its current. After a few hours of stumbling and serambling among rocks he came to the side of the deep cañon through which

it ran, and with great difficulty descended to the margin. After drinking copiously he sat beside the river a long while, waiting for the storm to abate so that he could make a fire. Finally he concluded to return to the place he had spent the previous night, where he found a few embers in the ashes, and with persevering effort at last kindled a flame. Here, on this bleak mountain side, he thought he must have passed two nights beside the fire in the storm. Many times during each night, he crawled to the little clump of trees to gather wood and brush, and the broken limbs of fallen tree-tops. Before leaving the forest he had filled his pouches with thistle roots, knowing that he should not find any of them in the open country, and these formed the whole of his subsistence during the remainder of his wanderings. A few more days of anxiety and extreme suffering succeeded when at last, on the thirty-seventh day since he lost the exploring party, he was found by two men who were in search of him. The occurrences of the day of rescue must be given in Evert's own words. He says: "I resumed my journey the next morning, with the belief that I should make no more fires with my lens. I must save a brand, or perish. The day was raw and gusty; an east wind charged with storm, penetrated me with irritating keenness. After walking a few miles the storm came on, and a coldness unlike any other I had ever felt seized me. It entered all my bones. I attempted to build a fire but could not make it burn. Seizing a brand, I stumbled blindly on, stopping within the shadow of every rock and clump to renew energy for a final conflict for life. A solemn conviction that death was near, that at each pause my limbs would refuse further service and that I should sink helpless and dying in my path, overwhelmed me with terror. Amid all this tumult of the mind, I felt that I had done all that man could do. I knew that in two or three days more I could effect my deliverance, and I derived no little satisfaction from the thought, that, as I was now in the broad trail, my remains would be found, and my friends relieved of doubt as to my fate. Once only the thought flashed across my mind that I should be saved, and I seemed to hear a whispered command to 'struggle on.' Groping along the side of a hill, I became suddenly sensible of a sharp reflection, as of burnished steel. Looking up, through half closed eyes two rough but kindly faces met my gaze.

'Are you Mr. Everts?'

'Yes; all that is left of him.'

'We have come for you.'

'Who sent you?'

'Judge Lawrence and other friends.'

'God bless him and them, and you! I am saved!' and with these words, powerless of further effort, I fell forward into the arms of my preservers, in a state of unconsciousness. I was saved. On the very brink of the river which divides the known from the unknown strong arms snatched me from the final plunge and kind ministrations wooed me back to life.

Baronet and Priclette, my two preservers by the usual appliances, soon restored me to consciousness, made a camp on the spot, and while one went to Fort Ellis, a distance of seventy miles, to return with remedies to restore digestion, and an ambulance to convey me to that post, the other sat by my side, and with all the care, sympathy, and solicitude of a brother, ministered to my frequent necessi-

ies. In two days I was sufficiently recovered in strength to be moved twenty miles down the trail to the cabin of some miners who were prospecting in that vicinity. From these men I received every possible attention which their humane and generous natures could devise. A good bed was provided, game was killed to make broth, and the best stores of their larder placed at my command. For four days, at a time when every day's labor was invaluable in their pursuit, they abandoned their work to aid in my restoration. Owing to the protracted inaction of the system, and the long period which must transpire before Prichette's return with remedies, my friends had serious doubts of my recovery.

The night after my arrival at the cabin, while suffering the most excruciating agony, and thinking that I had only been saved to lie among friends, a loud knock was heard at the cabin door. An old man in mountain costume entered—a hunter, whose life was spent among the mountains. He was on his way to find a brother. He listened to the story of my sufferings, and tears rapidly coursed each other down his rough, weather-beaten face. But when he was told of my present necessity, brightening in a moment, he exclaimed:

'Why, Lord bless you, if that is all, I have the very remedy you need. In two hours' time all shall be well with you.'

He left the cabin, returning quickly with a sack filled with the fat of a bear which he had killed a few hours before. From this he rendered out a pint measure of oil. I drank the whole of it. It proved to be the needed remedy, and the next day, freed from pain, with appetite and digestion re-established, I felt that good food and plenty of it were only necessary for an early recovery.

In a day or two I took leave of my kind friends with a feeling of regret at parting, and of gratitude for their kindness, as enduring as life.

Meeting the carriage on my way, I proceeded to Boseman, where I remained among old friends who gave me every attention until my health was sufficiently restored to allow me to return to my home at Helena.

My heartfelt thanks are due to the members of the expedition, all of whom devoted seven, and some of them twelve days to the search for me before they left Yellowstone Lake; and to Judge Lawrence, of Helena, and the friends who co-operated with him in the offer of reward which sent Baronet and Prichette to my rescue.

My narrative is finished. In the course of events the time is not far distant when the wonders of the Yellowstone will be made accessible to all lovers of sublimity, grandeur and novelty in natural scenery, and its majestic waters become the abode of civilization and refinement; and when that arrives, I hope in happier mood and under more auspicious circumstances to revisit scenes fraught for me with such thrilling interest; to ramble along the glowing beach of Bessie Lake; to sit down among the hot springs under the shadow of Mount Everts; to thread unscared the mazy forests, retrace the dreary journey to the Madison Range, and with enraptured fancy gaze upon the mingled glories and terrors of the great falls and marvellous cañon, and to enjoy in happy contrast with the trials they recall, their power to delight, elevate, and overwhelm the mind with their wondrous and majestic beauty."

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 338.)

"7th mo. 2d, 1853. Oh! how few there are to whom we dare speak unreservedly in this day; really it does sink one's heart to see those we love, so ready to doubt the motives by which we are actuated, let us do as we may; however, one assurance comforts me, that 'the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.' Let then our feeble endeavors for the promotion of the kingdom of our Blessed Redeemer, be judged of by criticizing, cavilling ones, who have little conception of the conflicts of our spirits, if we can only keep hold of the confidence that we have acted faithfully as in his sight (however feebly it may have been) we need not fear but that through mercy, support will be administered unto us, and strength according to our day.

Oh, would that everything that brings death might be purged away from our hearts individually, that we might become united together in the holy fear of the Lord, having one blessed point in view, that so the name of our Father in Heaven might be glorified in and amongst us; that that day might arrive, spoken of by the prophet, when 'Ephraim should not envy Judah, nor Judah vex Ephraim;' and nothing be found in all the Lord's holy mountain to hurt or destroy."

"Philada., 2d mo. 1st, 1853. \* \* \* Another champion for the blessed cause of truth and righteousness has ceased to lift up his voice among the sons of men. Will not some of the words spoken to and respecting dear Hinehman Haines, rise up again in remembrance in the minds of some, and cause bitter regret that an aged patriarch, who could say with Obadiah 'I, thy servant, fear the Lord from my youth,' should have one sleepless hour on account thereof? Oh, it would be well to remember that our Father in Heaven accepts what is done unto his children and servants, his poor, as done unto himself; inasmuch as ye did it, or did it not to one of the least of these my brethren, ye did or did not to Me. Sweetly and peacefully has he finished his course and joined the angelic throng around the mercy seat I have no doubt, in celebrating the praises of that God and Saviour whom he delighted to serve on earth, and who has honored him many times in the assemblies of his people, while he, dear man, could acknowledge 'I am all unworthy,' to thy name be the glory. He testified on one occasion lately the faith in which he had lived he hoped to die in; it was sufficient for him in life, and it would be sufficient in death. Oh, how tenderly were thy dear parents brought to my remembrance, as I sat and gazed upon his clay cold face. They have poured forth their souls together as water, thought I, for themselves and for Jerusalem's progeny, and now their work is finished, and they are together singing Alleluia, Alleluia!

The storm, methinks, has not spent its might, and the champions, valiant for the Truth, many of them, are called from the field. What remains for us to do? Ah, there is little any of us can do, but endeavor to watch unto prayer, and stand in readiness when the sound of the going is heard in the tops of the mulberry trees, to answer the call of the holy Captain who has a right to dispose of his servants as it pleaseth him, whether to remain as 'among the pots for a long season, or whether

to proclaim salvation. Perhaps the present dispensation through which our poor Society is passing, is as grievous as the time of Israel's bond service in Egypt; yet it is good to remember 'He (the Lord) brought them out of darkness and the shadow of death (when they cried unto him), and brake their bonds in sunder.'"

"Philada., 1st mo. 23d, 1854. \* \* \* It seems to me that the rich, and the great, and the wise of this world, are as much opposed to the simplicity of the truth as it is in Jesus, as they were in that day when our blessed Redeemer thanked his Father that he had hid the mysteries of the kingdom from them, and revealed them unto babes. And they would fain have a separate altar, and not mingle with any but the wise and great. Is he wealthy? Is he intellectual? or learned or talented, then we must keep caste. Well all this must die the death. The foundation of God standeth sure, having this seal affixed upon it, 'the Lord knoweth them that are his.' Oh, how precious is this seal. May it be fixed upon us, my dear friend, that with the apostle in holy confidence we may be enabled to say, 'Who shall separate us from the love of Christ?' even though we should have to suffer more than we have ever yet known; of being killed, as he said, all the day long, and accounted as sheep for the slaughter; if haply we may also be qualified to add as did the great apostle from living experience, 'in all these things we are more than conquerors through Him that loved us.'"

"Philada. 8th mo. 3d, 1854. \* \* How solemn are the sermons we daily meet; even many in a day. As Leighton says, the bill of mortality is truly very large. Though among our friends there is no sickness that I know of partaking of the nature of the epidemic.

'Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, O Death!'

The poet's description is abundantly evinced in the experience of each one of us at this solemn season, when the Lord's voice is crying unto the city, and the men of wisdom will see his name. Oh, may we all hear the rod and Him who hath appointed it, that while his judgments are abroad in the earth the inhabitants of the world may learn righteousness; and thus by hearkening to the Lord's voice, as did the people of Nineveh, the threatening judgment may in mercy be averted, and many, many more be prepared to magnify the mercy of their dear Lord and Saviour, who bought us with his blood: even He who was spoken of by the loved disciple as 'the Lamb of God, who taketh away the sins of the world. Oh, how great is his goodness, how long-suffering his mercy! would that every precious soul might be brought unto His foot-stool, that we might obtain pardon and reconciliation with God the Father through him, and thus come to be numbered amongst the ransomed and redeemed ones, whose names are written in the Lamb's book of life.

No matter then how soon the tender thread of existence be severed, the life that never ends being secured, an inheritance among all them that are sanctified being obtained through grace. \* \* \* At seasons when it would seem as though faith would fail, it is good to bear in mind that 'our Redeemer is strong, the Lord of Hosts is his name; He will thoroughly plead the cause of his people,

and execute judgment for them, and although it may be long in coming, and many dark days of sorrow may precede, yet my heart is often comforted in mourning, from a little view of a better day to come. I may not live to see it, but it seems sealed upon my spirit that there shall come a time to the Lord's dear children when their garments of mourning shall be exchanged for those of gladness, and they shall sing with joy in their hearts of the dealings of the Lord with them, in the day when he led them as it were into darkness, but not into light.

It seems to me that dear ———, in his late trial, will be favored to see the hand of mercy. May it be sealed to his soul's salvation, and blessed to his house."

(To be continued.)

For "The Friend"

#### Scientific Notes.

At the border of the Lake of Geneva are observed occasional risings and sinkings of the water surface. These have been frequently studied at Geneva, and Vaucher (more especially in the beginning of the century) made a full investigation of the subject, in which he was led to the result that these variations are produced by changes in the air pressure, and so must occur in other lakes also. When at two different parts of the water-surface, the atmosphere pressure is different—when it diminishes at one part, while at another it remains unaltered or rises, the water at the former will rise, and at the latter it will sink. The time of the appearance of these changes, and their coincidence with sudden barometric variations harmonized perfectly with this explanation.

*Large Tunnels.*—The great tunnels in Germany have been all made for mining purposes. That at Freiberg is 24 miles long; the Ernst-August and Georg at Clausthal, 13½ and 10¾ miles, respectively; the Joseph II., at Schemnitz, 9¼ miles; the Rathschonberg, at Freiberg, 8 miles; the Mount Cenis, 7½ miles, which about completes the European list. In the United States, the Hoosac, in Massachusetts, is five miles long. The Sutro, in Nevada, for opening up the celebrated Comstock lode, although only four miles long, will, with its branches to the different mines, prove one of the most important in America. The Sierra Madre tunnel, at Black Hawk, commenced during the present year, will be 12 miles long.

*New Rubber Composition for Water-proofing.* John Macintosh, whose name is very familiar in connection with the use of water-proof fabrics, has recently patented a compound of India-rubber with carbon, which promises to be very useful. He mixes about four parts of carbon in a fine powder with one of caoutchouc. The mixture is accomplished by passing the materials through rollers heated to about 250°. These rollers are very powerful and fixed in strong bearings. They are provided with spiral cutters. The result is that the rubber will be cut, torn and masticated in contact with the dry carbon, and expelled from the delivering end of the machine in a hot, plastic, homogeneous mass, whence it may be conveyed to the feeding end, for a second and more complete treatment. It may then be applied directly to the surface of a textile fabric, such as canvass, by passing it under heavy pressure through heated rollers. By this process, the compound is forced into the interstices of the fabric, and so becomes as it were incorporated with it. The carbon

prevents the India-rubber from being affected by the heat of the summer sun, and tends to preserve it from the ordinary decomposing effects of the atmosphere.

*A new mode of noting the direction of the wind at any altitude.*—Waldner, Professor of Mathematics at Osthofen, Germany, while engaged in examining the solar spots some years ago, had his attention attracted to an immense number of small white particles, which suddenly came into view. He found that they were ice crystals or snow-flakes, floating like the clouds in aerial currents. In the lower part of the atmosphere there are suspended in the air particles of an organic nature, as may be seen by admitting a beam of sunlight into a darkened room. It is proposed by means of these floating matters to determine the direction and force of the wind at different altitudes on cloudless days, by simply adjusting a telescope so as to give a distinct vision at two, three or more thousand feet, and to note the direction and rapidity of the particles, which will then clearly be seen as they cross the field of view.

*The behavior of metals under strain.*—Serious weakness is often found in large masses of metals by what is termed internal strain. If a large iron casting is allowed to cool rapidly, the outer particles quickly become solid, and the crystallization of the interior particles is effected under the pressure and restraint of the solid exterior portions. The result is a degree of strain which often materially lessens the strength of the mass, and sometimes produces cracks in the casting. The same condition of things exists in a less degree even in wrought iron. Some time ago, steel rods, several inches in thickness were attempted to be used in the construction of a large bridge; but they were found to possess relatively but a small portion of the strength of the same steel cut into smaller bars. This subject has recently been investigated by Prof. Thurston, who finds the harder metals more affected by this source of weakness than the soft and ductile metals, probably because the particles of the latter more readily arrange themselves into such positions as to relieve the strain upon them. If a bar of metal is placed under the action of an external force, as the bearing of a heavy weight, some particles are more strained than others. If left in this condition the particles gradually shift positions, until the strain is equalized, and thus become capable of sustaining a pressure, which, if suddenly applied, would have broken the bar. On the other hand, serious loss of resistance is often the result of sudden strain, as that caused by blows.

*Vinegar-producing Polype.*—A present was lately made to the Jardin d'Acclimatation, in Paris, of a polype. The day after its introduction into the Aquarium it was found to have caused the death of all the animals around it. The explanation was had on analyzing the water of the vessel. The polype was one of those rare animals whose bodies, when immersed in pure water, change it into a solution of acetic acid.

Friendship, true friendship, is indeed a precious thing—a rare gem—hard to find. It is however, to be met with here below. It is unchangeable as the source from which it springs. Its value is equally known and appreciated in prosperity and in adversity.—*S. L. Grubb,*

Selected.

#### BE OF GOOD CHEER—BE NOT AFRAID.

When the sky is dark and low'ring,  
And the tempest raging high,  
Billows swelling, breakers roaring,  
Christian, fear not—God is nigh.

Tossed amid the wild commotion,  
Winds nor waves can thee o'erwhelm;  
Thy frail bark shall stem the ocean—  
Christ is sitting at the helm.

What though mighty waves are rolling,  
And all human help is vain?  
There is one the storm controlling  
Over all thy God doth reign.

Child of God, thou'rt not forsaken;  
Thou art still thy Father's care;  
Let not faith in him be shaken,  
He doth hear and answer prayer.

'Tis in love that he doth chasten,  
To draw closer to his breast;  
Stormy winds thy voyage hasten  
To thy bright, eternal rest.

Soon shall end thy tribulation,  
Soon shall dawn a brighter day;  
Rest in Christ's sweet consolation,  
"Lo, I am with thee alway."

Yes, in safety he will guide thee  
Over life's tempestuous sea;  
He knows all that doth betide thee,  
And will thy sure refuge be.

Even now the coast thou'rt nearing;  
Soon thy feet shall touch the strand;  
See the mountain tops appearing,  
Bathed in light—Emmanuel's land.

Selected.

#### THE BIRTH RECORD.

Sitting to-night in my old arm-chair,  
With my Bible on my knee,  
I read from its record page of birth  
The names of children three;  
And written beneath, in the same strong hand,  
While the heart was breaking with pain,  
"The Lord hath given and taken away,"  
But "blessed be his name."

With two, the record of life was short,  
Like a summer's day of joy;  
I can see them now, with these dim old eyes,  
My little girl and boy;  
And I think of them when I read the words  
In an old, old book, which saith,  
"They were lovely and pleasant in their lives,  
And divided not in death."

For the other—"my baby" I call him still—  
Though he grew to manhood tall,  
When they told me God had taken him,  
I felt he had taken my all:  
And long I cherished rebellious thoughts,  
Before I could learn to say,  
"Blessed be the Lord. 'Twas he that gave,  
'Tis he that hath taken away."

So when I take this sacred Book  
Where God hath writ his will,  
I can read in peace my children's names  
While I say, "My heart, be still!"  
And the dear, dear hand that wrote those names  
Grasps mine in trust and love;  
"Dear wife, their names are also writ  
In the Book of Life above!"

*Palm-wine.*—On the warmer plains, the wine-palm (*Cocos butyracea*) is grown. I saw many of them near San Ubaldo. The wine is very simply prepared. The tree is felled, and an oblong hole cut into it, just below the crown of leaves. This hole is eight inches deep, passing nearly through the trunk. It is about a foot long and four inches broad; and in this hollow the juice of the tree immediately begins to collect, scarcely any running out at the butt where it has been cut off. This tendency of the sap to ascend is well shown in another plant, the water liana

To get the water from this it must be cut first as high as one can reach; then about a foot from the ground, and out of a length of about even feet, a pint of fine cool water will run; but if cut at the bottom first, the sap will ascend so rapidly that very little will be obtained. In three days after cutting the wine-palm the hollow will be filled with a clear yellowish wine, the fermented juice of the tree; and this will continue to secrete daily for twenty days, during which the tree will have yielded some gallons of wine. I was told that a very large grove of the trees was cut down by the Government near Grenada, on account of the excesses of the Indians, who used to assemble there on their festivals, and get drunk on the palm wine. The Indians of Nicaragua, when the Spaniards first came amongst them, objected to the preaching of the padres against intemperance. They said, "getting drunk did no man any harm."—*Belt's Naturalist in Nicaragua.*

### "Keep the Heart Alive."

The longer I live, the more expedient I find it to endeavor more and more to extend my sympathies and affections. The natural tendency of advancing years is to narrow and contract these feelings. I do not mean that I wish to form a new friendship every day, to increase my circle of intimates; these are very different affairs. But I find it conduces to my mental health and happiness to find out all I can which is amiable and lovable in those I come in contact with, and make the most of it. It may fall very far short of what I was once wont to dream of; it may not supply the place of what I have known, felt, and tasted, but it is better than nothing. It seems to keep the feelings and affections in exercise; it keeps the heart alive in its humanity; and until we shall all be spiritual this is alike our duty and our interest.—*Bernard Barton.*

For "The Friend."

### Something more about Animal Character.

(Continued from page 342.)

Speaking of cats exhibiting intelligence at times, as marked as other animals, I am reminded of one that lived in the family of one of my relatives who evinced frequent instances of it; and on repeated occasions at one time, she certainly showed remarkable shrewdness. They had been again and again annoyed by having the front door bell rung, and on its being promptly attended to, finding no one there. Concluding it was probably done by some runaway boys, one day when it had been repeated pretty quickly in succession, one of the family determined to watch from the parlor window, to detect, if he could, the offender. Soon the bell rang again, but no one had gone near the door step. The mystery was now to be solved in some other way; when one of the girls in the kitchen—which I think was in the basement—happened to observe that sometimes as soon as she opened the kitchen stair door, to attend to the ringing of the front door bell, puss would dash through, and up the stairs. They then feeling satisfied, that she was at least on the alert for these opportunities, she was watched; and was soon discovered climbing up to the top of a high wood pile in the cellar,—which communicated with the kitchen, the door being often opened,—over which the bell-wire passed; and jumping on it, or working at it in some way until the bell rang;

then she would quickly spring down, and be ready to run up the stairs, when the door at the foot of them was opened. Here then seemed to be reasoning and drawing conclusions. She had observed that when the bell in the kitchen was rung, the door was opened; and when on some occasion, indulging the cat propensity for climbing on high places, she had happened to ring the bell by bending the wire while walking on the top of the wood pile, she observed cause and effect; and soon my lady availed herself of her acquired knowledge and ability to profit by it, and rang the bell when she wished some one to wait upon, and open the door for her.

Though numerous instances are recorded of the intelligence of the dog, some so extraordinary, that they would be considered, had man been the actor, as no small evidence of the brightness of his intellect;—some indeed too much so to be attributed to his reasoning powers at all, but rather, to the immediate influence of an overruling Providence,—yet many more might doubtless be added to the list. I remember one instance which was related by the owner of the dog to a member of our family, which was certainly very remarkable. The dog one evening had been lying quietly before an open fire-place—apparently asleep. When he suddenly started up and stood for a short time as if listening. He then went to the door and seemed anxious to get out; on its being opened he immediately went through, and ran rapidly up the stairs all the way to the garret door. It being singular, and so rare for him to act thus, and being a very intelligent dog, he was followed; on opening the door, for which he was eagerly waiting, he went in paused awhile as if listening or dissatisfied, then soon came back, and dashed down the stairs again to the front door. Appearing impatient to go out, his master promptly opened it; when outside, he waited on the neighbor's step which joined that of his master, and seemed to entreat to have their door opened. His whole conduct was so unaccountable, that they at once rang the neighbor's bell—when he darted in without ceremony, running up their stairs as he had done up his master's, and was followed. I do not now remember what were his demonstrations when he was admitted into their garret room; but they were such as induced them to open the window; when the cause of his excitement and anxiety was soon made manifest, by the discovery of a man who was hiding behind the stack of chimneys between the two houses, where he had gone with the intention of entering one, or both of them for the purpose of robbery. How little could the robber have imagined, that the small noise he might make as he enscanted himself closely to the chimney, would be communicated by the flue to the parlor where the family sat. But that this dog should not only hear it, but should so promptly decide whence it proceeded—that there was something wrong connected with it—and then immediately, upon the readiest, yes the only way to detect it—that he should seem to know that by going up the stairs they might get out upon the roof to do this—and, finding when there the object of his search could not be reached, that he should forthwith infer from appearances, that the neighbor's chimney was attached to his master's, and without any delay come to the conclusion that the only way to accomplish his purpose was to proceed to the stair way,

and roof of his house, certainly exhibited altogether, a most remarkable train of apparent reasoning and decision, which would be no discredit to human intellect.

The account given in the first extracts from P. G. H. on animal character, of the cow who was so restive her owner could not milk her without letting her have a calf to lick, was somewhat curious. But there did not seem to me anything very remarkable about it, nor calculated to "grate on our sensibilities," that the cow, when she accidentally ripped open the bag made of the skin of her calf that had died,—which had been filled with hay, by her master, and given her to lick to keep her quiet,—should immediately eat the hay—the provender she was in the habit of feeding upon; the delicious fragrance of which would at once speak for its identity, though it was found in so queer a place; for I do not believe she took it for her calf at all. It died so soon—on the day of its birth—she could hardly have known it as her calf, certainly not long enough to be expected to love it. And just supposing the unnatural dismal looking lump, "without head or feet," had happened to have rolled towards her, it is most probable she would have been so startled, she would have attacked it with her horns. It is no wonder "mamma first opened enormous eyes," and *slowly* stooped her head towards it. But seeing that it laid still, and the *quite probably familiar smell*, bringing it home to her as it were, she with the enjoyment that cows seem to feel in licking each other, which we so often see, soon began to indulge her propensity with just the "delightful tenderness" she would feel in licking any calf not her own, or another cow—nothing more; (love apparently, often having nothing to do with it, though where love exists it may enhance the pleasure.) And she having taken such special delight in this soothing indulgence that, "a calf," not it would seem necessarily her own, had to be brought to keep her quiet when being milked. And why should she manifest "surprise" on finding the hay? The surprise was experienced, and *manifested*, when she first saw the strange looking mass—having a recognized smell, which may have influenced her rather sooner, under such odd circumstances, to indulge her inclination for licking her kind; but not because she really took it for a living calf, much less for her own offspring; and doubtless she was the more inclined to continue so doing from day to day, because she perceived the refreshing odor of the hay from the carelessly made bag, with the promise, or an indefinite hope of the coming feast from within.

(To be continued.)

*Extract from a Testimony of Miami Quarterly Meeting concerning John Simpson.*—A few days before his decease, he desired the following testimony to be taken down in writing, and spread among his friends, as his last legacy. He then observed, that "the nearer he drew to the close of life, the plainer he saw, and the clearer evidence he had, that the greatest deception Satan practised upon mankind was, he persuaded them that they could be Christians without *baptism*, that is, spiritual baptism, but it was his express desire, that they might not be deceived; but be willing to endure that baptism, which Christ was baptised with," frequently repeating, "there is no other way—there is no other way."

For "The Friend."

From a new English work on "The Universe," by Richard A. Procter, "recently confirmed by the chief astronomers of Great Britain," the following portions have been selected and offered for insertion in "The Friend." In selecting what is believed will most interest the general reader, it has been found necessary occasionally to change a few words in order to make suitable connection of different parts; but it is believed that in no case has any change of idea resulted. Many ideas and theories entirely new, are propounded respecting the construction of the starry heavens; and these are illustrated in so clear and forcible a manner, and withal in such strict accordance with recent discoveries, as cannot fail to render the work from which these selections are made, of great interest and value to those who are at all interested in the grand and noble science of astronomy.

### Star Streams.

To those who rightly appreciate its meaning, the Milky Way is the most magnificent of all astronomical phenomena. However opinions may vary as to the configuration of the star-streams composing this object, no doubt now exists among astronomers that the Milky Way consists really of suns, some doubtless falling short of our own sun in brilliancy, but many probably surpassing it. Around these suns, we may fairly conceive, there revolve systems of dependent orbs, each supporting its myriads of living creatures. We have afforded to us a noble theme for contemplation, in the consideration of the endless diversities of structure, and of arrangement, which must prevail throughout this immensity of systems.

I propose to examine what is known of this marvellous object, and to present some considerations which appear to me to have an important bearing on the views we should form of its structure.

Galileo was the first to prove, though earlier astronomers had entertained the notion, that the Milky Way is composed of a vast number of stars, crowded closely together. But no attempt was made to offer a theory of its structure until, in 1754, Thomas Wright, in his 'Theory of the Universe,' propounded views closely according with those entertained later by Sir W. Herschel. Wright, having examined a portion of the galaxy with a reflecting telescope, only one foot in focal length, came to the conclusion that our sun is in the midst of a vast stratum of stars; that it is when we look along the direction in which this stratum extends, that we see the zone of light constituting the Milky Way; and that as the line of sight is inclined at a greater and greater angle to the mean plane of the stratum, the apparent density of the star-grouping gradually diminishes.

But it is to Sir W. Herschel, and the supplementary labors of Sir J. Herschel, that we owe the more definite views now commonly entertained respecting the Via Lactea. The elder Herschel, whose nobly speculative views of nature were accompanied by practical common sense, and a wonderful power of patient observation, applied to the heavens his celebrated method of gauging. He assumed as a first principle, to be modified by the results of observation, that there is a tolerable uniformity in the distribution of stars through space. Directing his twenty feet reflector suc-

cessively towards different parts of the heavens, he counted the number of stars which were visible at any single view. The field of view of this reflector was 15' in diameter, so that the portion of the sky included in any one view was less than one-fourth of that covered by the moon. He found the number of stars visible in different parts of the heavens, in a field of view of this size to be very variable. Sometimes there were but two or three stars in the field; indeed, on one occasion he counted only three stars in four fields. In other parts of the heavens the whole field was crowded with stars. In the richer parts of the galaxy as many as 400 or 500 stars would be visible at once, and on one occasion he saw as many as 588. He calculated that in one quarter of an hour, 116,000 stars traversed the field of his telescope, when the richest part of the galaxy was under observation. Now, on the assumption above named, the number of stars visible when the telescope was pointed in any given direction was a criterion of the depth of the bed of stars in that direction. Thus, by combining a large number of observations, a conception—rough, indeed, but instructive—might be formed of the figure of that stratum of stars within which our sun is situated.

Herschel had noticed, so early as 1785, that there is a tendency in the Milky Way to cluster around definite regions of the heavens; and he saw that the fact of such clustering was sufficient to account for many irregularities of its figure, quite irrespectively of the absolute extent of the Milky Way in space. If we are looking from a height at the lights of a large town, we may fairly assume that a row of many lights very closely ranged, lies at a greater distance from us than another row containing lights more widely dispersed, if we have reason to suppose that throughout all the streets of the town the lights are separated by distances approximately equal. But if we have reason to suspect that there are some streets lighted more fully than others, the inference would be no longer valid. And again, Herschel suspected that there are stars so large as to bear a sort of sway among other stars by superior attractive influence. Here, then, was another element of difficulty, since it becomes clear (1) that the brilliancy of a star is no positive evidence of proximity; and (2) that there may be (besides the obvious clusterings already considered) laws of systematic distribution, which might largely modify the evidence afforded by star-gauging. For instance, returning to the illustration given above, if we have reason to suspect that there are many lights of superior brilliancy, in some parts of a town, and that further there are in some streets laws of arrangement among the lights, or that there are irregularities of surface-contour, which produce here and there a greater or less foreshortening than would result on a level ground, we should have to make allowance for these points in attempting to form an estimate of the distances at which the different parts of the town are removed from us.

Still, the results obtained by Sir W. Herschel have very properly been accepted as affording general evidence of high value.

Sir J. Herschel, during his residence at the Cape of Good Hope, carried out an extensive series of observations of the southern heavens. Applying his father's method of gauging, with a telescope of equal power, he obtained a re-

sult agreeing, in a most remarkable manner with those obtained by Sir William Herschel. It appeared, however, that the southern hemisphere is somewhat richer in stars than the northern, a result which has been accepted as indicating that our system is probably somewhat nearer the southern than the northern part of the galactic nebula. Moreover Sir J. Herschel was led to believe that the sidereal system forms a cloven flat ring rather than a disc.

Combining the results obtained by the two Herschels, we should assign to the stratum of stars a figure somewhat resembling that of a solid cloven disc.

The main difficulties in attempting to form an estimate of the real configuration of the galactic system are those which have been already mentioned. Have we evidence confirming or disproving (1) the tendency to clustering suggested by the elder Herschel (2) the possible variability among star-magnitudes, and (3) the action of influences exerted by large stars in guiding or swaying others? It appears to me that there are indications of a very obvious and important character, which have been either altogether unnoticed, or much less noticed than they deserve.

If any connection *should* appear between the configuration of our galaxy, and the arrangement of stars which are assumed to be much nearer to us than the Milky Way, it will be obvious that we must somewhat modify the views held by the two Herschels respecting the sidereal system.

Now, I think one can trace a connection between the stars readily visible to the naked eye, and that stream of nebulous light which the view we are examining teaches us to consider as at an enormous distance beyond those stars. In the northern portion, perhaps, the connection is not very remarkable. We see that a large number of the brighter stars lie on or near the Milky Way, but the relation is not so marked that we can regard this arrangement as positive evidence of aggregation. However, I think no one who has attentively examined the glories of Orion, the richly-jeweled Taurus, the singular festoon of stars in Perseus, and the closely set stars of Cassiopeia, but must have felt that the association of splendor along this streak of the heavens is not wholly accidental. The stars here seem to form a system, and a system which one can hardly conceive to be wholly unconnected with the neighboring stream of the Milky Way. But in the southern portion the arrangement is yet more remarkable and significant. From Scorpio, over the feet of the Centaur, over the keel of Argo, to Canis Major, there is a clustering of brilliant stars which it seems wholly impossible not to connect with the background of nebulous light. It is noteworthy, also, that this stream of stars merges into the stream commencing with the group of Orion already noticed. Nor is this all. It is impossible not to be struck by the marked absence of bright stars in the region of the heavens between Algol, Crux, and Corvus. One has the impression that the stars have been attracted towards the region of the stream indicated, so as to leave this space comparatively bare.

(To be continued.)

God will never fail those who truly rely and depend on Him to the end.

For "The Friend."

The following remarks upon the testimony of the early Methodists against a conformity with the spirit of the world, are taken from a late number of the *Christian Advocate*:

"It was especially in the departments of amusements and of dress, that 'old-fashioned Methodism' made its protests against the spirit and fashions of the world. To the superficial this may seem to indicate a narrowness of view, and capriciousness of selection, but closer observation will detect a deep religious philosophy in it. The temptations that most certainly lead Christians astray are those that come in the form of allurements to pleasure—the lusts of the flesh, the lusts of the eye, and the pride of life—and these all find their gratifications in amusements, and gay equipage. The depth of religious convictions, and the earnestness of purpose to lay hold on eternal life, which especially characterized the original Methodists, impelled them to get as far as possible out of the way of temptations by voiding whatever might draw them toward the world.

It was not, therefore, merely a blind superstition and asceticism that impelled them to the singularities that distinguished them. They dreaded the very appearance of evil, and carefully avoided its forms; and recognizing themselves as leading a life hid with Christ in God, they were not ashamed to appear as pilgrims and strangers in the sight of those who knew them not. The earnest desire, often amounting to a passion, manifested for costly array, and for fashionable amusements, with some professed Christians, are infallible indications of the decay of all deep religious conviction and earnest impulses toward the Christian life. It is only when the heart is without the rich consolations of religion that hungers and thirsts after the pleasures of the world. \* \* \* We are not of those who contemplate without painful alarm the prevalence of the spirit and the practices of worldly conformity among our people."

#### The Hero of Niagara.

The following detailed account of the recent accident at Niagara, and the gallant rescue of the victim, is given by the Buffalo Courier: William McCullough, a painter by trade, aged about sixty years, and a respected citizen of Niagara Falls, was engaged in painting the middle bridge which spans the torrent that rushes between the first and second of the Three Sister Islands. He occupied a position, with a companion, on a scaffold which had been swung down on the lower side of the bridge. Approaching his fellow-workman, he asked him for some putty, and, receiving the same, he stepped back just a little too far, and in an instant was on his back at the bottom of the torrent. The other workman and George E. Curtis, who witnessed the accident, and who were paralyzed by what seemed to be the inevitable fate of McCullough, watched the disappearing form till it was swept out of the more rapid current into a small eddy, from the midst of which rose a rock. Against this rock, which is fairly submerged, McCullough was thrown, having been rolled over on his face just before reaching it, and, with the instinct of a drowning man, he clung to it. At the rock the water is between four and five feet deep, and, although stunned by the fall and exhausted by the angry waters which had borne him about

fifteen hundred feet in the direction of a grave, he had strength enough remaining to enable him to climb the rock and to seat himself upon it.

The plan of a rescue was not easy to solve, and the question of the power of endurance remaining to the old man was a serious one. Fortunately Mr. Pettibone had informed the people at the Cave of the Winds that a man had fallen from the bridge, and Thomas Conroy, one of the guides, heard the remark. He knew he was the only man that could save McCullough. Some distance above the rock he found awaiting use a coil of rope, about an inch in thickness, and passed it into the hands of about a dozen or fifteen men. He consulted nobody—he asked no one's advice; but, with as much coolness as if he were proceeding to his dinner, he took one end of the rope in his left hand, told them to play it out to him, descended the bank, and proceeded into the river, only taking the precaution to divest himself of his boots.

About forty feet from the shore he discovered that the rocks over which he picked his way were too slippery in the strong current, and he returned. He sent to the Cave of the Winds for his felt shoes, and these were brought to him with the utmost despatch. These donned he again started on his perilous journey from a point about two hundred feet above the rock on which sat McCullough. Cautiously, but with imperturbable coolness, he moved out in an oblique direction till he had reached a point beyond the line of the rock, the waters at every step threatening to sweep him out of sight. Carefully he picked his way, now in shallow water and now in deep, and down with the angry tide he went till he reached the rock, and found awaiting his coming a man shivering, exhausted, and almost incapable of utterance.

He tied the rope about McCullough's waist, took hold of it himself with his left hand simply, and both started for the shore. For a hundred feet or so Conroy had not only to look out for himself, but for the enfeebled old man in his charge. It was hard work, but they made this distance without accident.

The end was not yet, however, for as they entered the torrent which ran between the shore and the rock both were swept off their feet and buried in the mad waters. The men on shore pulled the rope as rapidly as was safe, and McCullough and his rescuer were dragged ashore. The paper mill whistle blew the hour of noon just as Conroy and McCullough reached the bank, and simultaneously with this huzzas rent the air and ecstasy usurped the place of dread anxiety. The crowd, wishing to testify promptly and substantially to their appreciation of Conroy's heroism, took up a collection for him, and about \$200 were handed to him.

W. McCullough's condition was found to be quite serious, partial delirium having set in, but no fatal consequences are anticipated.

The hero was born in Ottawa, Canada, twenty-five years of age, of Irish parentage, but spent his early boyhood in Montreal. For seven years he was a sailor along the Newfoundland coast, and only about seven years have elapsed since he first became a citizen of Niagara Falls. In the fall of 1872 he made an excursion with Professor Tyndall under the Falls, in a report of which the eminent scientist showed his appreciation of Conroy's heroic qualities. He is a quarter of an inch

over six feet in height, and weighs now 209 pounds, although his full avoirdupois is 220. He has a powerful frame, a quiet pair of eyes, brown hair and sandy mustache.

He has enormous strength and unflinching courage, and seems unwitting of the possession of any great qualities of body, mind or heart, all of which are pre-eminently his. He has a wife and three children, of whom he is proud, and works hard as a guide at the Cave of the Winds for their maintenance.—*Late Paper.*

Selected.

I well remember, said an eminent minister in North Wales, that when the Spirit of God first convinced me of my sin and danger, and of the many difficulties and enemies I must encounter, if ever I intended reaching heaven, I was often to the last degree in fear; the prospect of the many strong temptations and allurements, to which my youthful years would unavoidably expose me, greatly discouraged me. I often used to tell an aged soldier of Christ, that I wished I had borne the burden and heat of the day like him. His usual reply was, that so long as I feared and was humbly dependent upon God, I should never fall, but certainly prevail. I have found it so. O, blessed be the Lord, that I can now raise up my Ebenezer, and say, "Hitherto hath the Lord helped me."—*Remarkable Providences.*

*Antiquarian Discovery in the Crimea.*—The Cologne Gazette says: "Last year, near Kertch, three catacombs were discovered. One of them is situated on the northern slope of the Mithridates Mount, and its interior is decorated with stucco work and pictures in fresco, in which various animals and hunting scenes are represented. At the entrance there are visible on the side walls, where the stucco has fallen off, symbols, monograms, and figures of animals, cut with sharp tools. Mr. Lucenko, the director of the Kertch Museum, has since opened two catacombs, which, however, have proved less interesting. In the opinion of antiquaries, the paintings found in the catacombs belong to an Oriental people. As evidence of this are pointed out the high headdresses and helmets of the warriors, and the short manes of the horses, which are represented as they are on the Assyrian monuments. As the bright colors of the pictures were becoming dimmed through contact with the damp atmosphere, the entrance to the catacombs has for a time been closed in order to protect the pictures from entire destruction. In the representations of battles, fighting men of two different nationalities are clearly distinguishable. One class have round beardless faces, and wear armor which covers the whole body and extends down to the ankles. Their arms consist of two lances and a round shield. The other class, their opponents, have beards and thick long hair. They are armed with bows, lances and square shields. The bearded men appear to be besieged, whence it may be concluded that these frescoes are the productions of their beardless assailants. On other pictures are represented bears, wild boars, stags, birds of various kinds, and plants with large broad leaves. Especially remarkable is a picture which represents an animal resembling a lion, and behind in the air a winged Cupid in a sort of Roman drapery. Besides these frescoes there have been found two small statuettes of clay, one of which represents the

sitting figure of a woman, who holds in her right hand a flat, cup shaped vessel, and wears a high three-cornered head dress. This figure has a remarkable resemblance to the stone figures of women found in the grave mounds of the steppes. The other statuette, also that of a woman, likewise wears a remarkable three-parted head dress."

**Ticks.**—No one who has not lived and moved about amongst the bush of the tropics can appreciate what a torment the different parasitical species of *acarus* or ticks are. On my first journey in northern Brazil, I had my legs inflamed and ulcerated from the ankles to the knees, from the irritation produced by a minute red tick that is brushed off the low shrubs, and attaches itself to the passer-by. This little insect is called the "Mocim" by the Brazilians, and is a great torment. It is so minute that except by careful searching it cannot be perceived, and it causes an intolerable itching. If the skin were thickly covered with hair, it would be next to impossible to get rid of it. Through all tropical America, during the dry season, a brown tick (*Ixodes bovis*), varying in size from a pin's head to a pea, is very abundant. In Nicaragua, in April, they are very small, and swarm upon the plains, so that the traveller often gets covered with them. They get up on the tips of the leaves, and shoots of low shrubs, and stand with their hind legs stretched out. Each foot has two hooks or claws, and with these it lays hold of any animal brushing past. All large land animals seem subject to their attacks. I have seen them on snakes and iguanas, on many of the large birds, especially on the curassows, and they abound on all the larger mammals, together with some of the small ones. Sick and weak animals are particularly infested with them, probably because they have not the strength to rub and pick them off, and they must often hasten, if they do not cause their death. The herdsmen or "vaequeros," keep a ball of soft wax at their houses, which they rub over their skin when they come in from the plains, the small "garapatos" sticking to it, whilst the larger ones are picked off.—*Bell's Naturalist in Nicaragua.*

To pass through life without sorrow, would naturally speaking be good; but patiently to bear sorrow, and profit by it, is still better; the former is a temporary good, the latter eternal.

## THE FRIEND.

SIXTH MONTH 20, 1874.

### SUMMARY OF EVENTS.

**FOREIGN.**—It is reported that the steamer Queen Elizabeth, recently lost near Gibraltar, had on board one of the most valuable cargoes ever shipped from Calcutta. The entire value of the cargo is estimated at \$2,540,000, including \$1,650,000 worth of indigo, \$250,000 worth of tea, and \$115,000 of silk, shellac, and other articles. The vessel was valued at \$135,000, making the aggregate loss \$2,775,000. The vessel and cargo were insured for nearly \$2,000,000.

The authorities of London, after careful scientific investigation, have concluded to pave the streets with wood and asphalt exclusively.

In the House of Commons, Gladstone has presented a petition to Parliament, signed by 86,000 laborers, asking for the assimilation of county and borough franchises.

In the House of Commons, Bourke, Under-Secretary for Foreign Affairs, in reply to a question from John

Simon, said the draft of a code sent by the government of Russia for consideration by the Congress upon International Law, soon to assemble at Brussels, relates to the exercise of military authority in an enemy's country, the distinction between combatants and non-combatants, various modes of warfare, reprisals, &c. Bourke added that the British government had not yet decided whether it would send delegates to the Congress.

An excellent registration system of births, marriages and deaths in the British isles enables the Registrar General to make an annual estimate of the population that is nearly as accurate as the regular census. For the year 1874 the estimate is 32,412,010, an increase of 928,319 since the last census in 1871. There is an increase of 936,363 in England and Wales, and 102,898 in Scotland, and a decrease of 111,093 in Ireland. The largest cities are London, with 3,400,700 inhabitants; Liverpool, 510,640; Glasgow, 508,109; Birmingham, 360,892; Manchester, 355,339; Dublin, 314,666; Leeds, 278,798; Sheffield, 261,029; Edinburg, 211,691; Bristol, 192,889.

A Calcutta dispatch of the 9th says: Advices from the famine-stricken districts are more favorable. Cases of actual starvation are now rare. Numbers of persons employed at various relief works are leaving in consequence of rains, which prevail everywhere.

The purchase of livings in the Established Church of England is once more the subject of much attention in that country. As at present, any man who has taken the necessary degree at the University, and has money enough, may buy a living, the consequence is that many men unfit for the position, obtain them in this manner.

The population of Sweden at the end of 1867 was 4,195,000; in 1869, only 4,158,000; 1870, 4,168,000, and in 1872, again 4,250,000.

London, 6th mo. 15th.—Consols 92½. U. S. sixes, 1865, 108½.

Liverpool.—Uplands cotton, 8 5-16d.

A Vienna dispatch of the 11th says: The International Sanitary Congress has been postponed until January 9, 1875.

The Spanish government has authorized its generals commanding the national forces in the north, to grant pardons to Carlists who give in their submission to the government.

A dispatch from the Spanish frontier says that numerous bands of the Basque provinces have revolted against Don Carlos, demanding peace. Don Carlos has ordered that upon capture they shall be shot.

A special to the Times from Spain says, General Concha and staff have left Logrono for Tiedela. Thirty thousand national troops are marching to the Comescas valley. The Carlist army under Dorregaray numbers 24,000 men.

It is reported that eighteen Carlist officers have been shot at Tolosa, by order of Don Carlos, for mutiny.

The French National Assembly continues violently excited. The feeling is especially bitter between the Bonapartists and Radical Republicans. It was necessary to place a strong guard on the train which conveyed the deputies from Versailles to Paris, the evening of the 10th inst., to protect the Bonapartists from Gambetta's supporters. The Imperialist journals contain violent attacks on the Left. On the return of the Deputies from Versailles, Count St. Croix struck Gambetta across the face with a stick, for which he was promptly arrested. For this outrage the Count was fined and sentenced to six month's imprisonment.

The Left claims 330 members, pledged to vote for the dissolution of the Assembly, and they only require 30 more to carry the motion, which they intend to introduce at an early day.

On the 10th the Assembly, by a vote of 348 to 337, adopted an amendment to the municipal electoral bill, fixing the age of electors at twenty-one instead of twenty-five years as proposed by the government, which was thus defeated on a vital provision of the bill.

On the 15th a constitutional bill prepared by the Left Centre was introduced by Casimir Perier, who moved its consideration be declared "urgent." He said the country denuded the termination of the provisional state. He urged union against Bonapartism and demagogues. Laboulaye supported the motion for "urgency." He said recent events had shown the dangers of a provisional condition. A monarchy was impossible, and the Empire would only lead to the invasion and oppression of France. The Republic was the government of all for all, and its establishment would inspire the country with confidence. The vote was then taken on the motion for urgency and it was agreed to, yeas 345, nays 341, all the ministers voting against it, but in their capacity as members of the Assembly only, the motion not being made a cabinet question.

After this vote a resolution from the extreme Right

was read amid profound silence. It declares that the government of France is a monarchy; the throne belongs to the head of the house of France; Marshal MacMahon may assume the title of Lieutenant of the kingdom, and the national constitution be determined by agreement between the king and national representatives. A motion that the resolution should be referred to a committee was defeated by a large majority.

**UNITED STATES.**—The House of Representatives has passed the bill appropriating \$500,000 for the relief of the sufferers by the floods in the Mississippi Alabama and Tombigbee rivers.

The Senate and House have been unable to agree on the currency bill. It seems to be well understood that any measure increasing the paper circulation will be vetoed by the President. The majority of Congress seems bent on inflation, while the President is fully committed against that course, and favors contraction as one of the steps toward a resumption of specie payments.

A recent law of Mississippi requires that no person shall be licensed to retail spirituous liquors until he has first secured the recommendation of more than half the men over twenty-one years of age, and more than half the women over eighteen years of age in the corporation or township where he desires the license.

There were 480 deaths in New York city last week, and 314 in Philadelphia.

The "Day Express" train on the Pennsylvania Railroad now leaves Pittsburg at 7.45 A. M., and arrives in Philadelphia at 6.40 P. M. There are two stops made at which the engines are changed, at Altoona and Harrisburg, the former being five minutes and the latter twenty minutes, so that the train actually runs this distance, 354 miles, in 10½ hours.

**The Markets, &c.**—The following were the quotations on the 15th inst. *New York.*—American gold, 110½. U. S. sixes, 1881, registered, 116½; coupons, 121; do. 1868, registered, 116½; coupons, 120½; U. S. 5 per cents, 113½. Superfine flour, \$4.85 a \$5.30; State extra, \$5.80 a \$6.25; finer brands, \$6.50 a \$10.25. No. 1 Chicago spring wheat, \$1.46; No. 2 do., \$1.40; No. 3, \$1.39; red western, \$1.50 a \$1.52; white Ohio, \$1.58. Oats, 64 a 71 cts. Western mixed corn, 84 a 86 cts.; yellow, 85 a 86½ cts.; white, 90 a 92 cts. Carolina rice, 8½ cts.; Rangoon, 6½ a 7¼ cts. *Philadelphia.*—Uplands and New Orleans cotton, 18½ a 18¾ cts. Superfine flour, \$4.75 a \$5.50; extras, \$5.50 a \$6; finer brands, \$6.50 a \$10.25. Penna. red wheat, \$1.50 a \$1.53; amber, \$1.57; western red \$1.40 a \$1.48; white spring, \$1.45; No. 1 spring, \$1.35. Rye, 95 cts. Yellow corn, 80 a 82 cts. Oats, 59 a 63 cts. Lard, 11½ a 11¾ cts. Clover-seed, 9¾ a 10½ cts. About 2600 beef cattle were sold at 7¼ a 7½ cts. per lb. gross for extra, 6¼ a 7 cts. for fair to good, and 5 a 6 cts. for common. Sheep sold at 5 a 6½ cts. per lb. gross. Receipts 8000 head. Corn fed hogs \$8.25 a \$8.50 per 100 lb. net. Receipts 4000 head. *Baltimore.*—Western superfine flour, \$4.50 a \$5.25; family flour, \$6.50 a \$8; finer brands, \$8 a \$11. Western red wheat, \$1.40 a \$1.46; western spring, \$1.30 a \$1.37. Southern white corn, 90 a 91 cts.; yellow, 81 a 82 cts. Oats, 66 a 72 cts. *Chicago.*—No. 1 spring wheat, \$1.20; No. 2 do., \$1.18. No. 2 mixed corn, 62 cts. Oats, 47 cts. No. 2 rye, 84 cts. *St. Louis.*—No. 3 fall wheat, \$1.20; No. 2 spring, \$1.08½. No. 2 mixed corn, 60 a 61 cts. Oats, 47 a 48 cts. Rye, 75 cts. *Cleveland.*—No. 1 red wheat, \$1.38; No. 2 do., \$1.30. Corn, 70 a 71 cts. Oats, 53 a 55 cts.

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## Star Streams.

(Continued from page 350.)

Now, this last circumstance would appear as remarkable if the paucity of stars here noticed were common also in parts of the heavens far removed from the Milky Way. But this is not the case. Beyond this very region, which we find so bare of stars, we come upon a region in which stars are clustered in considerable density, a region including Crater, Corvus, and Virgo, with the conspicuous stars Algores, Alkes, and Spica. But what is very remarkable, while we can trace a connection between the stream of bright stars over the Milky Way, and the stream of nebulous light in the background, it is obvious that the two streams are not absolutely coincident in direction. The stream lies on one side of the Milky Way near Scorpio, crosses in the neighborhood of Crux, and passes to the other side along Canis Major, Orion, and Aurus. Does the stream return to the Milky Way? It seems to me that there is clear evidence of a separation near Aldebaran, one branch curving through Auriga, Perseus, and Cassiopeia, the other proceeding (more nearly in the direction originally observed) through Pegasus (throwing out an outlier along the band of Pisces), over the square of Pegasus, and along the streams which the ancients compared to water from the urn of Aquarins (but which in our modern maps are divided between Aquarins and Grus). The stream-formation here is very marked, as is evident from the phenomenon having attracted the notice of astronomers so long ago. But modern travels have brought within our ken the continuation of the stream over Toucan, Hydrus, and Retikulum (the two latter names being doubtless suggested by the convolutions of the stream in this neighborhood). Here the stream seems to end in a sort of double loop, and it is not a little remarkable that the Nubecula Major lies within one loop, the Nubecula Minor within the other. It is also noteworthy that from the foot of Orion there is another remarkable stream of stars, recognised by the ancients under the name of the River Eridanus, which proceeds in a sinuous course towards this same region of the Nubeculae.

Having thus met with evidence—striking at least, if not decisive,—of a tendency to

aggregation into streams, let us consider if, in other parts of the heavens, similar traces may not be observable. We traced a stream from Scorpio towards Orion, and so round in a spiral to the Nubeculae. Let us now appear) in the contrary direction. Now although over the northern hemisphere star-streams are not nearly so marked as over the southern, yet there appears a decided indication of stream-formation along Serpens and Corona over the group on the left hand of Bootes to the Great Bear. A branch of this stream, starting from Corona, traverses the body of Bootes, Berenice's Hair, the Sickle in Leo, the Beehive in Cancer, passing over Castor and Pollux in Gemini, towards Capella. A branch from the feet of Gemini passes over Canis Minor, along Hydra (so named doubtless from the obvious tendency to stream-formation along the length of this constellation), and so to the right claw of Scorpio.

One other remarkable congeries of stars is to be mentioned. From the northern part of the Milky Way there will be noticed a projection towards the north pole from the head of Cepheus. This projection seems to merge itself in a complex convolution of stars forming the ancient constellation Draeo, which doubtless included the ancient (but probably less ancient) constellation Ursa Minor. After following the convolutions of Draco, we reach the bright stars Alwaid and Etanin of this constellation, and thence the stream passes to Lyra, where it seems to divide into two, one passing through Heracles, the other along Aquila, curving into the remarkable group Delphinus.

The streams here considered, include every conspicuous star in the heavens. But the question will at once suggest itself, whether we have not been following a merely fanciful scheme, whether all these apparent streams might not very well be supposed to result from mere accident. Now, from experiments I have made, I am inclined to believe that in any chance distribution of points over a surface, the chance against the occurrence of a single stream as marked as that which lies (in part) along the back of Grus, or as the curved stream of bright stars along Scorpio, is very great indeed. I am certain that the occurrence of many such streams is altogether improbable. And wherever one observes a tendency to stream-formation in objects apparently distributed wholly by chance, one is led to suspect, and thence often to detect the operation of law. I will take an illustration, very homely perhaps, but which will serve admirably to explain my meaning. In soapy water, left in a basin after washing, there will often be noticed a tendency to the formation of spiral whorls on the surface. In other cases there may be no definite spirality, but still a tendency to stream formation. Now, in this case, it is easy to see that the curved bottom of the basin has assisted to generate streams

in the water, either circulating in one direction, or opposing and modifying each other's effects, according to the accidental character of the disturbance given to the water in the basin. There can be no doubt of the cause of these phenomena; and I believe that in every case in which even a single marked stream is seen in any congeries of spots or points, a little consideration will suggest a regulating cause to which the peculiarity may be referred.

It is hardly necessary to say that, if the stream-formation I have indicated is considered to be really referable to systematic distribution, the theory of a stratum of stars distributed with any approach to uniformity, either as respects magnitude or distance, must be abandoned. It seems to me to be also quite clear that the immense extent of the galaxy as compared with the distances of the 'lucid' stars from us, could no longer be maintained. On this last point we have other evidence, which I will briefly consider.

First, there is the evidence afforded by clusterings in the Milky Way. I will select one which is well known to every telescopicist, namely, the magnificent cluster on the sword-hand of Perseus. No doubt can be entertained that this cluster belongs to the galactic system, that is, that it is not an *external* cluster: the evidence from the configuration of the spot and from the position it occupies, is conclusive on this point. Now, within this spot, which shows no stars to the naked eye, a telescope of moderate power reveals a multitude of brilliant stars, the brightest of which are of about the seventh magnitude. Around these there still appears a milky unresolved light. If a telescope of higher power be applied, more stars are seen, and around these there still remains a nebulous light. Increase power until the whole field blazes with almost unbearable light, yet still there remains an unresolved background. 'The illustrious Herschel,' says Professor Nichol, 'penetrated, on one occasion, into this spot, until he found himself among the depths, whose light could not have reached him in much less than 4,000 years; no marvel that he withdrew from the pursuit, conceiving that such abysses must be endless.' It is precisely this view that I wish to controvert. And I think it is no difficult matter to show at least a probability against the supposition that the milky light in the spot is removed at a vast distance behind the stars of the seventh magnitude seen in the same field.

The supposition amounts, in fact, to the highly improbable view that we are looking here at a range of stars extending in a cylindrical stratum directly from the eye—a stratum whose section is so very minute in comparison with its breadth, that, whereas the whole field within which the spot is included is but small, the distance separating the nearest parts of the group from the farthest, is equivalent to the immense distance supposed

to separate the sphere of seventh magnitude stars from the extreme limits of our galaxy. And the great improbability of this view is yet further increased, when it is observed that within this spot there is to be seen a very marked tendency to the formation of minor streams, around which the milky light seems to cling. It seems, therefore, wholly improbable that the cluster really has that indefinite longitudinal extension suggested by Professor Nichol. In fact, it becomes practically certain that the milky light comes from orbs really smaller than the seventh magnitude stars in the same field, and clustering round these stars in reality as well as in appearance.

The observations applied to globular clusters may be extended to a cluster is not globular in form, but exhibits, on examination, either (1) any tendency within its bounds to stream-formation, or (2) a uniform increase in density as we proceed from any part of the circumference towards the centre, it appears wholly inconceivable that the apparent cluster is, not really a cluster, but a long range of stars extending to an enormous distance directly from the eye of the observer. When, in such a case, many stars of the higher magnitudes appear within the cluster, we seem compelled to admit the probability that they belong to it; and, in any case, we cannot assign to the farthest parts of the cluster a distance greatly exceeding (*proportionally*) that of the nearest parts.

Of a like character is the evidence afforded by narrow streams and necks within the galaxy itself. If we consider the convolutions over Scorpio, it will seem highly improbable that in each of these we see, not a real convolution or stream but the edge of a *roll* of stars. For instance, if a spiral roll of paper be viewed from any point taken at random, the chances are thousands to one against its appearing as a spiral *curve*, and of course the chance against several such rolls so appearing is very much greater. The fact that we are assumed to be not very far from the supposed mean plane of the Milky Way would partly remove the difficulty here considered, if it were not that the thickness and extent of the stratum, as compared with the distances of the lucid stars, must necessarily be supposed very great, on the assumption of any approach to uniformity of distribution.

Evidence pointing the same way is afforded by circular apertures in the galaxy, or indeed by apertures of other forms, since a moment's reflection will show the improbability of any tunnelling (so to speak) through the star stratum, being so situate as to be discernible from the centre. Another peculiarity of these cavities is also noticeable; whereas on the borders of every one there are many lucid stars, or in some cases two or three very bright stars, *within* the cavity there is a marked paucity of stars. This phenomenon seems to indicate a much closer connection between the brighter stars, and the milky light beyond, than is supposed on the stratum theory. One can hardly conceive the phenomenon to be wholly accidental.

(To be continued.)

Being an acknowledged minister amongst Friends, and frequently engaged in Gospel labors for the good of others, Peter Yarnall found it needful to watch against his natural eloquence and the fervor of his own spirit in the Lord's cause.

For "The Friend."

### Something more about Animal Character.

(Concluded from page 349.)

We have in truth I believe, many sufficient evidences of the genuine affection of the cow, as well as most other animals of whose character we can form any estimate, not only for their offspring, but also for companions with whom they have been intimately associated; and it is cause of regret that any doubts should be suggested. Why does the cow, when her calf has been taken from her for slaughter, bewail her loss for many days, in tones so mournful as to sadden the human hearts of all the household who hear her; not only all the day long, but even through the ~~night~~ <sup>evening</sup>, when ~~she~~ <sup>she</sup> ~~is~~ <sup>is</sup> ~~at~~ <sup>at</sup> ~~rest~~ <sup>at rest</sup>, if it is not love for her offspring? Why does the hippopotamus stand still in the water, steadily opposing her huge body as a wall of defence for her young when attacked by the merciless hunter, man, until her sides are pierced all over with cruel bristling darts, if it is not love for her offspring? Patient, self-sacrificing love and endurance to save her child, which we should deem most touching and noble in a human mother. And the cat that discovered her four young kittens lying by the pond, where they had been drowned, what, if it was not love for her offspring, could have prompted her in her then weak state, to carry them one by one to her home, quite a long distance off, thus travelling eight times back and forth; so that when her painful task was done, she laid down by them, and died from suffering and exhaustion? Both well authenticated cases, and many more such might be related.

We had at one time a pair of canary birds, who appeared to be a very loving little couple, building their first nest in much harmony, the happy wife doing her part as faithfully, and showing herself as capable as her spouse; and ere long they reared a family of fine children. In due time, after harmoniously clearing out the old nest from their nurse basket, they proceeded to build a new one. But soon the little dame, for some unaccountable reason, began tossing out their building materials as soon as they had begun to re-arrange them. Her mate bearing this strange behavior, and helping her to begin anew to build, again and again, with a patience that we thought was truly commendable,—for her conduct seemed entirely inexcusable,—until finally it seemed to become past patient endurance any longer; and this little lord of his creation deemed it his right to exercise some authority; attempting by chastisement to compel her to do her work properly; and he pecked her several times pretty severely. Before she had time however to profit much by his corrections, evening came on, and they both went quietly to their perches to sleep for the night. But alas, when I first went to the cage the next morning, the poor little wife was crouching on the floor of it, the top of her head bare of feathers and bathed in blood, and her companion sitting mournfully on his perch. I immediately took her out, hoping she might not be seriously injured, and that some healing application might restore her. But before I could do anything for her, she made a sudden convulsive movement and died on my hand. I then took her back and put her into the cage. Her mate gazed at her a little while, then came down from his perch and first pecked gently at her

feathers—then took hold of her and pulled her a little, back and forth; but no, he could not arouse her; then he began running around her, while singing incessantly, until finding all his efforts were vain, he returned to his perch: from that time, all through the day he refused nourishment of any kind, and remained almost immovably with bowed head on his lonely resting place. The following morning I found him stretched out lifeless on his cage floor. Some, perhaps may say, this is not a very telling instance in support of: faith in true affection between animals. But I believe it is. This canary bird had been; kind, loving partner to his beautiful little mate; but her strange conduct about so important a business, was enough to wear out the patience of the best of husbands. Although I was sorely grieved, that he should have taken her life, I felt he was not to be condemned as unmerciful or unloving. He knew of but the one way to endeavor to convince her of her error—if she was demented, he was no judge of that—he “knew nothing of the anatomy” of the head, that pecking would bring out feathers, make the blood flow, &c.—and he was not aware that it would cause pain much less death, as he had never experienced it nor even witnessed it before. So that when he became conscious of his bereavement,—an possibly—that he had brought it upon himself,—he was overwhelmed with grief, refused to be comforted, and died of a broken heart.

So many instances have been known where it would appear that the peculiar conduct of animals could be attributed alone to the existence of strong affection for each other, it is not easy to understand why any should be willing to question it, merely because of some occasional apparent *inconsistencies*; at one drawing the inference therefrom, that they “entirely paint the brute;” instead of endeavoring to account for them in some other equally, if not more natural manner, and on that would not “grate upon our sensibilities.”

Seeing, as P. G. H. observes, “the impossibility of *knowing* the real sensations of animals,” let us rather encourage the belief, that the All-wise, Beneficent Creator, having constituted the nervous system of the *brute* animal, that he is not only alive to physical suffering, but also to painful feelings very nearly allied to mental sorrow—as is very often apparent—while conferring upon the *human*, in addition to the unspeakable blessing of spiritual consolation and joy, the sweet soothing happiness arising from our warm affections for each other, has also in his unbounded goodness, bestowed this last precious boon, this merciful compensation, upon the higher orders of the brute creation. That He has not so nearly limited their enjoyment to the grosser sensual pleasures of eating &c. Let us never believe otherwise than that they really *know* of the happiness of love. That the endearing tenderness always comes to the mother's heart, on the occurrence of “one of the most touching incidents in nature”; and it becomes a special source of happiness to her. That she knows, and loves her own because it is her own—though under some circumstances she may adopt another fondling—which, with many known cases, even different species of animals becoming strongly attached to each other, where they have been closely associated, is added evidence, that as their existence will terminate here, the merciful author of it has designed

that while they live—as far as their nature will admit—this world shall be to them a happy world.

Selected for "The Friend."

Fourth day, 4th of Third month, [1807.] We have now been nearly two weeks very closely engaged in our arduous service of visiting the families of Friends in Grace-Church-Street Monthly Meeting, and my beloved and honorable companion [Mary Pryor] and myself, have hitherto been enabled to move along in much harmony and concord. I feel it very relieving to my exercised, and often deeply tried mind, to have the company and help of one whose religious experience has been much larger than my own. One who, after so long a warfare under the banner of the Captain of salvation, can frequently testify that he is worthy to be obeyed to the utmost of our ability; that verily his "yoke is easy, and his burden light." Mat. xi. 30. I think I never could more feelingly subscribe to the same gracious truth, than since the commencement of the present engagement; for though, at times, the faithful laborer must be brought into a state of bondage, when and where the pure seed is kept in captivity; yet it is a favor to be found worthy to suffer with a suffering Lord. I believe all the exercises which dedicated minds may be permitted to pass through, for themselves and for others, are not so great as those which are often imposed, by the enemy of all good, upon such as are pursuing the vain and delusive pleasures of the world.—*Mary Alexander, Friends' Library, vol. xiii. page 88.*

#### Scientific Notes.

*How colds are caught.*—There are several well-known processes by which a cold may be caught. As a disease, there is nothing so common; and yet it is only very recently that anything like an approach to a knowledge of its pathology has been attained. There is now, however, a large accumulation of evidence which points very strongly in the direction that "taking cold" is actually "being cold."

Rosenthal has very carefully investigated the relations of the body-heat, and has demonstrated the existence of a central heat-producing area, and an external heat-radiating surface. A rise in temperature is due to the disturbance of the balance normally existing betwixt these two antagonistic areas. An excessive heat-production may produce fever; or this may be due to an impairment in the cooling processes, so that heat accumulates. Precisely the opposite of this leads to a lowering of the body-temperature: if the heat be lost more rapidly than it is produced, then a "chill" results.

Let us see how this applies to colds, so frequently caught from a wetting. The clothes we wear are good non-conductors of heat, and so prevent the loss of body-heat which would occur without them. But let them become moist or saturated with water, and then they become heat-conductors of a much more active character, and a rapid and excessive loss of body-heat follows. Nothing is more certain, however, than that prolonged exposure in wet clothes is commonly followed by no evil results; that is, so long as there is also active exercise. The loss of heat is then met by increased production of heat, and no harm results. But let the urchin who has been

drenched on his way to school sit in his wet clothes during school-hours, and a cold follows. No matter how inured to exposure the person may be who, when drenched, remains quiet and inert in his wet clothes, he takes a cold. Here there is an increased loss without a corresponding production of heat, and the temperature of the body is lowered, or the person "catches cold."

The effect of exercise in producing heat is well known. Unless the surrounding air be of a low temperature and the clothes light, the skin soon glows with the warm blood circulating in it, and then comes perspiration with its cooling action. Here there is a direct loss of heat induced to meet the increased production of heat. Exercise, then, in wet clothes, produces more or less a new balance, and obviates the evil consequences which would otherwise result.

The loss of heat is more certainly induced if the skin be previously glowing and the circulation through the skin, the cooling area, be active. Thus a person leaves a ball-room with his cutaneous vessels dilated, and a rapid loss of body-heat follows, unless there be a thick great coat or a brisk walk; if the clothes become moistened by rain or be saturated with perspiration, the radiation of heat is still more marked. Such is the causation of the cold commonly caught after leaving a heated ball-room. It is probable that exhaustion is not without its effect in lowering the tonicity of the vessels, and so those of the skin do not readily contract and arrest the loss of heat.

Rosenthal found that a rabbit exposed to a temperature of 100 deg. Fahr., for some time had a lowering of the body-temperature of no less than 2 deg. for two or three days afterwards. The dilated cutaneous vessels had not sufficiently recovered their tone to contract and arrest the loss of heat. Those who live in superheated rooms readily take cold on exposure. There exists a condition of the cutaneous vessels which gives a tendency to lose heat, and less exciting causes will induce a cold.

A damp bed gives a cold, because the moist bed-clothes are much better conductors of heat than are the same clothes when dry. The temperature of the body is lowered, and a cold results. Long exposure in bathing leads to similar consequences. The second feeling of cold in bathing tells that the body is becoming chilled, and that the production of heat is insufficient to meet the loss. A run on the river-bank, or a brisk walk after dressing, commonly restores the lost balance.

The plan of permitting the wet clothes to dry on the wearer is very objectionable. The abstraction of heat from the body by the evaporation of moisture in the clothes produces a marked depression of the body-temperature, and a severe cold. This is most strikingly seen in the effects of a wetting in the Tropics. The smart shower or downpour is quickly followed by a hot sun and a breeze, and the loss of heat under these circumstances is considerable. The person is "chilled to the bone," and the effects are felt for a long time afterwards. The effects of the evaporation under these circumstances is illustrated by the Tropical plan of placing water in a vessel of porous clay, wrapping a wet cloth round it, and exposing it to a breeze. The water becomes distinctly cold.

The effect of a strong impression is equivalent to a longer action which is not so marked.

So a sudden sharp cooling, and a longer and slower process, alike produce those lowered temperatures which lead to severe and often fatal consequences.

But if "taking cold" is "being cold," how, it may be asked, does a feverish condition result? It is the normal course of a cold to cause a high temperature and then to de-fervece. This is due to a want of promptness in the regulatory arrangements.

Where there are an increased loss and an increased production of heat simultaneously, they neutralise each other. When there is much muscular exercise, there is perspiration; where there is much loss of heat, there is increased production of heat. In those inured to exposure, an immediate increase in the production of heat probably exists. In others, a lack of promptness in the heat-producing processes occurs, a delay indeed, and then the chill and lowered temperature are followed by a time of increased production of heat, and a feverish condition results. Instead of the evolution of heat being instituted at the time of the excessive loss of heat, it comes on slowly and forms a reactionary disturbance—an oscillation of the balance; being much depressed, it rocks to an equal extent in the opposite direction. Habit endows the system with an educated power of maintaining the balance; disuse lessens the power. The more people take care, in the common way, against cold, the more susceptible they become, and the less exposure is sufficient to disturb their more mobile body-balance.

The practical considerations which are the out-comes of this review of the pathology of cold are these. Never to wear wet clothes after active muscular exertion has ceased, but to change them at once; to meet the loss of the body-heat by warm fluids and dry clothes; to avoid long sustained loss of heat which is not met by increased production of heat; to increase the tonicity of the vessels of the skin by cold baths, &c., so educating them to contract readily on exposure—by a partial adoption, indeed, of the "hardening" plan; to avoid too warm and debilitating rooms and temperatures; to take especial care against too great a loss of heat when the skin is glowing.

*Gentle Words.*—Who has not felt the influence of a gentle word? what person have they not overcome with a greater power than harsh words or taunting remarks? Yet how few are in the habit of using them. Persons of the most trying dispositions, breaking forth in loud exclamations of anger, without any regard for the feelings of the individual for whom they were intended, become as calm as a summer's day, when the answer in return was all gentleness; they become ashamed and humbled before their victim. Again, we see those who have met with others like themselves, answering each other tauntingly, and so keep up the controversy for hours, when a gentle word would have settled all difficulties. What worlds of luxury do they afford the weary culprit; he receives with heartfelt gratitude one little word in kindness spoken; they revive the better feelings of his heart. To the old they are a balm of consolation that will light up the aged features with a smile beautiful to behold. They bind the links of affection we have for our children nearer to our hearts, and cause their little breasts to palpitate with joy; so it is with every one, even

the most depraved. Why, then, should we not endeavor to smile sweetly upon all, and ever strive to use gentle words to those that surround us? They are little words that require neither wealth nor exertion upon our part to bestow.

NOT ALONE.

Not alone, however dreary,  
Sad and cruel seems my fate,  
Angels yet may hover near me,  
Spirits from the heavenly gate;  
And the cry which rose in sorrow  
From my heart, "I am alone,"  
Shall be stifled, if the morrow  
Give me wisdom to atone.

"Not alone," the flowers tell me;  
"Not alone," the birds declare,  
As with music they o'erwhelm me,  
Warbling in the perfumed air,  
Forest, mountain, glade and river,  
Studded firmament above,  
Whisper to my soul, "Ah! never  
Doubt thy Heavenly Father's love!"

Thus no more I'll sadly ponder  
On my short-lived earthly wrongs,  
But with faith, and love, and wonder,  
Seek that which to Heaven belongs.  
Man's oppression cannot hurt me;  
Jesus' love arrests my fear;  
Not alone, though men desert me;  
"Not alone," for God is near.

TEACH ME PATIENCE, LORD TO WAIT.

When beneath Thy chastening rod,  
Let me feel Thy love so great;  
Subject only to Thy will,  
Teach me patience, Lord, to wait.

Give me of Thy richest grace;  
Teach me all my sins to hate;  
Let my life be wrapt in Thee:  
Teach me patience, Lord, to wait.

When, forgetful of Thy care,  
Trial seemeth long and great;  
Teach me then, Thy time is best,  
Teach me patience, Lord, to wait.

Lord, for me Thy sufferings were;  
Without Thy trials, what my fate?  
A heaven, a crown is offered now;  
Teach me patience, Lord, to wait.

When at last Thy will is wrought,  
Open wide the golden gate;  
For rest, celestial joy and peace,  
Then shall I no longer wait.

The Acacia and its Ants.

One low tree, very characteristic of the dry savannahs, I have only incidentally mentioned before. It is a species of acacia, belonging to the section *Gummifera*, with bi-pinnate leaves, growing to a height of fifteen or twenty feet. The branches and trunk are covered with strong curved spines, set in pairs, from which it receives the name of the bull's-horn thorn, they having a very strong resemblance to the horns of that quadruped. These thorns are hollow, and are tenanted by ants, that make a small hole for their entrance and exit near one end of the thorn, and also burrow through the partition that separates the two horns; so that the one entrance serves for both. Here they rear their young, and in the wet season every one of the thorns is tenanted; and hundreds of ants are to be seen running about, especially over the young leaves. If one of these be touched, or a branch shaken, the little ants (*Pseudomyrma bicolor*, Guer.) swarm out from the hollow thorns, and attack the aggressor with jaws and sting. They sting severely, raising a little white lump that

does not disappear in less than twenty-four hours.

These ants form a most efficient standing army for the plant, which prevents not only the mammalia from browsing on the leaves, but delivers it from the attacks of a much more dangerous enemy—the leaf-cutting ants. For these services the ants are not only securely housed by the plant, but are provided with a bountiful supply of food; and to secure their attendance at the right time and place, this food is so arranged and distributed as to effect that object with wonderful perfection. The leaves are bi-pinnate. At the base of each pair of leaflets, on the mid-rib, is a crater-formed gland, which, when the leaves are young, secretes a honey-like liquid. Of this the ants are very fond; and they are constantly running about from one gland to another to sip up the honey as it is secreted. But this is not all; there is a still more wonderful provision of more solid food. At the end of each of the small divisions of the compound leaflet, there is, when the leaf first unfolds, a little yellow fruit-like body united by a point at its base to the end of the pinnule. Examined through a microscope, this little appendage looks like a golden pear. When the leaf first unfolds, the little pears are not quite ripe, and the ants are continually employed going from one to another, examining them. When an ant finds one sufficiently advanced, it bites the small point of attachment; then, bending down the fruit-like body, it breaks it off and bears it away in triumph to the nest. All the fruit-like bodies do not ripen at once, but successively, so that the ants are kept about the young leaf for some time after it unfolds. Thus the young leaf is always guarded by the ants; and no caterpillar or larger animal could attempt to injure them without being attacked by the little warriors. The fruit-like bodies are about one-twelfth of an inch long, and are about one-third of the size of the ants; so that the ant bearing one away is as heavily laden as a man bearing a large bunch of plantains.

Both in Brazil and Nicaragua I paid much attention to the relation between the presence of honey-secreting glands on plants, and the protection the latter secured by the attendance of ants attracted by the honey. I found many plants so protected; the glands being specially developed on the young leaves, and on the sepals of the flowers. Besides the bull's horn acacias, I, however, only met with two other genera of plants that furnished the ants with houses, namely, the *Cecropia* and some of the *Melastomæ*; but I have no doubt that there are many others. The stem of the *Cecropia*, or trumpet-tree, is hollow, and divided into cells by partitions that extend across the interior of the hollow trunk. The ants gain access by making a hole from the outside, and then burrow through the partitions, thus getting the run of the whole stem. They do not obtain their food directly from the tree, but keep brown scale-insects (*Coccidæ*) in the cells, which suck the juices from the tree, and secrete a honey-like fluid that exudes from a pore on the back, and is lapped up by the ants. In one cell eggs will be found, in another grubs, and in a third pupæ, all lying loosely. In another cell, by itself, a queen ant will be found, surrounded by walls made of a brown waxy-looking substance, along with about a dozen *coccidæ* to supply her with food. I suppose the eggs are removed as soon

as laid, for I never found any along with the queen-ant. If the tree be shaken, the ants rush out in myriads, and search about for the molester. This case is not like the last one, where the tree has provided food and shelter for the ants, but rather one where the ant has taken possession of the tree, and brought with it the *coccidæ*; but I believe that its presence must be beneficial. I have cut into some dozens of the *cecropia* trees, and never could find one that was not tenanted by ants. I noticed three different species, all, as far as I know, confined to the *cecropia*, and all farming scale-insects. As in the bull's-horn thorn, there is never more than one species of ant on the same tree.

In some species of *Melastomæ* there is a direct provision of houses for the ants. In each leaf, at the base of the laminae, the petiole, or stalk, is furnished with a couple of pouches, divided from each other by the midrib. Into each of these pouches there is an entrance from the lower side of the leaf. I noticed them first in Northern Brazil, in the province of Maranhão; and afterwards at Pará. Every pouch was occupied by a nest of small black ants; and if the leaf was shaken ever so little, they would rush out and scour all over it in search of the aggressor. I must have tested some hundreds of leaves, and never shook one without the ants coming out, excepting one sickly-looking plant at Pará.

Amongst the numerous plants that do not provide houses, but attract ants to their leaves and flower-buds by means of glands secreting a honey-like liquid, are many epiphytal orchids, and I think all the species of *Passiflora*. I had the common red passion-flower growing over the front of my verandah, where it was continually under my notice. It had honey-secreting glands on its young leaves and on the sepals of the flower-buds. For two years I noticed that the glands were constantly attended by a small ant (*Pheidole*), and, night and day, every young leaf and every flower-bud had a few on them. They did not sting, but attacked and bit my finger when I touched the plant. I have no doubt that the primary object of these honey-glands was to attract the ants, and keep them about the most tender and vulnerable parts of the plant, to prevent them being injured; and I further believe that one of the principal enemies that they serve to guard against in tropical America is the leaf-cutting ant, as I have noticed that the latter are very much afraid of the small black ants.

If the facts I have described are sufficient to show that some plants are benefited by supplying ants with honey from glands on their leaves and flower-buds, I shall not have much difficulty in proving that many plant-lice, scale-insects, and leaf-hoppers, that also attract ants by furnishing them with honey-like food, are similarly benefited. My pine-apples were greatly subject to the attacks of a small, soft-bodied, brown coccus, that was always guarded by a little, black, stinging ant (*Solenopsis*). This ant took great care of the scale-insects, and attacked savagely anyone interfering with them, as I often found to my cost, when trying to clear my pines, by being stung severely by them. Not content with watching over their cattle, the ants brought up grains of damp earth, and built domed galleries over them, in which, under the vigilant guard of their savage little attendants, the scale-insects must, I think, have been

secure from the attacks of all enemies.—*Belt's Naturalist in Nicaragua.*

### Chinese Etiquette.

The Flowery Land, as the inhabitants love to call it, gives to Europeans the idea of a colossal petrification; it is as unchanged in its customs and in its maxims as when the ports were first opened to our merchandise, and looks upon the barbarians with incredible scorn, very trying to an Englishman's self-esteem. It seems to have conquered space by the extent of its empire, and time by its duration, and to have been far above us in many inventions as well as in bringing its rules of social life to a high-bred standard. Some of the peculiarities in their manners shall be described for the amusement of our readers in the following papers.

The dinners given by the higher classes are very grand affairs, and consist of an incredible number of dishes. Such a feast must be preceded by three invitations, consisting of notes written to each invited guest. The first is sent the evening before, the second on the morning of the day of the repast, to remind the guests of the request made to them, and begging them not to fail; the third arrives when all is ready, and the master expresses his extreme impatience to receive them. Following their ancient customs the place of honor is given to strangers, the one from the greatest distance taking precedence, whilst the head of the house accepts the humblest position. He introduces his guests into the dining room, salutes them one after another, and, pouring wine into a china cup, makes a low bow to the highest in rank, and offers it to him. But the guest must, in all politeness, prevent his doing so, and, taking another cup of wine, try to carry it to the place occupied by the host, who in his turn hinders him with the usual terms of civility. When they sit down everything is reversed from our European fashion. A splendid dessert is handed round, all the beautiful fruits that grow in that warm climate, pines, oranges, apricots, plums, almonds, peaches, and many unknown to us. The steward, kneeling on one knee, begs everyone to enjoy themselves. At his request each one takes his cup of wine with both hands, and first raising it as high as his head, then lowering it below the table, afterwards drinks it slowly, the master finishing first, and showing them that his cup is empty, every one following his example. The courses of meat which succeed are indescribable; but as the Chinese generally excel in cooking, they are by no means objectionable to an English palate. There are birds' nests, worms of all kinds, fishes, entrails, lichens. Such are the simplest of the dishes; others are so minced and changed in character, that M. Ude himself would have been perplexed how to define them. At the beginning of the second course each guest has a small red paper bag brought to him by his own servant, which contains a little silver money as a fee for the cook, the steward, the comedians, and those who wait at table. More or less is given, according to the rank of the entertainer, but it is not expected unless the feast is accompanied by a comedy. Of course the host makes many objections to accepting the offering; but this is only one of the shams of social life, and never listened to. When all is over soup is handed round as a conclusion, and during the whole course of the dinner, which

lasts some two hours, large quantities of hot tea are drunk, and the fingers are wiped on pieces of paper instead of napkins.

These rules of politeness are all regulated at Peking by the tribunal of rites, who watch over their observance with as much jealous anxiety as a political body in Europe does over the maintenance of a constitution. In case you wish to pay a visit to a mandarin, the proper thing to do is to send in your card. This is a small piece of red paper on which your name is inscribed, followed by a polite sentence such as this: "The tender and sincere friend of your lordship, and the perpetual disciple of your doctrine, thus presents himself to pay his respects and to bow before you to the earth." If the mandarin is willing to receive you, he goes forward and asks you to pass before him. You are expected to make the humble reply "I dare not;" and after an infinity of gestures, which are all arranged, and obligatory phrases, the master of the house bows to a chair, and slightly dusts it with the corner of his robe, upon which you are at length seated. The difficulties are much increased when ten or a dozen mandarins call upon an Englishman at once, and, according to custom, tea is offered, beginning at the one of the highest rank. He pretends to offer it to the next, then to the third, and so on to the last. All having politely refused, he permits himself to drink it. The second, in his turn, has to offer his cup to the others, and thus the farce proceeds, until all have gone through the wearisome task. The whole scene passes with imperturbable gravity, and it requires the greatest self-command not to smile at such etiquette.

(To be concluded.)

For "The Friend."

### The Culture of a Strawberry-bed.

In my garden is a strawberry-bed which yields a bountiful supply of fruit. But it has furnished a full illustration of the truth of the common remark, that nothing valuable is to be obtained without corresponding labor and pains. The proper preparation of the ground, the selection and setting out of the plants, and their subsequent cultivation till they had overspread the plot assigned them, and had obtained the age and vigor requisite to enable them to produce a large amount of luscious berries, are not the only things that experience has shown to be needful. After the first full crop was borne, and the plants were left to throw out their runners, and renew their strength for the production of fruit in the following year, it soon became apparent that various unwelcome intruders had established themselves in the bed, and if not removed would overshadow the rightful occupants of the soil, hinder their growth, and rob them of their proper nourishment. The slender spears of grass of several varieties, the heads of clover, and the stems of weeds of many kinds, were to be seen thickly projecting above the leaves of the strawberry plants. Some of these were easily removed; others clung so tenaciously to the earth, and were so deeply rooted, that unskilful force merely detached the part above ground and left the subterranean portions still alive. One of the most troublesome was the common sheep-sorrel (*Rumex acetosella*), which throws out, just under the surface of the earth, long roots. These wander over the bed, and send up at intervals leaves and stems.

While removing these hurtful weeds, and thus assisting in the development of the future crop, the mind found some relief from the tediousness of the labor, by reflecting on the lessons which it naturally suggested. The sacred writings often compare the church and its members to outward and visible things—"A garden enclosed is my sister, my spouse." "The daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers." "Thou shalt be like a watered garden." The Prophet Isaiah in figurative language speaks of the church as a vineyard, of which he says, "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day," and continuing the same metaphor he adds, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit."

My strawberry-bed might be compared to a church (or to an individual member of it,) which had experienced the operations of the Lord's hand, by which it had in measure been reclaimed from its former neglected condition. The fallow-ground has been broken up; the rampant growth of evil propensities, words and actions, has been cut down, and good seed has been sown in the heart, which under the fostering care of the Heavenly Gardener has taken root and grown. Through the aid of His Holy Spirit and the renewed visitations thereof, which descend on the soul as the dew and the rain, the plant of Heavenly origin has borne fruit, it may be of humility as shown in a meek and humble behavior, of kindness to all, of quiet submission to severe trials, or of more conspicuous, because public, labor for the religious welfare of others. Those who are thus exercised, especially those engaged in the great work of proclaiming the gospel of light and salvation, are exposed to some trials of a peculiar nature—and it is wise for such to prize and improve the intervals of rest from active service which are granted by the Lord of the vineyard. Let them, as well as all others, examine the gardens of their own hearts. They will find young weeds coming into view here and there among the good plants, which must be removed or they will soon grow and destroy the beauty, and lessen the fruitfulness of their fruit beds. They may discover that the kindness and sympathy of their friends, and the favor with which their ministrations have been received, have nourished a disposition to appropriate to themselves the honor which belongs only to the Giver of all our gifts; and that, like the sorrel, this hurtful weed has been secretly insinuating its fibres into their hearts, until it has so developed that its acid leaves are being shot up into sight. They may find that they have relaxed in that tenderness of conscience and watchful care to avoid the first approach to evil, into which they were led in the day of their espousals; when, yielding themselves fully into the Divine hand, they followed Him into the wilderness, and "Israel was holiness unto the Lord, and the first-fruits of his increase." From this neglect may have followed too much indulgence to the appetites of the body, too much latitude in the range of the thoughts, and too little restraint on the expressions of the tongue. The danger of this is especially great, if in earlier years they have yielded to corrupting influences. Through submission to Grace, they may have been enabled to remove all visible signs, and faith-

fully to reject all temptations to indulge in the sins, which at one time so easily beset them. But their roots remain long in the ground, and in an unguarded hour often manifest their presence. What sad examples have we seen of persons who for a series of years had maintained an unblemished reputation, and yet have afterwards yielded to temptations, which at one time they probably thought they had fully mastered! Let him that thinketh he standeth, take heed lest he fall; and let us all feel the importance of the apostolic injunction, to work out our salvation with fear and trembling—a fear lest by any means we should come short of that heavenly rest which has been set before us.

The evil seeds which grow in the heart of man are as multifold in number and form, as the weeds which spring up in our gardens. Some make their appearance in the early springtime of life, others flourish more luxuriantly in the meridian of our strength and vigor, and others again find a congenial climate in the autumnal period. There is no way in which our gardens can be kept clean, but by heeding the injunction which our Saviour has so emphatically given, as of universal application, "What I say unto you, I say unto all, Watch." As this holy watch is maintained, our eyes will be anointed to see, and strength will be given to remove those things which are of evil tendency. J.

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 346.)

In the return of our travellers from the territories of the Monbutto, they passed through the country of the Niam-niam, and designed gathering up the ivory which they had purchased on their outward journey, and left in store to await their return. Wando, the chief in whose dominions the ivory had been deposited, determined to keep the ivory, and if possible destroy Aboo Sammat's party and possess himself of all their treasures. As the Nubians approached his dominions they found suspended over their pathway, a stalk of maize, a feather and an arrow, emblems of defiance, and an official declaration of war. Soon after entering the country they were met by some of his men, who professed that they could give them a safe conduct, and offered their services as guides. The result Dr. Schweinfurth thus describes.

Starting afresh, Mohammed led the way. He was himself unarmed, but he was attended by his young armor-bearers, and followed by a detachment of his black body guard. Next in order and close behind were the men whose mediation and offers of guidance had yesterday been accepted. Somehow or other I could not get rid of my presentiment that these fellows were not to be trusted, and accordingly, contrary to my custom, I took good care to keep my trusty rifle in my hand. It struck me as very remarkable that in the villages which we passed the men, women, and children were all assembled in crowds, and calmly watched our progress, just as though there was no rumor or thought of war.

After about half a league, I was at the head of a column of bearers, but I had fallen some hundred paces behind Mohammed. All at once several shots fired in rapid succession made me aware that something unusual had happened in front. Looking to the right I saw some natives rushing away at full speed

across the steppes; a hasty fire was opened upon the fugitives, and their savage yells of pain betrayed that some of them were wounded although they contrived to make good their escape. Another moment and I caught sight of Mohammed being carried back towards us with a broad streak of blood across his white sash, and close beside were the two little armor-bearers writhing with their faces to the ground, their backs pierced by the native lances. It was a ghastly sight. Dashing up to Mohammed I ripped up his clothes, and discovered at a glance that my poor friend had received a deep spear-cut in his thigh. I did not lose an instant in adopting what measures I could. I had a box of insect needles in my pocket. Water, of which we were always careful to have a supply, was close at hand. Mohammed's own muslin scarf was just the thing for a bandage. Having carefully been washed, and then bound together with half-a-dozen of the strongest of the pins, and finally enveloped in the scarf and tied with yarn, the gaping wound was completely dressed, and began to heal almost as soon as it was closed.

The sad event had occurred in this way. One of the pretended guides forced his way between Mohammed and his young shield bearers, and brandishing his lance cried out, "The people of Yuroo are for peace, we are for war." Mohammed instinctively made a sidelong movement to escape the falling blow, and thus probably saved his life. Meanwhile the other natives attacked the boys and stabbed them between the shoulders. Although Mohammed had escaped the direct blow that was designed, the huge lance, with its head a foot and a half in length, had sunk deep into his flesh. With the fortitude of desperation he dragged the murderous weapon from the wound, hurled it after the fugitive assassin, and then fell senseless to the earth. The injury caused by the barbs of the spear (which were an inch long) was miserably aggravated by the impetuous fury with which the weapon was extracted. The wound was broad and deep enough to admit my whole hand, and had only just escaped the kidney, which was visible through the open flesh.

In their first surprise at the sudden attack, Mohammed's personal retinue had fired almost at random after the fugitive traitors; but as their guns were only loaded with deer-shot, they for the most part hit the enemy without killing them. Immediately upon this there ensued a general chase, and during the time that I was engaged in binding up Mohammed's wound, I could hear the report of fire-arms along the whole line of our procession.

And now again a halt was ordered, the columns of bearers were collected, their loads were deposited in piles upon the ground, and the signal was given for a general plunder. Joyfully enough was the order hailed; it was especially welcome to the hungry Bongo after their scanty fare on the previous days.

By sundown the whole region about was clear of the enemy, and as darkness came on the bearers returned within the shelter of our abittis, laden richly with spoils that they had secured in the adjacent villages. Sentries and watch-fires were established, and the night was passed in a stillness that was rarely broken by a stray and distant shot. With the exception of a few Bongo bearers, who, yielding to their marauding propensities, had pushed too far into the hamlets, we had

suffered no loss. Two of the Nubians, however, had received severe lance-wounds, and had to be carried back to the camp on litters.

It was currently reported among the natives that Mohammed was mortally wounded. Encouraged by the accession of fresh contingents during the night, they once again made the woods re-echo with their savage war-cries amidst which could be heard the vilest and most abusive Arabic invectives that they seemed to have learnt for the mere purpose of vituperating their enemies. Mbahly's death, however, was the burden of their chorus. "Mbahly! Mbahly! Give us Mbahly. We want meat." Mohammed would not submit to these taunts. In spite of his weakness he insisted upon showing himself. With his wound firmly bandaged, he was conveyed beyond the camp to a white ant-hill, from whence he could be seen far around. For nearly a quarter of an hour he stood upon this elevation swinging his scimitar, and shouting with the full strength of his voice, "Here I am, Mbahly is not dead yet." He then challenged them to come with a hundred lances if they dare, and retorted upon them in jeering scorn their cry of, "Pushyo! pushyo!" (meat, meat), always using the Niam-niam dialect, in which he was tolerably fluent.

The tribe who had attacked them were the A-Bango. They had been instigated by Wando, and waited for his arrival with reinforcements. But Wando had had an unpropitious augury at the beginning of the fray, and had abandoned his scheme. The A-Bango therefore withdrew, and the Nubian party thus made their escape from the danger which had been so threatening, but much of their ivory remained in the hands of their enemies.

Another portion of Mohammed's men fell into an ambush in the Niam-niam country, and it was with difficulty that they made their escape after losing several of their number, and nearly all of their ivory, and having many wounded. Dr. Schweinfurth says:

It was while they were crossing one of the brooks overhung with the dense forests which now for so long I have designated as galleries that the fatal attack took place; the consternation of the defenceless bearers, and consequently the confusion of the whole party, would seem to have been very terrible. The first discharge of Niam-niam lances had strewn the ground with dead and wounded, the column of the unfortunate bearers furnishing the larger proportion of the victims. Previous to the attack not a native had been seen. Nothing could be more crafty than their ambush. Some of them had taken up their position behind the larger trees; some had concealed themselves in the middle of the bushes; whilst others, in order to get an aim from above, had ensconced themselves high up, contriving to lie full length upon the overhanging boughs where the network of creepers concealed them from the keenest vision. Badry's recital brought vividly to my mind the battles with the Indians in the primeval forests of America, where similar stratagems have been continually resorted to.

The soldiers kept up their fire with energetic vigor; they are accustomed to carry a number of cartridges arranged like a girdle right round their waist, and having their ammunition thus conveniently at hand they kept up their discharges unintermittingly until

they had collected their wounded; but the bodies of those who had been actually killed all fell into the hands of the assailants and were carried off without delay, all attempts at recovering them being utterly unavailing, because the irregularity of the ground prevented any organized plan of attack.

The bearers, meanwhile, had flung away their heavy loads, and in wild flight had retreated to an adjacent hill that rose above the teppe; here they were in a short time joined by the Nubians, who sought the eminence as commanding a view whence they might survey their position and concert measures for their future protection. Most of the deserted ivory, of course, had become the prey of the bee, but some of the Nubians had taken the precaution of burying the burdens in a swamp within the gallery, under the hope that they might recover it in the following year. Thus deprived of their proper occupation, the bearers were at liberty to carry the wounded, and a treaty was concluded with the enemy so that the party ventured to quit their quarters. The natives, however, were utterly treacherous; they were bent upon the annihilation of the intruders, and so, reinforced from the neighboring district, they made a fresh and savage attack. In consequence of this the Nubians were compelled to come to a stand in the open plain, and lost no time in collecting whatever faggots they could get to make an abattis.

Behind this abattis they had to hold out for three entire days. The excited Niam-niam persevered in harassing them with unwearied assaults; and as three independent chieftains had summoned their entire forces for the attack, the combined action was unusually formidable; not until the store of lances and arrows was all used up were the furious sallies brought to an end and the Nubians permitted to go upon their way. The enemy, it was said displayed such unabated energy that when all their ordinary lances had been spent they procured a supply of pointed sticks, which they proceeded to hurl with all their might against the Nubian band; it was, moreover, asserted that the quantity of shields and lances was so large that the besieged used no other fuel for their camp fires during the entire period of their detention. Besides the weapons that were burnt, the negroes attached to the caravan brought away a considerable number of lance-heads, which they had tied up in bundles of nearly a hundred and designed for trophies to decorate their own huts.

As one cause for the unusual hostility exhibited by the Niam-niam towards the ivory dealers, our author mentions the fact that the soldiers had carried off as slaves some of their women. This aroused them to the highest degree of exasperation, for the affection these people exhibit for their wives is most unbounded.

(To be continued.)

## THE FRIEND.

SIXTH MONTH 27, 1874.

We are not among those who believe, that since, what is called the canon of the Scriptures has been completed, there has nothing been written under the immediate inspiration of the Holy Spirit that dictated *them*; but while giving them the pre-eminence over all

other writings, we doubt not that good men and women who lived in obedience to the government of their Divine Master, have been influenced by Him at times to pen descriptions of their religious experiences, and to give instructions in righteousness, which have been made instrumental in throwing light on the path of the newly enlisted and unpractised traveller in the way towards the city of the great King, in confirming the faith of the sincere but doubting believer, and in comforting and strengthening those who were weary, and sorely tried with the difficulties and subtle temptations that beset their spiritual progress.

It is thus that the records of the lives and varied exercises of those servants of the Lord, who have felt themselves called to narrate in simplicity and faithfulness the dealings of the Lord with them in the great work of regeneration and sanctification, are often made useful to those who come after them, by giving them to see, when under suffering, stripping and manifold temptations, that no strange thing has happened to them, but that the fiery trial they have to endure has been the common lot of all who submit to Christ's baptism, and are thus made to partake of his sufferings; and thus incite them to persevere in the strait and narrow way, with the blessed hope that, like those who have gone before, they too shall experience, when his glory is revealed they will be glad also with exceeding joy.

Those who are familiar with the writings left by many of the men and women in our own religious Society, who attained to a firm establishment in the unchangeable Truth, must have observed as a striking feature in them, the uniform testimony they bear to the indispensable necessity of giving up every thing that springs from or ministers to the corrupt spirit of the world; which spirit fallen human nature is prone to worship and take delight in, as it and its products are congenial with its own carnal propensities and lusts. Thus the lessons given them in the school of Christ, though taught perhaps in ways differing according to their individual character, had the same object; to learn them to deny themselves—their own natural will and inclination—to take up the daily cross, and thus become as strangers and pilgrims, shunning the fashions and friendships of the world, which are at enmity with Him they desired to serve.

The fervent love with which their hearts glowed to Him who visited them with his Day-spring from on high, convinced them of sin, brought them under condemnation and heartfelt repentance therefor, and for His own mercy's sake forgave their past transgressions, made them willing to sell all and follow Him away from the forms and practices of religion, which unregenerate men have contrived as a substitute for the crucifying, heart-changing religion of Christ. Thus their state at times was analogous to that of the church when the Most High speaks of her in these words: "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt."

It was to such as these, and often when under these dispensations, that the blessed Head of the church, not only gave a clear sight of their own condition and the service

He required of them, but revealed to them the condition of the church, and in times of adversity, the causes for which He covered the daughter of Zion with a cloud, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool, in the day of his anger.

We have been instructed in reading some of the letters of that wise woman and deeply experienced handmaiden of the Lord, Deborah Bell, written near the beginning of the eighteenth century; showing the sense given her of the causes which were betraying the Society of Friends in England into the low state that marked its history a little later. Solomon truly says there is nothing new under the sun; the same causes, if allowed to act, produce the same effects, and perhaps some of our readers may be able to draw similar instruction as ourselves from the following extracts, and applying them to the state of things in the Society in our day.

"I think I do daily see more and more need to cry out, O! this inwardness, this inwardness, is what has been too much wanting in a general way, and is still wanting. For it seems to me, that many are in the high road to ruin for want of this true inward waiting to know the Spirit of Truth to leaven and subdue their own spirits, and also to open in them such things as might be serviceable and beneficial in the churches of Christ, both with respect to doctrine and discipline." "It is but a few in comparison, who have an ear open to bear what the Spirit doth say to the churches: but when the Spirit doth speak through any, O how do they kick, and even make a mock at it, and at such as are led and guided by the dictates thereof. So that things are in a lamentable condition, and it seems to me the true church is returning into the wilderness again, where she sits solitary and mournful. Yet the Lord sees her in her disconsolate state; and my faith is firm, that the time will come, in which He will bring her back, and she shall be seen to lean upon the breast of her beloved; for in him is all her hope and trust. Many who once were members of her have forsaken the Lord, and trusted to and leaned upon the arm of flesh; so that it may be said, with the prophet in former days, one has builded a wall, and another has daubed it with untempered mortar. And I believe the day is coming, in which the wall, which men have in their own wisdom and strength been building for a shelter to them, shall fall, and the foundation thereof shall be discovered; and both the builders and the daubers shall be confounded in that day. For the Lord will overturn all that is not upon the right foundation, in the day when He will arise in his power to cleanse his churches and purify his temple." \* \* \* \* \*

"The church is in my judgment in a poor condition, and many of her living members are almost overborne and crushed by those who are in such a state as renders them incapable of membership in that body which has a holy Head, and is made all holy by the virtue and power which flows from Him and circulates through every member. But such is the declension of this age, that I fear too many who are accounting themselves members of this holy body, know very little what holiness is, at least as to the practice of it. It is as if some now-a-days did not believe that text, 'Without holiness none shall see the Lord,' except they think holiness consists in talking

of good things now and then. Indeed, talking is the highest attainment some are come to, and by their fair speeches and feigned words they deceive the simple, but cannot deceive such as have a true discerning, and are minding more how they walk than how they talk." \* \* \* \*

"According to my sense and judgment, she [the church] is in a very mournful state, and is rather going into than returning out of the wilderness. And that which most deeply affects my heart, is, that too many who pretend to be watchmen upon her walls are exceedingly ignorant of her condition, and instead of giving a faithful warning of approaching danger, and seeking to make up the breach and stand in the gap, are with might and main seeking to make the breach wider. By this means a door is opened to let in a flood of wickedness, which if the Lord God of Zion do not, by a mighty hand, put a stop to, I am afraid will prove a flood of utter ruin to abundance [of persons.]" "The cross is very little borne now-a-days, except by a small remnant, and these are by the others accounted a narrow-spirited people, who say they make the way more narrow than there is need for. But sometimes I am ready to fear, such have either never entered in at the strait gate, or else after sometime have returned back into the broad way again. Such may well be numbered among some of old, whom the apostle calls foolish, because they did not obey the Truth after it was revealed, but having begun in the Spirit, sought to be made perfect by the flesh. This seems to be the state of many in our day; and what will be the consequence of these things is known unto Him that knows all."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The 20th inst. being the thirty-seventh anniversary of Queen Victoria's accession to the throne of Great Britain, the day was observed by the usual noisy demonstrations, such as ringing of bells, firing of cannon, &c.

The success of the Congress of International Law, called to meet at Brussels, is said to be very doubtful. The governments of England, France and Austria, raise objections to the scheme, and Switzerland extends to it but feeble support.

The *London Observer* publishes the text of a resolution which Dr. Isaac Butt, M. P., for Limerick, proposes to move in the House of Commons on the 30th inst., in substance as follows: That in the opinion of the House it is expedient and just to restore to the Irish nation the power of managing exclusively Irish affairs in an Irish Parliament, provision being made at the same time for maintaining the integrity of the empire by leaving to the Imperial Parliament control of Imperial affairs.

The strike in which more than 10,000 miners were engaged in Cleveland, Yorkshire, has ended by the men accepting the master's terms, which impose a reduction of 12½ per cent. in wages.

The House of Commons has passed a licensing act by a vote of 328 to 39.

The British Ministry have decided to defer the recognition of the Spanish government until its reorganization has the appearance of greater permanency.

Liverpool, 6th mo. 22d.—Uplands cotton, 8½ a 8¾d. Breadstuffs firmer.

Recent votes in the French Assembly have encouraged the hopes of the Republican members, and probably the motion for a dissolution of the Assembly will not be urged at present. On the 19th an amendment to the municipal organization bill was adopted by a vote of 379 to 341, which completes the defeat of the measure. The amendment in effect maintains the existing system of municipal elections. This vote was unexpected and caused great surprise. A Paris dispatch says: "The Right" is deeply discouraged by the recent votes in the Assembly. It feels that its power is gone, and the majority which it was hitherto able to command is broken up.

On the 20th the municipal organization bill was again before the Assembly, and the Minister of the Interior announced that the government had accepted the amendment proposed to the bill, which extends for two years the operation of the present law providing that nominations for mayors shall be made by the government. The amendment was thereupon adopted by a vote of 358 to 329.

A Calcutta dispatch says, that the prospects for the future crops are greatly improved by copious rains now falling throughout the country. Three hundred thousand persons are still being fed by the government.

The steamer Africa has returned, after successfully submerging her section of the Brazilian cable. The line has been tested and found to work well. Telegraphic communication is now complete to the Cape Verde Islands, and thence to Brazil.

Advices from Rio Janeiro to the 6th inst., state that the yellow fever had broken out in Bahia, and was raging with great violence.

Military operations in the north of Spain have been temporarily suspended on account of inclement weather and sickness in the army of General Concha.

The frontier town of Fliqueras, in Gerona, is closely invested by the Carlists. They still hold Estalla with a strong force.

The Pope has delivered an address to the Cardinals, in which he renews his protest against the annexation of the Papal States by Italy, the abolition of religious corporations, and other usurpations. He says he has received overtures of reconciliation, but declares that he cannot make peace with enemies of the church. He exhorts the cardinals to imitate the conduct of foreign bishops, especially those of Germany and Brazil.

The Turkish vessel, Kars, was run into on the 19th, in the sea of Marmora, by an Egyptian vessel, the Behra, and sunk in a few minutes. There were 340 persons on board the Kars, only 20 of whom were saved.

On the 21st inst. a great water-spout formed in the harbor of Havana, and passed through the shipping causing much damage. The Russian bark Jenny was capsized, and several small boats were sunk. The column was dissolved by the firing of a ship of war.

A slave-ship, with 225 negroes aboard, from Mozambique bound for Madagascar, has been captured by an English man-of-war. The slaves were put aboard with only two days' provisions. The voyage was prolonged to eight days, and their sufferings were indescribable. Many died before they returned to Africa.

It appears that in the ten days ending the 10th inst., forty-five ships of the aggregate burden of seventy thousand tons, passed through the Suez Canal. The transit revenue collected in the same period amounted to \$171,200.

The Porte has prohibited the circulation of the Bible in Turkey.

**UNITED STATES.**—The two Houses of Congress have passed another bill in relation to the currency. The vote in the Senate was 43 to 19, and in the House of Representatives 221 to 40. The bill fixes the maximum issue of greenbacks at \$382,000,000, and requires that amount to be kept in circulation. It forbids further increase of the National Bank currency, and provides for the redistribution of \$55,000,000 of said currency to be taken from States having more than their fair proportion, and given to those which have less than their share. The bill makes no reference to a resumption of specie payments, or for the retirement under any circumstances of any portion of the government issues. The bill has been signed by the President.

Among the acts of the recent session was one to admit, free of duty, articles intended for the International Exhibition of 1876. The Senate and House disagreed on the Geneva award bill, and a committee of conference was appointed. The report of the committee as adopted, leaves out the insurance companies entirely and provides only for the payment of undisputed claims of ship owners, less the amount they have received for insurance. The provisions of this bill will not take more than four millions out of the fifteen awarded by the Geneva arbitrators and paid by England. The claims of the insurance companies must go over till next session.

On the 22d inst., which had been fixed as the day of adjournment, much business was hurried through, but so much still remained that it was found necessary to extend the session another day.

There were 399 deaths in New York city last week, and 270 in Philadelphia.

President Grant has laid before the U. S. Senate for consideration: "A treaty for the reciprocal regulations of the commerce and trade between the United States and Canada, with provisions for the enlargement of the Canadian canals, and for their use by the vessels of the

U. States on terms of equality with British vessels. It is understood that the President will call no extra session for the consideration of this treaty at present but that he will by proclamation, convene the Senate for that purpose about ten days before the meeting of Congress in the Twelfth month next.

**The Markets, &c.**—The following were the quotation on the 22d inst. *New York.*—American gold, 111½ U. S. sixes, 1881, registered, 116¾; do. coupons, 121¾; do. 5-20, registered, 1868, 117; do. coupons, 121; 5 per cents 114. Superfine flour, \$5 a \$5.55; State extra, \$5.8 a \$6.40; finer brands, \$7 a \$10.25. No. 1 Chicago spring wheat, \$1.47; No. 2 do., \$1.42; red western \$1.45 a \$1.52; white Indiana \$1.62. Oats, 62 a 67 cts. Western mixed corn, 81 a 82½ cts.; white, 90 cts. *Philadelphia.*—Middlings cotton, 17¾ a 18½ cts. for up lands and New Orleans. Superfine flour, \$4.75 a \$5.50 extras, \$5.50 a \$6; finer brands, \$6.50 a \$10.25. Amber wheat, \$1.58 a \$1.60; Penna. red \$1.50 a \$1.53; western red \$1.40 a \$1.45. Rye, 95 cts. Yellow corn, 80 cts. Oats, 58 a 63 cts. Sales of about 2500 beef cattle at 7¼ a 7½ cts. per lb. gross for extra, 8 cts. for a few choice, 6½ a 7 cts. for fair to good, and 5 a 6 cts. for common. About 8000 sheep sold at 4¼ a 6¼ cts. per lb. gross, and 4000 hogs at \$8.50 a \$8.75 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, \$1.28; No. 2 do., \$1.22½; No. 3 do., \$1.17½. No. 2 mixed corn, 60½ cts. No. 2 oats 46 cts. No. 2 rye, 85 cts. Lard, 10-11 cts. *St. Louis.*—No. 2 winter red wheat, \$1.32; No. 2 spring, \$1.09 No. 2 corn, 59 cts. Oats, 45 cts. *Cincinnati.*—Mixed corn, 62 a 64 cts. Oats, 50 a 57 cts. Rye, 90 cts. Lard, 10½ cts. *Baltimore.*—Western red wheat, \$1.35 a \$1.45; western spring, \$1.30 a \$1.37. White corn, 87 a 90 cts. Oats, 65 a 67 cts.

#### RASPBERRY STREET COLORED SCHOOL FOR GIRLS.

Wanted, an energetic competent Teacher for the above School, to commence 9th month 1st. Apply to Eliza B. Edwards, 516 Spruce street, Rachel S. Maris, 127 South Fifth street, Sarah E. Smith, 1110 Pine street.

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An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to

Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorstown, "  
Charles Evans, 702 Race street, Philadelphia.

#### WANTED

A young man of energy and perseverance, to take charge and oversight of the farm belonging to the Wyandott Mission, situated near Teneca, in the State of Missouri; also a woman well qualified to fill the place of Matron in the Boarding School. Friends would be preferred. For further information apply to John S. Stokes, Office of "The Friend," Fourth above Arch street.

**MARRIED,** on the 27th of Fifth mo. 1874, at Friends' Meeting-house, Flushing, Ohio, ULYSSES A. MCGREW, of Cedar Co., Iowa, to SUSAN, daughter of Aaron and Frances Branson, of Barnesville, Ohio.

**DIED,** on the 12th of the First month, 1874, aged seventy-two years, NATHAN HALL, a member and elder of Short Creek Monthly Meeting, Ohio. He was firmly attached to the doctrines and testimonies of the Gospel as held by Friends, and felt constrained to bear his testimony against the modern innovations thereon. His life and conversation were consistent with the profession he made, and though paralysis prevented communication by speech, his friends have a consoling belief that through the mercy of his Redeemer his end was peace.

—, at the residence of his son, Chester A. Weaver, Smyrna, Chenango Co., N. Y., JOHN H. WEAVER, formerly of Hopkinton, R. I., on the 3rd of Fifth month, 1874, being his ninety-fourth birth-day. He had long borne a testimony against the many innovations in our religious Society, often remarking thereon. He was a steady attender of meeting through nearly all his long life; though during the last two years he was able to meet with Friends but seldom. He spent much of his time in reading the Holy Scriptures and the Journals of Friends. One of his relatives remarking she was glad to see him so quiet and peaceful, he answered, "I have long tried to get into a lamb-like state." His friends have the consoling belief that his end was peace.



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## Star-Streams.

(Continued from page 354.)

The stellar heavens present us with a problem of vast difficulty—the problem of determining the laws according to which those myriads of orbs which the unaided eyes can see, or which the telescope reveals, are distributed throughout space.

My purpose in the present paper is to pursue an inquiry (commenced by me some five years ago) into a certain peculiarity of the arrangement of objects within the star-depths, which appears to promise some insight into the real laws of stellar aggregation. I refer to the circumstance that there may be observed among the stars a tendency to arrangement in streams, of greater or less length, and more or less distinctly recognizable. We recognize so clearly within our solar system such motions and such laws of distribution as suggest a process of evolution, that the mind is led to inquire whether the motion of the stars and their arrangement throughout space may not indicate the action of a yet higher order of evolution. If the genesis of a solar system has been or is being revealed to us, may not the genesis of a galaxy be one day revealed in like manner?

Let us now turn to the disension of those observed facts, simply, which seem to show that the stars in certain regions have been gathered into streams.

The reader is aware that the six stars which ordinary powers of sight recognize in the Pleiades are but a few among a very large number which are seemingly collected towards one particular region of the heavens in this place. Now, if we consider *only* two stars of the Pleiades, considerably unequal in magnitude, it must be regarded as not only possible, but (on *à priori* considerations) highly probable, that these two orbs lie at very different distances from the earth, and are not physically associated. But we are not free to extend this reasoning, which is admissible in the case of two stars, to the whole group of the Pleiades, and to argue that, because we have no means whatever of determining the actual distances of the orbs in that group, we are not at liberty to assume that they form a real clustering aggregation of stars. In so doing, we should undoubtedly be losing sight of evi-

dence which absolutely demonstrates the clustering nature of the Pleiades. We have only to consider the mathematical probability that so many orbs would be gathered together within a certain portion of the heavens in the Pleiades, when the total number of stars between the same limits of magnitude is such and such, to see that we have not to do with an accidental phenomenon due merely to the apparent association of stars of many orders of distance in nearly the same direction, but with a real aggregation of stars into a definite cluster, surrounded on all sides by comparatively vacant regions. We know that William Mitchell, more than a hundred years ago, by simply considering the six brighter stars of the Pleiades, was able to show that the odds are about half a million to one against the association of these stars being apparent only.

Now it is worthy of notice that, even among stars of the first three or four orders of magnitude, signs of aggregation are discernible, which appear too marked to be due to mere chance distribution. For instance, if we take an equal surface (*isographic*) chart of the northern heavens, showing all stars down to the fourth magnitude inclusive, we are struck by the singular vacancy lying where modern astronomers place the constellation of the Camelopard. Within an oval space, having Polaris and Castor as the ends of its longer diameter, Dubhe and  $\delta$  Aurigæ as the ends of its shorter diameter, there are but three stars above the fifth magnitude, although this region extends over some fifty-eight degrees in length and about thirteen degrees in breadth.

But it is when we consider the stars down to the fifth magnitude inclusive that we first begin to recognize the existence of a marked tendency to stream-formation. It is among these stars, in fact, that we find those streams which the ancients recognized when they gave to certain star-groupings such names as Hydra, Draco, Serpens, the River Eridanus, and when they marked down among the constellation-pictures two streams from the water-can of Aquarius and a band connecting together the two fishes. The prolongations of some of these streams of lucid stars have been recognized by those modern astronomers who gave to certain southern star-groupings the names Hydrus, Reticulum, and the like.

Now, the chief question which has to be answered, in considering the evidences of stream-formation, is whether the streams are apparent only or real; and, in order to answer this question, we have to inquire what form or degree of streaminess (so to speak) might be expected among the 1,500 stars, down to the fifth magnitude inclusive, if these were really spread at random over the celestial sphere. In another of these essays I have indicated the means whereby I have tested this matter, and the conclusion to which I have been led—*this* namely, that although among 1,500 or 2,000 points distributed at random over a surface of any kind, certain groups re-

sembling streams might be recognized, such streams would not be nearly so well marked as the streams actually observed among the stars down to the fifth magnitude. But, on the other hand, it is not to be expected that the star streams actually recognized should be so exceedingly well marked and regular, or should be traceable over such great distances, that the reality of the stream-formation would be obvious at once. Had this been the case, indeed, the reasoning by which I have endeavored to establish the reality of the phenomenon would not have been required. The first astronomers would have recognized the phenomenon as clearly as we can do. Therefore I do not consider the arguments which have been chiefly urged against these streams of lucid stars, regarded as having a real existence, as needing refutation. It has been urged that the streams can only be traced over such and such distances; that they can be carried this way or that, according to fancy, and so on. This, however, was to be expected; if it were otherwise, the reality of the streams would long since have been recognized: and apart from this, remembering that we are looking into the depths of space, and that, supposing star streams really to exist, we must see them foreshortened—in many instances projected on a background of stars less systematically distributed, and in other cases *mixed up* seemingly with other streams, either nearer or farther off—the wonder rather is that any well-marked *portion* of any stream should be recognizable, than that no stream should be traceable over very large areas on the heavens, and still less from its beginning to its end. That the reader may form his own opinion as to the reality of the streams traceable among stars down to the fifth magnitude, I give the case of the stars forming the connecting band of Pisces, a star-group which is certainly not the most remarkable for streaminess, but chances to be more convenient for the purposes of illustration than most others. We have certain lines along which the stars are plentifully strewn, while the adjacent spaces are relatively vacant. This feature, recognizable not only in this case, but in others, and even more markedly in several instances, is one which cannot reasonably be ascribed to mere coincidence. Let it be noted, moreover, that whatever significance we attach to it, when considering the stars of the first five orders of magnitude, must be enhanced if, as we proceed, we recognize a similar feature, (on a different scale, however) among stars of lower orders of magnitude.

Before leaving the connecting band of Pisces, however, I would invite special attention to the manner in which the two star streams are conjoined. We see these streams converging upon a single star brighter than those which form the streams themselves; and we may also trace, not indistinctly, a certain general equality of distribution among the stars of the two streams. The former

feature is, however, the only one I care at present to dwell upon; and it is to this particular arrangement of streams—two or more (but usually two) proceeding from a single star—or of branches proceeding, as it were, from a single stem, that I have given the title of star sprays. In searching among the star-depths revealed by telescopes of considerable power, many cases may be noticed in which such star sprays exhibit a singular uniformity of structure. The stars of the leading magnitudes are too few in number to afford many well-marked instances. I may note, however, the arrangement of the stars in Coma Berenices as one illustration of this sort; the stars 7, 14 and 13, forming the stalk of the spray. Another illustration may be recognized in the stars forming the poop of Argo and the hind-quarters of Canis Major. The streams from the water-can of Aquarius form a more extensive, but perhaps less satisfactory, illustration of the same peculiarity.

I may say with confidence that it is wholly impossible to regard them as accidental; they indicate beyond all possibility of question the existence of some real cause which has led to a drifting of the stars towards certain regions.

(To be continued.)

*The Two Roses.*—Being with my friend in a garden, we gathered each of us a rose. He handled his tenderly; smelt to it but seldom, and sparingly. I always kept mine to my nose, or squeezed it in my hand; whereby, in a very short time it lost both its color and its sweetness; but his still remained as sweet and fragrant as if it had been growing upon its own root. These roses, said I, are the true emblems of the best and sweetest creature-enjoyments in the world—which, being moderately and cautiously used and enjoyed, may for a long time yield sweetness to the possessor of them; but if once the affections seize too greedily upon them, and squeeze them too hard, they quickly wither in our hands, and we lose the comfort of them; and that, either through the soul surfeiting upon them, or the Lord's righteous and just removal of them, because of the excess of our affections to them. It is a point of excellent wisdom, to keep the golden bridle of moderation upon all the affections we exercise on earthly things; and never to let slip the reins of the affections, unless they move towards God, in the love of whom there is no danger of excess.—*Flavel.*

### "No More Than You Can Avoid."

*Some observations on the utility of a "not."*

I have noticed for years that careful grammarians and good writers use this absurd expression, as thus: "Stay no longer than you can avoid," "Say no more than you can help," &c. A recent editorial article in one of the city morning papers wound up with advice to the sea-sick to "be as little below as you can possibly help."

The absurdity is perfectly evident on examination. One "can avoid" staying a lifetime, and he "can help" saying a great deal or being below deck the whole passage. The correct expression required by the meaning is "than you cannot avoid." This will be seen by sub-tituting "than you are compelled to," to which the latter expression is equivalent. Or analyze the sentence into two parts, and it will be plain that, for instance, "I remained no longer than I could not avoid," is correct, because the meaning is that I could

not avoid remaining (say) ten minutes, and I remained no longer than that time.

I have thought it worth while to call attention to this universal error because all with whom I have discussed it begin by ridiculing, and end by admitting it.—*Evening Post.*

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Continued from page 345.)

"*Philada., 8th mo. 6th, 1854.* \* \* \* Gladly would I sit awhile with ——— and his sick daughter, were it practicable, feeling tender sympathy with him in his afflictions, which doubtless are in mercy designed for his furtherance in the way of life and salvation; and may they be blessed to his beloved companion, and to his tender offspring. I cannot but believe there is a blessing in it. There is but one way to the kingdom of Heaven, and that is the way of the 'weeping cross.' Oh, then, that his precious mind may be brought into holy resignation to the Divine will; may he be enabled to take the cup which his heavenly Father giveth him, that he may experience the peace of God which passeth all understanding to keep his heart and mind, and thus exemplify the blessed fruits of the religion of his dear Lord and Saviour, who 'came that we might have life, and that we might have it more abundantly.'

\* \* \* Surely it is good for us to be afflicted, if we may only be brought nearer to our Father in Heaven through this medium, and instead of trusting for consolation to creature comforts, which are mutable and will soon be removed, come to look to the Lord Jesus, the everlasting fountain of light and life and bliss. Very often do I remember some lines of Heber, where he says:

'Oh! help us Lord each hour of need,  
Thy heavenly succor give;  
Help us in thought and word and deed,  
Each hour on earth we live.  
Oh! help us when our spirits bleed,  
By contrite anguish sore;  
And when our hearts are cold and dead,  
Oh! help us Lord the more.  
Oh! help us through the prayer of faith  
More firmly to believe;  
For still the more the servant hath,  
The more shall he receive.  
If strangers to thy fold we call,  
Implo'ring at thy feet,  
The crumbs which from thy table fall,  
'Tis all we dare entreat.  
Yet be it Lord of Mercy all,  
So thou wilt grant but this,  
The crumbs which from thy table fall,  
Are light and life and bliss.  
Oh! help us Jesus from on high,  
We know no help but thee,  
Oh! help us so to live and die,  
As thine in Heaven to be.'

This is the ultimatum of our wishes. Let us then so run, so fight, so persevere in faith, that we may through mercy obtain the prize at the end of the race."

"*Philada., 9th mo. 10th, 1854.* \* \* Well, we have to know another separation in Ohio Yearly Meeting! Where these separations will end, or where land us all, is beyond the limits of my finite vision. One thing is certain, if the Lord do not help us, we shall find other helpers will fail. May He in his mercy arise and turn again our captivity. The circumstances and manner of it, are as yet so indefinitely known here, it is vain to make any attempt at delineation.\* Some perhaps

\* For a full and explicit account of this lamented separation, see "The Friend," Vol. XXVIII, pp. 7-8, 30-2, and 41-3.

are rejoicing, while it seems more accordan with the feelings of my poor spirit to cry 'Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the children of the uncircumcised triumph!' Truly there is of this class among us uncircumcised in heart and ear, to whom the word of the Lord is a reproach, and they have no delight in it: who are laying wait for and watching for our halting. 'What will these do when God riseth up, and when he appeareth what will they answer him?' How we shall be affected by it is a question I cannot fathom; neither who will unite! Still my faith remains firm in Israel's unslumbering Shepherd, and surely he will sustain us if we cleave close to him, sometimes He hides his face from us when we can but mourn; and again he condescends to come as the clear shining after the rain, when His poor feeble, trembling, afflicted little one can sing praise to the springing up of the well-spring of the waters of life."

"*Philada., 1st mo. 10th, 1855.* \* \* \* Oh! how low and insignificant do all mundane things appear, in comparison of winning Christ Jesus, and being found of Him in peace. How I long to be able in my measure, small as it is to say 'The work which thou gavest me to do I have finished, through Christ strengthening me;' and yet, dear ———, my faith is so reduced I hardly dare believe it will be. My only hope is in the mercy of my dear Lord and Saviour, who I know can make up my deficiencies, and blot out of his book of remembrance all my sins of omission and of commission, as well as lead me in the path of righteousness, for his holy name's sake.

May we all, my dear friend, be brought into entire reliance upon his almighty Arm, who still worketh wonders for his people who trust in Him. Then I trust He will in his unutterable mercy make a way through the sea, and a path through the mighty waters, and say unto the proud waves 'Cease from your raging,' and Israel shall go over the sea dry shod."

"*Philada., 3d mo. 15th, 1855.* \* \* \* As I lie upon my sofa, my mind embraces a vast variety of concerns relative to the state of our Society, and the plaintive language arises, 'If the Lord do not help us, whence shall another do it?' Oh! were it not for the mercy of having access through our blessed Saviour to the Father of mercies in such times of treading down and perplexity, what should we do? Methinks the door is open wide for all the suppliants to come and plead and plead again for themselves and for their people: and Jesus the Saviour, the Sent, the Anointed, the Exalted One, is near to support all who cry unto him in faith, and the day is coming when such as have continued with Him, who have had to partake of vinegar mingled with myrrh, will have to sing of his everlasting loving-kindness to their poor souls; for the voice of rejoicing and salvation will be heard in the tabernacles of the righteous, while the City Shushan will be perplexed. \* \* May all the counsel of Abithophel be turned into foolishness, and that work only stand which is wrought by the appointment of the supreme Ruler of the universe, who saith, 'Hearken unto me my people,' &c., &c.

The approach of Yearly Meeting brings deep concern upon every truly sensible mind doubtless, and sleeping or waking, many are the aspirations of even the junior members

with the elder ones, that Jerusalem may be known to be a quiet habitation, and the tabernacles of robbers may not prosper: and it seems to me that some, of whom it might be said, 'Strangers have devoured his strength, and he knew it not,' begin to feel that it is so, and are desiring to find a resting place while the flood of waters is upon the earth. Oh, may they return to the ark where alone is safety. May each one of us be brought clearly to discover our real situation, and in humility and godly sincerity apply to the Physician of value for a remedy. There is but one sure way to the kingdom, one blessed Shepherd, and one true sheepfold."

"6th mo. 5th, 1855. \* \* \* Oh, to be enabled to keep the faith, and to fight the good fight thereof to the end of the race, let come what may, and at the conclusion of all terrestrial things, to be found of Him who is the King eternal, immortal, invisible in peace, what an unspeakable blessing; what a mercy will it be! Let us, my dear friend, press onward, and still onward; let us venture on his Mighty Name, who hath ent Rahab and wounded the dragon. He is able to deliver, and his love is still the same.

Samuel Leeds, I hear, is very poorly; so that we may perhaps never hear the sound of his voice again in our religious assemblies. But I trust his spirit will be centred forever with the myriads of the redeemed around the throne, uniting in the one unceasing song of praise to him who loved them, and hath washed them from their sins in his own precious blood, and hath made them kings and priests unto God and his Father. This is worth living for, and worth suffering for, and unto this glorious end are we called."

(To be concluded.)

### Chinese Etiquette.

(Concluded from page 357.)

In case you wish to write to a person of some rank, white paper must be used, folded ten or twelve times like a fan; the letter is begun on the second fold, and the signature is placed on the last. The smaller the character in which it is written, the more respectful is it considered. When finished, it is put in a small paper bag, outside which is written, "The letter is within." If it be a business paper sent to court, a feather is fastened to the paper; a symbol indicating to the messenger that he must have wings. Such minute formalism makes Europeans seem to these refined mandarins a people of very vulgar manners and incongruous mode of life. What astonishment they experience, for example, when we take off our hats to salute them! as the mere fact of uncovering the head they deem a serious impertinence. In order to conform to this usage, the Roman Catholic missionaries thought it necessary to send to the Pope for permission to adopt, whilst celebrating mass, a peculiar kind of cap, resembling the state head dress of the mandarins.

Amidst the general shipwreck of all kinds of belief that has taken place in China, obedience to parents, and the high value the children attach to preserving their remains, is very remarkable. The horrible crime of parricide is considered a public misfortune, and the flourishing town of Lou-tcheon has become deserted and the home of bandits, owing to this having occurred there. Not only do they throw down the cities which are polluted by it, but they go so far as to put to death the

mandarins for not having prevented it. These unfortunate beings are declared culpable for having allowed the hearts of the people to become depraved by their bad administration. A son who raises his hand against his father does more than outrage nature; he shakes with the same blow the political system, which stands on the double base of filial submission and of paternal authority. There arises from it, on the one side, the strictest dependence, and on the other, limitless and uncontrolled power, the consequences of which are almost insupportable in the family circle; but the doctrine is as dear to a Chinese as the idea of divine right was to our kings of old.

If it should happen that a man die at a distance from his home, a son would be disgraced, especially in his family, if he failed to bring the body to the tomb of his ancestors, and refused to place his name in the hall where they honor them. Thus it often occurs that you meet solemn convoys crossing various parts of the empire, and weighing with heavy burdens on the people, as they are compelled to offer the mandarins who accompany them gifts suitable to the rank of the corpse they are taking to its last resting place. During life it is the duty of each to prepare the coffin for the time of death, and the poor receive, with the warmest expressions of gratitude, a small present to go towards its purchase, which, if it bear the name of a celebrated maker, is a very costly luxury. Not unfrequently you will see the coffin already tenanted and placed in the outhouse where the pigs live, and close to the cooking apparatus, awaiting its burial. After the harvest is over, and time is more plentiful, as well as money to spend in the obsequies, the children will think about burying the father.

Travelling in China is not very agreeable, owing to the extremely dirty state of the inns; men and animals share the same filthy floor in miserable proximity. The manure heap charms the eye of this agricultural people without annoying their sense of smell; and they are too utilitarian in their ideas of its value to banish it to a reasonable distance. The Chinese themselves only stop at a hotel to sleep or to smoke opium; through the half-closed doors you may see, by the light of the little lamp from which the lover of the noxious drug never separates himself, men lying on a mat breathing the white vapor, which by its faint perfume seems almost to intoxicate the looker-on. Happy indeed is he who does not give way to the seductive vice; once begun, it seems as if it could not be conquered, and the wretched votaries entreat the European physicians to give them something which will help them to refuse it, but in vain. Sometimes the only beds in the hotels are couches of granite with sculptured pillows, on which travellers spread their own mattress, sheet, and eiderdown covering, which they manage to pack on their horses. The inn-keeper sometimes furnishes a straw mattress, which is a miserable substitute, as every traveller leaves his tribute of insects; these harbor and increase to such a degree that the clothes of the unfortunate occupier have to be boiled and his limbs rubbed with rice brandy, in which tobacco has been soaked, before he can continue his journey at his ease.

In ordinary cases the room for travellers is but a dark den, where a light must be burned at mid-day, and having no opening but into the stable. But occasionally something bet-

ter is found, when the rooms look on to a gallery running round an interior court. On one occasion the miseries and fatigues of the day were forgotten in such a comfortable resting place, and some one suggested that a bowl of punch should be attempted with the wretched brandy of the country. Setting it on fire the flame was blown about by the wind entering the cracks in the walls, and the passers by looking through the torn paper which covered the windows, and seeing a man with a long red beard stirring up a fantastic fire, which seemed to run over the table, took us for a party of sorcerers composing a philtre, and fled away in alarm. The innkeeper, hoping to gain the favor of strangers versed in the occult sciences, immediately began a serenade which is used in honor of the mandarins, and in which an old drum and iron pan were the chief instruments.

In the town of Hloch-tcheon the people were still celebrating the New Year, though ten days had already passed. It is a great festival with the Chinese. Triumphal arches of painted wood crossed the streets, rising at short intervals in the midst of a gaping crowd. The small low houses, the wooden fronts of which were decorated with many colored lanterns, had the appearance of booths hastily put up for a fair. An acrobat, with his face concealed by a grotesque mask, exhausted himself with contortions on a pyramid of trestles, but notwithstanding his efforts to retain his admirers, they all followed the more wonderful exhibition of real Europeans. Only too frequently they stone strangers, making it unsafe to traverse an inland town. The military mandarins and the soldiers do not show the same pride and disgust to foreigners as the literary ranks. Though the former have rude manners, they are ordinarily more humble, and not being familiar with the classics, they do not worship the past. They recognize fully our superiority in war, as well as in the excellence of our arms. It has cost them much to accede to this, and abandon the errors which their natural vanity led them into; but they console themselves by the thought that they still preserve an intellectual superiority. Yet those mandarins who have grown gray over their books, and have painfully arrived at the end of their career by writing and deciphering all the eighty thousand characters of their written language, guess that in scientific knowledge, and, above all, in our method of writing, we are far before them, and that if we were to substitute a system of phonetic writing, so that the young men in our schools could read English, French, and Chinese in the same characters, their influence would have passed away forever.

In a country like China, where an emperor has burned all the libraries, and thrown the learned men into the fire, it may be possible to hope that a wiser ruler may take under his protection a European alphabet, without consulting or caring for the desperate resistance of the learned men. Although this scarcely seems probable at present, they evidently anticipate it, hating us by instinct, and covertly encouraging the populace to break out in violent attacks on strangers.—*Church of England Magazine.*

A farmer was walking with a friend through a beautiful meadow, when he chanced to observe a thistle growing thriftily on the opposite side of the fence. Immediately he sprang

over and cut it off close to the ground. "Is that your field?" asked the other. "O, no; but bad weeds don't care much for fences. If I should leave that thistle to blossom in my neighbor's field I should soon have plenty in my own." His answer may serve as a hint to fathers and mothers. It is of importance to them how their neighbor's children turn out. Heart weeds care less than thistles for boundary fences. Boys and girls who go to the same school, or who live in the same neighborhood, catch many a trait from each other. It is our duty as well as our interest to do what we can for the benefit of our neighbors' children.—*Late Paper.*

#### The Nitrate of Soda District of Peru.

It very rarely rains at any point on the Peruvian coast, the nearest approach to it being a heavy mist, and there is in consequence scarcely a spot near the sea, away from the immediate banks of the few streams, that would not be, without irrigation, practically a desert. The soil is generally very prolific, and only needs irrigation to produce abundantly, but the lack of water supply confines the cultivated portion of the country west of the Cordilleras to narrow limits. In the province of Tarapaca, however, in which the nitrate of soda is now worked, the soil is apparently utterly barren, and the configuration of the country so peculiar, that it is hard to conceive of vegetation being possible, even with abundant irrigation or regular rain fall.

Between the ocean and the great pampa of Tamarugal, a distance of nearly thirty miles in a direct line, the country is very broken, consisting of small pampas with hills and mountains tossed up in endless confusion. The less elevated places and pampas are more pits than valleys. In former ages, as the sea subsided, it would appear that these pits formed a series of salt water lakes, pools, and marshes, in which the saline constituents of the sea accumulated, from which the nitrate of soda is supposed to have been derived through the agency of carbonate of lime and decomposing vegetable matters. No vegetation is met with in this region, with the exception of a few cacti which derive their support from the heavy fogs, which in the winter season hang for a large portion of the time at the top of high cliffs facing the sea. Its appearance is indescribably dreary and desolate, but there are spots nevertheless where the scenery is fine—even grand—and with certain lights, the mountains, barren as they are, with their many colored tints have a beauty of their own.

The western limits of the district on which the nitrate of soda is worked is generally ten miles from the coast, and extends for about twenty miles in width to the edge of the great pampa of Tamarugal. Its northern limit is about fifty miles north of Iquique, and its southern limit about thirty miles to the south of this point, which is the chief port through which it enters commerce. The deposits of the salt are supposed to extend still further south to the border of Bolivia; and a large district in the latter country is also known to contain it.

The excessive dryness of the atmosphere in this region is extraordinary; the days are almost invariably clear and very warm, timber and plank become warped in an astonishingly short space of time, and books, even with heavy covers, cannot be left exposed for

twenty-four hours on a table without their covers warping. This feature is also observed in the adjoining pampa of Tamarugal, which is in several respects quite remarkable. This plain is over 3000 feet above the sea level, is some thirty miles in width and over two hundred in length, and to the eye is as level as the ocean. It is bounded on the east by the Cordilleras, which rise abruptly to a height of 10,000 feet above the plain. The view on coming in sight of this pampa is very striking; the immense height of this long range of mountains, and the distinctness with which, on a clear day, they can be seen, even in their minute details, make it difficult for one to believe that they can be over five or six miles distant instead of thirty. Until the Cordillera are approached this pampa is as destitute of rain as the region nearer the coast, and parts of it are covered for miles in extent with a coating of common salt, so rough and angular in its surface, that it is almost impossible to take a horse or mule through it without laming them. In some spots, however, where the upper crust to a depth of one or two feet, has been removed, a very rich and fertile soil has been found, capable with irrigation, of raising vegetables and fruits.

The deposits of nitrate of soda are by no means continuous over this large district of 1500 square miles, in which it is now worked. It is generally obtained from the covering of earth, upon the bottoms or edges of the valleys or pits, or at the foot of the hills skirting the pampa of Tamarugal. But the deposit is very irregular, being more in a series of pockets than a continuous stratum.

Almost every where in the valleys, where the actual rock does not reach the surface, is found a layer of indurated gravel. Beneath this gravel is found the nitrate of soda stratum, which varies in thickness from the thinnest layers to beds of 12 feet deep. The amount of the salt contained in it differs greatly, being sometimes as much as seventy-five per cent., but the average quantity would probably not exceed fifty per cent. Its extraction is performed on the spot, by boiling the crude material for several hours, with water obtained from the deep wells sunk in the neighborhood of the factories. The turbid liquid is then run out to settle, and after the mud has been deposited the solution is drawn off into shallow crystallizers. After the nitrate of soda has been collected from these vessels, it is packed in bags, and transported to Iquique for shipment.—*Condensed from a paper by T. F. Flagg.*

*Be Careful in Old Age.*—An old man is like an old wagon; with light loading and careful usage it will last for years, but one heavy load or sudden strain will break it, and ruin it forever. Many people reach the age of fifty, sixty or even seventy, measurably free from most of the pains and infirmities of age, cheery in heart and sound in health, ripe in wisdom and experience, with sympathies mellowed by age, and with reasonable prospects and opportunities for continued usefulness in the world for a considerable time. Let such persons be thankful, but let them also be careful. An old constitution is like an old bone—broken with ease, mended with difficulty. A young tree bends to the gale, an old one snaps and falls before the blast. A single hard lift; an hour of heating work; an evening of exposure to rain or damp; a severe chill; an excess of

food; the unusual indulgence of any appetite or passion; a sudden fit of anger; an improper dose of medicine—any of these, or other similar things, may cut off a valuable life in an hour, and leave the fair hopes of usefulness and enjoyment but a shapeless wreck.—*Popular Science Monthly.*

Selected.

#### THE SECRET SPRING.

"He shall be as a tree planted, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green." Jer. xvii. 7, 8.

The gentle moon was silvering  
The outline of the trees,  
The lullaby of nature  
Was whispered in the breeze.  
'Twas not a time for talking,  
Or speculations high:  
I wanted to be quiet,  
And hear that lullaby.

I wanted to be silent,  
And watch the waving grass,  
So gracefully inclining  
To let the breezes pass.  
It seemed to grow in beauty,  
The more it bowed its head,  
Like penitential murmurs  
On saintly dying bed.

I marvelled at its beauty  
So manifold, so sweet,  
Like rainbow colors blending  
In harmony complete,  
And while I looked, and wondered  
What made it grow so high,  
The question rose within me,  
Is there a hid supply?

For it was taller, fairer,  
Than all the grass around;  
What made it thus to differ  
From cumberers of the ground?  
At last, the whispering breezes  
This answer seemed to bring,  
(Its echoes rang within me,)  
"There is a *Secret Spring!*"

Thou canst not see the waters  
By which the grass is fed;  
Thou canst not see the brooklet,  
Within its little bed;  
Thou canst not even hear it,  
So quiet is its flow;  
And yet, those hidden waters  
Have made the grass to grow!

Then "planted by the waters,"  
O Saviour, let me be,  
That I may thus be fruitful,  
And glory bring to Thee!  
Not unto me be glory!  
*Thy* praises would I sing:  
Yes, for the grass were nothing  
Without the *Secret Spring.*

Selected.

#### COME TO ME.

What strains of compassion are heard from above,  
Calling sinners to flee to the bosom of Love!  
'Tis the voice of the Saviour who speaks from on high—  
"Turn ye, turn ye, poor wanderers, O why will ye die?  
Turn, turn, ere ye perish, for judgment is nigh."

What a sweet invitation is heard from above,  
Calling children to fly to the bosom of Love!  
'Tis the voice of the Shepherd! how kind is its tone—  
"Come ye young ones to me, ere life's spring time be  
flown;  
I will take you and bless you, and make you mine own."

What accents of comfort are heard from above,  
Calling mourners to rest on the bosom of Love!  
'Tis the voice of our tender and faithful High Priest—  
"Come to me, ye who labor, with sorrows oppress'd:  
Come, and learning of me, your tired souls shall find  
rest."

What songs of rejoicing are rising above,  
From the blest who repose on the bosom of Love!  
'Tis the voice of the ransomed; how joyful the strain—  
Glory, blessing and power to the Lamb that was slain,  
For He suffer'd for us, and with Him we shall reign."  
*James G. Small.*

Selected.

[The following article is from the pen of the well-known entomologist, Rathvon, of Lancaster county, Pa.]

### The Colorado Potato Bug.

The Colorado potato bug, or *Doryphora decemlineata*, has for several years past made alarming ravages in the potato crops of the western section of this country. Some forty years ago, it was known in the Rocky Mountains, where it seemed to be indigenous, feeding upon the *rostratum*, or wild potato. When the common tuber was introduced in that region, the beetle soon attacked it, and spreading from one field to another, in 1859 it had reached a point one hundred miles west of Omaha. In 1861 it invaded Iowa, and crossed the Mississippi in 1864-65.

The beetle lays its eggs on the under side of the potato leaf. These are speedily hatched. The larvæ, when full grown, is over half an inch long, very thick in the middle, and tapering towards the head and tail. It is of a pale yellow color, often dusky or freckled on the back, with small blackish dots, and along each side are two rows of large black dots. The legs are black, and the head black and shining.

The mature insect, the beetle itself, is nearly half an inch long and a quarter of an inch wide. Its shape is oval, very convex above and flat beneath; of a hard crustaceous texture, smooth and shining, and of a bright straw color, the head and thorax being sometimes tawny yellow; head and thorax marked with black spots; the wing cases with black stripes arranged longitudinally, five on each case. The antennæ are twelve-jointed; the first five joints are pale or tawny yellow, the remaining joints black, the last joint being small, and sunk into the penultimate one. The legs are tawny yellow, the hips, knees and feet being usually black. It requires less than a month to pass from the egg to the beetle state.

Where the bug once gets a footing, it speedily destroys the entire crop. It is believed to effect all its transformations in fifteen days, so that a single pair would, if unmolested, produce sixty millions of progeny in a single season. Various modes of preventing its ravages have been suggested. Brushing or shaking the larvæ from the haulm into a vessel, is sometimes tried, but this is a laborious and dangerous operation. Dusting the leaves with white hellebore powder is an effective remedy when it is well done; the powder must, however, be freshly ground, as it loses its efficacy when kept too long. Paris green is also recommended, but both powders are irritating to those applying them, while the latter is extremely poisonous. Birds, it is said, will not destroy the bugs, as the emanations from their crushed bodies are noxious even to human beings, and, it is said, have caused several deaths. The symptoms resemble those caused by the bite of a rattlesnake. The beetle has several insect enemies, especially some varieties of ladybird, which prey upon its eggs and larvæ.

There has been considerable alarm in England lately, lest the pest should be imported thither in American potatoes, and official investigations have been made in order to determine the advisability of prohibiting importations of the vegetable. The report, however, points out that the larvæ of the parasite are not deposited in the tubers or conveyed

by them, and that with the exercise of proper care no danger need be apprehended from American potatoes imported into England.

S. S. Rathvon, the well known entomologist of Lancaster, has furnished the *Morning Review* with the following:

Without entering into a description or history of this scourge of the potato plant, we will give only a synopsis of the possibilities of its increase, and adduce what has, so far, been the most successful artificial remedy for its arrest and destruction.

In the latitude of Southern Pennsylvania this insect is capable of producing certainly two distinct broods during the spring and summer season, but it is more than probable it would produce three broods. Each female beetle, during her life-time, deposits one thousand eggs, at different times, within a period of about forty days. Applying the rule of simple multiplication, should a fertilizer—either by ordinary or extraordinary means—find her way into a thrifty potato field, the result would possibly be the following:

The *first brood* would be *five thousand*, the one-half of which would be females, and very probably more than one-half. Multiply one thousand by five hundred, and we have *five hundred thousand* as the *second brood*, all proceeding from a single female at the beginning of the season. But, suppose an early spring or a late autumn should occur, we might reasonably look for the development of a *third brood* which, by the simple rule above stated, would then reach the almost incredible number of *two hundred and fifty millions*. If these are the prolific possibilities originating in a single gravid female, what would the case be if ten, twenty, fifty, or a hundred such females were to be distributed over a potato field at the same time? That such an exaggerated result would not be likely to follow, is no more reason for the farmers of the country to be indifferent, or relax their efforts to destroy or check the increase of the insect than would be their omission to make any provisions for the future winter, on the ground that such a winter might not come, or to lead a life of moral indifference, on the ground that there *might* be no further tribunal before which an account is due.

To counteract these *possibilities*, there are some helps in the economy of nature, but the *probabilities* must be provided for by human energy, in the application of artificial remedies.

The *best* remedy thus far discovered, is "Paris Green," and the one that is chiefly relied on by those longest and best acquainted with the insect and its habits. This poison duly prepared for use, is kept for sale by the druggists of the Western States, but here in Pennsylvania the demand for it has not yet sprung up. There is very little use in trifling with other remedies, losing time and crop both, where the latter is seriously infested. Vigilant hand picking, early in the spring, before the eggs are laid would be very useful.

Take one pound of (good quality) Paris Green, and twenty pounds of wheat, rye, or buckwheat flour, and mix thoroughly until the poison is equally distributed. Take a common "tin cup," with a perforated lid or bottom to it, (like a common pepper box) and apply the remedy in the morning while the dew is on the plants, or after a shower of rain. It need not be applied, except where there are insects, and is sure to kill all it comes in

contact with. When the insects are yet young, they will be found in groups, and then a small quantity of the mixture will give them their quietus. When the weather is windy, the operator should have the wind blowing from him, in order not to inhale any of the dust. Paris Green may also be used in liquid suspension (it is insoluble in water) in the proportion of one tablespoonful of pure Green to an ordinary bucketful of water, and sprinkle over the plants with any instrument best adapted to that purpose. An instrument has been patented in the West, through which the liquid is blown in the form of spray. Although in this form the remedy is quite as effectual as it is in the form of powder, yet it is considered less economical, heavier to carry, and requires constant stirring, as the tendency of the Green is to settle on the bottom.

Ducks, geese and turkeys are said to feed on these insects, but of course it would not be prudent to allow fowls to enter a field where Paris Green had been used.

For "The Friend."

### The Comet.

As soon as the evening twilight has entirely vanished, when the sky is sufficiently free from cloud and haze, there may now be discerned in the northern part of the heavens, one of those mysterious visitants which we call comets. This stranger was first discovered by Coggia, at Marseilles, as long ago as the 17th of Fourth month. For the last ten days or two weeks it has been visible to the naked eye, except where the moonlight has been too bright for it. With the aid of a glass of low power, however, it can readily be seen even when the moon is shining. The writer has viewed it in this way almost every evening for a week past. It can be found at any time of the night by the following description of its position. The *North star*, the *star* of the "*Dipper*" nearest to the North star, and the *comet*, form very nearly an equilateral triangle. Calling the line joining the two *stars* the *base* of this triangle, then the comet or apex of the triangle is *below* the base in the evening and *to the right* of it in the morning. Its apparent position among the stars changes at present very slowly. Hence it is coming pretty directly towards us. Owing to this foreshortening of its path, there is as yet an uncertainty as to the exact course it is pursuing. According to some observations and the calculations founded thereon, the comet should pass its perihelion about the 18th or 20th of the Seventh month, and be nearest to the earth about the 4th of Eighth month; while other sets of observed positions indicate an orbit that would bring it to its perihelion about the 5th of Seventh month. This uncertainty is to be expected in undertaking to determine the track of a body so very distant under circumstances so unfavorable. We may then expect our comet to become brighter for a week or two, or perhaps for a month or more yet. Should it continue to approach us for a month, it will no doubt be quite a conspicuous object, as its brilliancy will in that case increase to some twelve or fifteen times its present brightness. This evening, the moonlight being out of the way, the comet is pretty distinctly visible to the unassisted eye, but, owing in part to a slight haze in the atmosphere, it is difficult to discern the faint brush of light above it which constitutes its tail.

Those elements of the orbit of Coggia's

Comet, which make its perihelion passage about the 4th of Eighth month, sufficiently resemble the elements of a comet observed in 1737 to render it possible that we are witnessing a return of that body. "If this be so," to quote from an article in an English periodical from which some of the above information is taken—"what strange changes have passed over this England of ours since this bright haze last shed its pale gleam over it! George the Second was then on the throne; Walpole was Prime Minister, and the elder William Pitt had just made his entry into political life. It would be vain to speculate as to the condition of things which will obtain when it shall next reveal itself to the gaze of the earth's inhabitants in the year 2011."

Philada. 6th mo. 30th, 1874.

## THE FRIEND.

SEVENTH MONTH 4, 1874.

### LONDON YEARLY MEETING.

The British Friend contains an account of the proceedings of, and the speeches made in, this Yearly Meeting; which occupies over thirty of its closely printed pages. There are two subjects, each of which called forth much discussion, that involve principles of primary importance to the well being, and we may say to the existence, of the religious Society of Friends, as the present representatives of the faith held by its founders, and preserved by the truly convinced and converted members in the succeeding generations, to the present day.

A Testimony respecting Edward Ash was sent up from Bristol and Somerset Quarterly Meeting. The endorsing of this by the Yearly Meeting was strongly opposed by several Friends, and as strongly advocated by a larger number. To furnish our readers with a correct view of the ground taken against and for the Yearly Meeting giving its usual sanction to this memorial, we give the following extracts.

"When I consider that the energy of this man had been exerted during his whole life (I mean, of course, since he became a public character) to overthrow the very foundation of our faith, and to bring into disrepute the most holy faith delivered to our forefathers, I am not less grieved than surprised to hear such a laudatory testimony presented concerning him. Would it be possible to say more for the most faithful member we ever had? We are told in the testimony that he was 'a faithful minister of Christ.' Friends, *I believe he was no such thing.* It cannot be; for he denied the very, and the only, means by which any man can ever rightly know God and Christ Jesus. How could he be a minister of Him whom he denies the power of knowing. He also flatly denied the universality of the love and grace of God. Can it be possible, that the Almighty Maker of us all will ever bring into existence a single human being, and such shall be without the circle of His love? Such a supposition is utterly untenable, and repugnant to our best feelings, being alike contrary to Holy Scripture, contrary to sound reason, contrary to common sense. We are told that he resigned his membership because he had 'very strong objections' to several parts of Barclay's 'Apology.' We are also told he was re-

instated in membership—but it is very carefully kept out of the testimony whether his views had changed, and he had confessed his error before such re-instatement. As to his doctrine, he is exactly on the same ground, and runs closely parallel with a bitter enemy to the Truth and Friends, who lived some 150 or 170 years ago, who wrote a book called Bennett's 'Confutation of Quakerism,' which was ably replied to by Benjamin Lindley and other early Friends. In this book are to be found passages almost exactly agreeing, *verbatim*, with some in E. Ash's last work—his attack on George Fox. Bennett tells us, 'As for immediate instructions from the month of God, there is no promise that the saints shall enjoy them.' Edward Ash says, 'Nothing is anywhere said in the New Testament which implies the continuance of immediate revelation to Christ's followers,' and so on. Now, if the Scriptures are to be believed, such doctrine is false; and yet this testimony is in adulation of the very man whose last work was to publish and circulate such doctrine! To let such a testimony go forth is to deny the testimony of the fathers in our Society, long since called to their everlasting rest; for if what E. Ash says is correct, their doctrine is false."

"Dr. Ash was not in unity with Friends, and was instrumental in drawing many from Friends. It was not possible to be a Friend and out of unity with the body. 'Barclay's Apology' came freshly to him every time he took it up."

One "referred to the term 'accurate knowledge of Holy Writ,' which the document mentioned as belonging to Dr. Ash as implying that his views were correct, or in harmony with those of Friends. It was afterwards explained that the possession of accurate knowledge was not the same as accurate views. He would have us to be consistent, and reminded us that we had not always printed the Testimonies."

"And as to our friend having been a good Christian, that would apply to the Archbishop of York. Our testimony against war, which Dr. Ash controverted, was a very important one."

"We authorize the publication of a document, and by so much we become responsible for it. Friends spoke of liberty of conscience! It is for that we desire to suffer, but it is a liberty in accordance with the ancient principles of this body. We were sitting within these walls to uphold the profession of truth which has been made by this body—not a profession which has been made by any other body. It was to support these views that we met—not to circulate testimonies concerning a man as a Christian minister, but as a minister holding the principles of our Society."

"Our late friend's mind was one of the finest texture, which could not accept at once what it had been taught, but was impelled to constant investigation. No man had lived more marked by humanity, charity, and conscientiousness of character. It was impossible to take any Friend from the Society whose loss would be more felt. There were many here now he might not quite unite with, and there were things which he had held, opinions which he had declared, and paragraphs he had written with which he could not agree. We must not expect that we all could agree. It was not intended. Our minds would not be so diverse as they are if it were. He could

not help saying to such Friends as had objected that when they got to heaven—for he hoped they would—they would find many persons there they never expected to meet. The testimony he thought admirable in every respect."

"Dr. Ash had been a faithful minister, sound in doctrine, and his clear bold writings had been a very great help to himself."

"Some Friends had impugned Dr. Ash's character because he did not agree with all that was in 'Barclay's Apology.' He (B. D.) hoped he was not bound to believe all that was in 'Barclay's Apology' to be a member of this Yearly Meeting; were it so, he would at once send in his resignation. He did not believe in some things written by Barclay, nor yet in other writings of the early Friends. What we had now to contend for was freedom of conscience. He would give Friends liberty to express their opinions in public. We had not to consider whether Dr. Ash's opinions were good, but was this Friend a true, good man—a faithful child of God. He was all through his life one of the most remarkable specimens of a real Christian the world had ever known. He would ask Friends to confine themselves to the question, 'Is this testimony true?'"

"George Fox never intended that he should be a pope, or that Barclay should be a pope. His object was, 'to lead men to Christ, and leave them there.' Such must be our language still. We must not be tied to the writings of the early Friends. Scripture was our outward guide, the Holy Spirit our inward guide."

"And since then [Dr. Ash resigning on account of the republication of Barclay's Apology] the Yearly meeting had come round to the exact conclusion which Dr. Ash at that time maintained. The Meeting for Sufferings was not publishing any books but those issued by the Yearly Meeting. He hoped the testimony would go down with the others."

"The Clerk stated that the preponderance of the judgment of Friends seemed to be in favor of dealing with this testimony in the usual way."

It appears to have been supposed that by many of the members saying they did not hold the views of Dr. Ash, the meeting, by its action in this peculiar case, might escape the imputation of officially endorsing all that Dr. Ash had written; but it certainly established the principle, that opposition to and controverting the doctrines and testimonies originally promulgated by Friends as fundamentals and heretofore accepted as the faith of Friends, do not disqualify a writer from being recognized as a worthy and consistent member, entitled to a memorial published by the Yearly Meeting, provided he was thought to be a good man.

The Clerk the next day, referring to the passing of this and other memorials, uttered, among other things, the following extraordinary sentiments.

"So far from regarding this diversity as something to be surprised at, or to stumble us, we should see in these very varied experiences the fullest assurance of the truth of the Gospel of Jesus Christ, applicable to very varying minds, and capable of bearing fruit in a great variety of ways. He had thought much yesterday of the wonderful description in the book of Revelation of the full chorus which gladdens the skies—the

voice not of one man, but of a great multitude—of great waters and mighty thunders, all uniting in one volume of praise in singing, 'Alleluia! the Lord God Omnipotent reigneth.' Surely this must be uttered by many voices. There were probably no two voices exactly alike, even in heaven, but all were attuned so that one chorus resulted; and on earth, as it were, there was but an imperfect rehearsal of this; so that there must be some voices out of tune, and some which did not keep time very well—some too fast, and some too slow. If God bears with these imperfections, his servants surely ought to do so also. While we remain here, our ears will hardly be so perfectly tuned with this heavenly music as to be able to say what is real discord and what is 'harmony not understood.' Hence we need charity."

This certainly is charity that will not only cover any multitude of sins against the faith of Friends, but prevent the church from deciding as to whether anything is "real discord" or merely "harmony not understood."

A proposition from Bristol and Somerset Quarterly Meeting that no written answers should hereafter be given to the 2d, 3d, 4th, 6th and 8th Queries, and a proposition from Durham of the same import in relation to all the Queries elicited much debate, and the whole subject of the Queries was referred to a conference to be composed of committees appointed by all the Quarterly Meetings.

When that portion of the report of the Conference which sat in the 11th month last, that refers to the reading of the Scriptures in meetings for worship, was under consideration, J. B. Braithwaite said: "He could not take single particle of the responsibility of introducing this question into our religious Society. He looked upon the basis of public worship as that which is our common standpoint—to present ourselves before the Lord in the name of our one Mediator. He would appeal to Friends to consider well before giving way from this platform. Every member in England, Ireland, and in that vast continent beyond the Atlantic, and in those rising Colonies, which will in future days represent the Anglo Saxon race, every member has a vested interest in the usages of two centuries, and has a right to believe that when he goes to a Friends' Meeting he can present himself before the Lord without the harmony of true worship being disturbed. Were we to think ourselves bold enough to enter into any scheme of alteration of our Christian practice?"

J. Bright, who appears to have taken unusual interest in the proceedings of the Yearly Meeting this year, and to have exerted much influence, remarked: "It would be almost childishness simply to endorse the report of the Conference, for it did not meet the views of any considerable portion of Friends. It would make the law more strict than ever on our morning meetings, while at the same time overturning the system of our afternoon meetings. At any rate, it gives to persons desirous of change in any meeting great influence, derived from the supposed opinion of the Yearly Meeting. Thus in many places it would introduce discord, which would be fatal, and which this Yearly Meeting would soon deeply regret. One thing was clear, that some Friends were dissatisfied with the present mode of conducting worship in our meetings; and that they were groping, if not in the dark, at any rate in the twilight, hoping to find

something better. If it was to be found at all, it would be found in process of time—in process of discussion—in our meetings and at our houses. But it was better, he thought, to let the question rest until that something had been found. The better course for the Yearly Meeting was to accept this portion of the Report of the Conference, and thus let it rest—not to sanction or endorse it in any way. The Conference had expressed our *first* thoughts on the subject: the Yearly Meeting is to represent our *second* thoughts. Almost every person present would agree that we were not in a condition to decide this question. There was a feeling in the Society that some change must take place. The whole question must be sifted, and sifted again, for a year—it might be some years—before it was decided. If you make any move in the direction which is proposed, you necessarily make a first step in a direction ending a very long way indeed from the point at which you start. He did not advise the Yearly Meeting by any means to take that step. He would therefore recommend the course proposed by T. Harvey—that we should accept but give no sanction to this portion of the Report; allowing whatever liberty now exists still to exist; allowing the good men and the good women in our meetings to take what steps may seem to them good in their own meetings. And then the time would some day come when some better decision could be arrived at."

J. Hodgkin said, "the prohibition of the reading of the Scriptures in Meetings for Worship would be a great infringement of liberty. Some had said that if they were thus opened, it would be inconsistent with the presidency of our Lord and Saviour. Did we disapprove of the example He had set us? There was nothing in His sayings, or in the writings of the apostles, which implied we were to be in a better spiritual state than they exhibited. He went with most of those who agreed with T. Harvey. A difference was implied between morning and evening meetings which he could not see right. The result must be rather of compromise than of spiritual judgment, and he hoped a minute would be made allowing liberty."

"A minute was read, saying the subject of the first part of the report from the Conference had been seriously considered, and had elicited large expression. While appreciating the Christian concern of the Conference, we did not see our way to adopt it. In some places, Friends had adopted the reading of a portion of Scripture in some of their Meetings for Worship. With regard to this practice, we had come to no united judgment, but there had been a prevalent desire not to interfere with any liberty in this respect rightly enjoyed amongst us. Nevertheless, we felt an earnest concern that Friends everywhere should be watchful that any liberty thus exercised be exercised in connection with a faithful upholding of our testimony to the nature of pure spiritual worship under the gospel of Christ."

After the reading of the minute a Friend proposed striking out all of it after the first two sentences. "It was," he said, "serious to recognize such a liberty in subordinate meetings. The only course for the Yearly Meeting was to ignore these innovations on the established mode of conducting our meetings for worship—these irregular proceedings under separate organizations."

J. Bright opposed alteration of the minute, and observed: "A very strict law either way would not be desirable. We must acknowledge what existed, and not condemn it as a violation of liberty. It went on to offer a warning to meetings in any changes they were making, to be very cautious that they were right. What was done in the country, depended on the country, not on the Yearly Meeting. Whether what was done were right or wrong depended on the wise judgment of Friends in individual meetings, and touched the matter just where it ought to be touched, and left it just where it ought to be left. The Yearly Meeting in passing the minute, therefore, could rely on the judgment of all that nothing extravagant and wide of the mark would be done. There were some meetings where it had been discussed; some objected to any change, and had great weight in their districts. Unless there was much unanimity in a meeting as to the practice, nothing would be done. When that took place, the Yearly Meeting would be in a very different position if it endeavored to withstand it."

J. B. Braithwaite remarked "that were this an Epistle to a meeting, it would have been carefully considered by a committee, yet have no influence on our testimony or practice except as a message from one church to another. Here, where there was no Second Chamber, where there was no 1st, 2d, or 3d reading, we seemed on occasions of this kind to be so undeliberate in the final utterance of what might affect, in such a Society as this, our children's children for many generations. Were we quite prepared for this? We must weigh well what might become the action of this meeting. If we were to consider this as the final judgment of this meeting, he trusted the observations made by our friend John Bright would have due weight. That part was carefully looked at in the Report of the Conference. Our arrangements as to church government were not congregationalist, but every meeting had a due relation and subordination to other meetings. This might be right or wrong; but if it were wrong, let it be deliberately considered and looked at in all its bearings before it were set aside. We knew where particular meetings, without consultation, had taken their own course in this matter; and after they had taken such a course it would require great wisdom, tenderness, and watchfulness to know what would be the right course for such meetings. Friends would, he hoped, act in forbearing love, and particular meetings should not think themselves justified by this minute in acting without the pretty unanimous concurrence of the meeting with which they were associated."

As this is the most important step yet taken by a Yearly Meeting, in abandoning the principles and practices of Friends, we have given more space in our columns to the notice of it, than we should otherwise have done; for as one Friend truly observed in reference to the compromise, "Let us pause before adopting it. If we did [adopt it] farewell to Quakerism, farewell to consistency, and—as had been said—we should prepare for dissolution in order to avert destruction."

The substance of the minute, as given in The British Friend, is a singular specimen of a record of inconsistent conclusions. The Yearly Meeting shrinks from the responsibility of sacrificing a fundamental principle in the system of Christianity as held by Friends,

by accepting the report, but clothes its component—and heretofore considered *inferior* meetings—with authority to do so, if a majority of their members so will, and at the same time cautions them against violating the testimony to spiritual worship.

Truly this is placing the Yearly Meeting and its authority on a low level. What J. Bright's proposed plan for elaborating a further change in Friends' mode of worshipping will produce, time will divulge.

#### SUMMARY OF EVENTS.

**FOREIGN.**—During the past fifteen years the armies of Russia, Germany, France, Austria and Italy, have grown from 4,229,950 to 6,110,690, an increase of 1,880,740 soldiers. The cost of the armies of Europe last year, when they were generally upon a peace footing, was more than one-fifth of the gross revenues of all the governments from every source.

The successful laying of the submarine cable bringing Brazil into telegraphic communication with Europe and the United States, has been the occasion of much rejoicing in the first named country. Messages of congratulation have passed between the Emperor and President Grant, and the governments of the principal countries of Europe.

According to the official agricultural statistics, it would seem that of the whole surface of England and Wales less than four per cent, or only 1,453,000 acres out of a total of 37,319,000 acres, is occupied by woods, coppices and plantations. The southeastern counties—Sussex, Hampshire, Kent and Surrey—are by far the most densely wooded.

Intelligence has been received in London of the loss of the emigrant ship British Admiral, 1743 tons, belonging to the British Shipowners' Company, and bound for Melbourne. Seventy-eight lives are said to have been lost, and only nine persons were saved.

The bill for the regulation of public worship has passed the British House of Lords. The measure was vehemently opposed by the Marquis of Salisbury and other Tory members who declared it useless and dangerous, affecting questions of doctrine unfavorably, attacking ritualists unfairly, and putting the union of Church and State in jeopardy.

It is now stated that the meeting of the Brussels Congress on International Law will take place. Great Britain has apparently waived her objection.

A deputation of 100 locked-out farm laborers started from New Market on the 29th ult., on a journey through the agricultural districts, in the course of which they will stop at the principal towns and plead the cause of the laborers.

Liverpool, 6th mo. 29th.—Uplands cotton, 8½ a 8¼d. Orleans, 8 5-16d.

The French National Assembly has passed a bill granting 26,000,000 francs indemnity to sufferers by the late war.

Courbet, the artist, has been condemned to pay the cost of the reconstruction of the Vendome column.

Domiciliary visits have been made by the police to the offices of the Imperialist journals and to the residences of prominent Bonapartists, and important documents have been seized.

The Budget Committee have rejected the bill submitted by M. Magne, Minister of Finance, providing for an increase of direct taxation, and have declared in favor of reducing payments to the Bank of France.

The *Journal Officiel* publishes a table of the receipts of French railways during the first quarter of the present year. They amount to 174,871,188f., or 8,184,646f. less than in 1873.

General Omandean will represent France in the Brussels Congress.

The Bonapartists are making vigorous efforts to influence public opinion and turn it to their own account. They are organizing committees in every department, establishing a newspaper organ, and distributing public documents and petitions urging the restoration of the empire. The government is doing something to check the bold proceedings of the Bonapartists. Several members of their committees in the Departments have been arrested. A government order has been issued prohibiting the distribution in France of photographs of the Prince Imperial.

In the Bavarian Chamber of Representatives the Ultramontain party attempted to carry an expression of censure against the Minister of Public Worship, by moving the rejection of his estimates, alleging that he was the author of the conflict between Church and

State in Bavaria. The motion was defeated by a small majority.

The Russian Emperor as a punishment to his nephew, the Grand Duke Nicholas, son of his brother Constantine, for the theft of his mother's diamonds, has banished him to the Caucasus for life, and deprived him of the cross of St. George, which was conferred upon him for his achievements in the Khiva campaign.

A Calcutta dispatch says: It is believed that the distress from famine has been stayed everywhere, and the hopes of the people are reviving.

Pullman palace cars are to be placed immediately on all trains and lines of railroad in upper Italy.

The relations between Turkey and Persia are not friendly. It appears the Persian government has refused to compel the return to Turkish territory of a tribe numbering 2000 families, which has been subject to the Porte, but escaped across the Persian frontier, and that a number of Turks have been maltreated by a band of Persian pilgrims. The Turkish government threatens to force Persia to give up the persons who have abused its subjects, and to surrender the revolting tribe. Unless an accommodation is speedily effected the relations of the two countries will become critical.

The reports of military operations in Spain vary according to the source from which they come. A Madrid dispatch of the 27th ult. states that 10,000 Carlists, under command of Prince Alphonso, had been defeated at Chalva, north-west of Valencia, by a smaller force of Republicans, and that General Concha had executed a successful flank movement on the Carlists resulting in the capture of several important positions. Advices from the Carlist head-quarters at Estella, on the contrary, say there had been some fighting but without important results.

On the 29th ult. intelligence of serious disasters to the Republican army reached Madrid. It appears that General Concha after forcing the Carlists from their first line of defences at Estella, attempted to carry by assault the heights immediately commanding that place. The attack failed and the assailants were repulsed with heavy loss. General Concha and other officers of high rank were killed. According to the Carlist reports the total loss of the Republicans in killed, wounded and missing was 4000, but the government dispatches estimate it at less than half that number.

A Paris dispatch says: The death of General Concha is considered here an event of great political importance. It is believed that Concha intended to proclaim Isabella's son, Prince Alphonso, king as soon as the campaign was brought to a successful issue. The Madrid government deeply mistrusted him.

Very destructive fires have occurred in the government of Volhigia, Russia. A fire one day destroyed 600 houses in a town inhabited chiefly by Jews. The next day nearly as many more dwellings were burned, and the following days the ravages were continued, making thousands of persons homeless.

**UNITED STATES.**—The interments in New York last week numbered 492, and in Philadelphia 240. Both cities have so far continued remarkably healthy notwithstanding the recent high temperature.

Postmaster General Creswell, after more than five years of faithful and efficient service, tendered his resignation to the President. It was accepted, and Eugene Hale, of Maine, was nominated to fill the position.

The Post-Office Department has been officially informed of the ratification of the postal convention between France and the United States, by the French Assembly. The charge for letters from France to the United States, will be ten cents for the third of an ounce, and from the United States to France nine cents per half ounce. Unpaid letters to pay the above rates with five cents additional.

A sad calamity occurred in Syracuse, N. York, the evening of the 23d. A strawberry festival was being held in a Baptist meeting-house in that city, when without any warning the floor gave way, precipitating those gathered into the room below which was also filled with people. Fourteen persons were killed instantly, and many more received injuries, some of which may probably prove fatal. More than one hundred persons altogether were injured. The building was of recent erection, and as the event shows was badly built.

Among the measures which failed to pass at the late session of Congress, for want of time to discuss and dispose of them in the regular course of proceedings, were the Supplementary Civil Rights bill, those for the admission of New Mexico and Colorado as States, for the reorganization of the army, for the construction and repairs of Mississippi levees and many others.

The appropriation bills were considerably reduced from last year. Thus the naval appropriation bill last year was \$22,150,000, and this year only \$16,750,000;

the army last year \$31,750,000, this year \$27,750,000 legislative last year \$23,750,000, this year \$20,500,000 The amount of retrenchment on all the bills aggregate \$27,763,787.

The finances of the government appear to be in more favorable condition than they were at the commencement of the year, so that it is considered probable the current expenditures will be more than met by the receipts. The customs duties have not as yet come up to the estimates, but the internal revenues have exceeded them.

**The Markets, &c.**—The following were the quotation on the 29th ult. *New York.*—American gold, 111½ U. S. sixes, 1881, registered, 117¼; do. coupons, 122; do. 1868, registered, 117; coupons, 120¾; do. 5 per cents 113¾ a 114¼. Superfine flour, \$5 a \$5.60; State extra \$5.80 a \$6.40; finer brands, \$6.50 a \$10.25. No. 1 Chicago spring wheat, \$1.44; No. 2 do., \$1.37½; red western, \$1.44; white Michigan, \$1.60. Oats, 61½; 66½ cts. Western mixed corn, 80 cts.; southern white \$1.02. Carolina rice, 7¼ a 8½ cts. *Philadelphia.*—Uplands and New Orleans middlings cotton, 18 a 18½ cts Superfine flour, \$4 a \$4.50; extras, \$5 a \$6; finer brands \$6.50 a \$9.50. Western red wheat, \$1.40 a \$1.45 Pennsylvania, \$1.50 a \$1.53; amber, \$1.58 a \$1.60 No. 1 spring, \$1.35. Rye, 95 cts. Yellow corn, 82 a 83 cts. Oats, 62 a 65 cts. Clover-seed, 8½ a 10½ cts *Chicago.*—No. 1 spring wheat, \$1.21; No. 2 do., \$1.18 No. 3 do., \$1.10. No. 2 mixed corn, 60¾ cts. No. 1 oats, 45 cts. Lard, 11 cts. *Cincinnati.*—Corn, 63 a 65 cts. Oats, 48 a 55 cts. Lard, 11½ a 11¾ cts.

#### FRIENDS' DISCIPLINE.

The Committee having charge of Friends' Library are desirous of procuring copies of the different editions of the Discipline of Baltimore Yearly Meeting. Also that of the late Yearly Meeting of Virginia. Any person who may be able to supply any of the above, will please communicate with EDWARD MARIS, M. D., 127 South Fifth St.

#### WANTED,

A woman Friend, competent for Principal of the Aimwell School. Apply to Sarah E. Smith, No. 1110 Pine St. Rebecca W. Fry, 908 North Fifth St. Rachel S. Maris, 127 South Fifth St. Mary D. Allen, 833 North Seventh St.

#### RASPBERRY STREET SCHOOL FOR COLORED GIRLS.

Wanted, an energetic competent Teacher for the above School, to commence 9th month 1st. Apply to Eliza B. Edwards, 516 Spruce street, Rachel S. Maris, 127 South Fifth street, Sarah E. Smith, 1110 Pine street.

#### WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Morestown, Charles Evans, 702 Race street, Philadelphia.

#### WANTED

A young man of energy and perseverance, to take charge and oversight of the farm belonging to the Wyandott Mission, situated near Teneca, in the State of Missouri; also a woman well qualified to fill the place of Matron in the Boarding School. Friends would be preferred. For further information apply to John S. Stokes, Office of "The Friend," Fourth above Arch street.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, President, Haverford College, Montgomery Co., Pa.

MARRIED, on the 24th of Sixth mo. 1874, at Friends' Meeting-house, Twelfth Street, Philadelphia, THOMAS KIMBER to MARY E. SHEARMAN, both of this city.

DIED, Third month 28th, 1874, MARY W. REEVE, wife of William F. Reeve, in the 71st year of her age, a member of Salem Monthly Meeting of Friends, N. J.

WILLIAM H. PILE, PRINTER.

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## Star Streams.

(Continued from page 362.)

Including both hemispheres, there are visible to the naked eye, under the most favorable circumstances, about 5,000, or at the most 6,000, fixed stars. If these and the fixed stars visible in the most powerful telescopes were to disappear, and the eye to acquire the light-gathering power of Herschel's 20-foot reflector, there would be seen scattered over the vault of heaven—instead of the fixed stars now visible—about as many nebulae—"feebly shining, cloud-like patches, often of strange and fantastic forms."

The faint illumination of nebulae, the close crowding of stars in many that are resolvable, and other circumstances, have appeared to confirm the view that these objects shine from distances far beyond those of the farthest fixed stars. It has been considered that nebulae are (for the most part, at least) aggregations of suns ("island-universes," as a German philosopher has expressively termed them), forming galaxies similar to our own "Milky Way," and reduced, notwithstanding the immensity of their dimensions, by a yet greater immensity of distance, to the appearance of faint specks of light, which the slightest haze in our skies is sufficient to conceal from us. The important discoveries effected by Dr. Huggins, which have shown that many nebulae are gaseous in composition—nineteen out of sixty observed presenting the spectrum of bright lines separated by dark spaces which indicates the gaseity of the source of light—have modified these views. Without giving absolute support to the speculations of Sir W. Herschel, respecting the condition and changes of condition of nebulae, Huggins's discoveries show that the views on which Herschel founded his speculations were well grounded. The distinctions Herschel drew between the different classes of nebulae have been confirmed, so far as spectrum analysis has yet proceeded. Every planetary nebula yet observed, for instance, has been proved to be gaseous. The process of generalization, which had been commenced by many eminent astronomers, and in which scarcely any distinctions but those depending on the resolvability of nebulae were recognized, has been abruptly checked. It is to be noticed, how-

ever, that many German astronomers, and some, at least, of our most distinguished English observers (amongst others, the late Admiral Smyth) had looked with more than doubt on the view that, with sufficient optical power, all nebulae are resolvable into stars.

The first point I shall dwell upon is the distribution of nebulae over the heavens. In the northern heavens there will be observed a very decided clustering in the region between 11h. and 14h. of R.A. This is the nebular region in Virgo, extending over Coma Berenices, and the tail of Leo, curving (to the right) over Canes Venatici, thence (to the left) over the tail and hind quarters of Ursa Major, to within about 12° of the pole near the tail of Draco. The borders of this stream or cluster of nebulae extend dispersedly over the two Leones, Cancer, Gemini, Lynx, and Ursa Major on one side, and over Bootes and Corona on the other. As there seems to be a decided break in the stream—or rather, perhaps, as the stream decidedly comes to an end near the pole—we must return to the point from which we commenced, and thence follow the streams in the contrary direction. The continuation of the stream presently divides into two, the right-hand stream passing over the left hand of Virgo, the tail of Hydra, and nearly the whole extent of Centaurus, to Crux and Musca; the left-hand stream passing over Crater, to Antlia, and the mast and sails of Argo. The gap which bounds the northern group seems continued, but not in quite so marked a manner, by the space comparatively clear of nebulae which runs round the right-hand stream (of the two just described) across the pole. Returning to the northern heavens we notice a less distinctly marked grouping over part of Perseus and Andromeda, passing (to the right) over the square in Pegasus to the southernmost of Pisces, and (to the left) over the band in Pisces, across Cetus, Eridanus, and Dorado, in a distinctly-marked stream leading to the Nubecula Major. The right-hand stream, which we had followed as far as Pisces, seems to have a continuation towards the Nubecula Minor, and also to throw out a convolution over the tail of Piscis Australis, over Indus et Pavo, towards Apus and Musca.

There remains to be noticed a clustering of nebulae towards the portion of the Milky Way occupied by Scorpio. Sir John Herschel considers that many of these nebulae belong to the Milky Way, as they are wanting in the gap between the two branches of the galaxy in this neighborhood.

The first inquiry which suggests itself, on a review of the distribution of nebulae, is the question, whether there is any indication of a connection between nebulae and fixed stars? The theory that nebulae are galaxies similar to our own Milky Way would, of course, require that we should dissociate nebulae from any connection with our galaxy, save a relation corresponding to that which holds be-

tween the fixed stars and the sun. And further, although it would not be impossible that a tendency to systematic arrangement should be apparent among the nebulae, yet the distances separating nebula from nebula would (on this theory) be so vast, compared with the distances separating star from star, or even with the dimensions of our galaxy, that it would clearly be very improbable that such arrangement should be discernable by terrestrial astronomers. As, however, the theory is very generally held, I shall present, as I proceed, some considerations which seem opposed to it. We seem, rather, to have evidence that most of the nebulae—if not all of them—are much nearer to us than has been commonly maintained.

When we consider those regions of the heavens in which nebulae are markedly deficient, we find an arrangement which cannot be wholly accidental. I refer to the zone, very marked in the northern hemisphere, and not indistinctly traceable in the southern, which has been already described. This zone is not quite coincident, in direction, with the Milky Way, but follows almost exactly a circular band, which includes more lucid stars than any corresponding band on the heavens.

Now, it appears to me that those who have speculated on the subject of nebulae have been too apt to content themselves by looking for zones and streams of aggregation, not noticing apparently that zones along which nebulae are sparingly distributed, may be as marked indications of systematic distribution as zones of aggregation. I consider that the zone mentioned in the preceding paragraph is a phenomenon scarcely less distinct in character than the zone of the Milky Way itself; and I look on the connection between the former zone and the zone of brilliant stars as a very noteworthy circumstance.

It has been already noted by astronomers that all nebulae of irregular form and great extent are found along a zone nearly coinciding in direction with the Milky Way. The great circle along which such nebulae are actually found is, in fact, no other than that along which nebulae in general are conspicuously wanting. It is also worth noticing that where this zone, and the zone of the Milky Way intersect, we find the singular nebula round  $\alpha$  Argus in one hemisphere, and in the other the remarkable nebular region in Cygnus.

The discovery that the great irregular nebula in Orion is gaseous, renders it probable that the other irregular nebulae are so likewise. Whether they are so or not, it is clear that they are totally different in character from regular nebulae. Therefore, we may look on their aggregation on the great circle along which few nebulae are found as a circumstance (1) not opposed to the evidence of systematic distribution founded on that peculiarity; (2) as itself indicative of a law associating nebulae with the stellar system.

One peculiarity of the irregular nebulae deserves to be especially dwelt upon. All of them exhibit a tendency to arrange themselves around fixed stars.

As respects the great nebula in Orion, while the proportion of stars whose connection with the nebula has not been traced is somewhat greater, yet nearly every marked condensation in the nebula is associated with conspicuous stars (that is, with stars conspicuous among those visible in the same field of view with the nebula). Every telescopic also is familiar with the fact, that the central condensation of the nebula clusters round the trapezium of stars, within which there is either no nebulous light or very little. The association is not likely to be an accidental one. Herschel himself remarks that the star  $\epsilon$  Orionis is involved in strong nebulosity, "probably connected with the great nebula," while he was able to trace a faint extension of the nebula as far as the double star  $\gamma$  Orionis, which it involves, so that the star is rendered nebulous.

Turn we now to the region of irregular nebulae of Sagittarius. The first nebula mentioned by Sir J. Herschel is described by him as "singularly trifid, consisting of three bright and irregularly formed nebulous masses, graduating away insensibly externally, but coming up to a great intensity of light at their interior edges, where they enclose and surround a sort of three-forked rift, or vacant area, abruptly and unaccountably crooked, and quite void of nebulous light. A beautiful triple star is situated precisely on the edge of one of these nebulous masses, just where the interior vacancy forks out into two channels. A fourth nebulous mass spreads like a fan or downy plume from a star, at a little distance from the triple nebula."

As respects the nebula of Cygnus, I may simply quote Sir J. Herschel. He describes the region as "consisting, first, of a long, narrow, curved, and forked streak, and secondly, of a cellular effusion of great extent, in which the nebula occurs intermixed with, and adhering to, stars around the borders of the cells, while their interior is free from nebula, and almost so from stars."

I have already drawn out this paper to a much greater length than I had proposed, and yet seem scarcely to have entered upon my subject. Let me, instead of proceeding to treat cursorily of the remaining branches of that subject, here pause and "report progress." We have found a law of aggregation of nebulae in regions removed from the Milky Way, and thus a law of contrast, which amounts in reality to a law of connection between nebulae and the starry system. We have found that, in the southern hemisphere, this law of contrast is further exhibited in an aggregation of nebulae over regions in which stars are wanting, and vice versa; lastly, we have seen that over a zone of the heavens in which nebulae are all but absolutely wanting, there is a marked aggregation of lucid stars, that on the same zone all the irregular nebulae are collected, and that these irregular nebulae, all occurring in regions very richly bestrewn with fixed stars, exhibit in their configuration a correspondence with the configuration of the fixed stars in the same field, which cannot be wholly accidental.

(To be continued.)

Use temporal things but desire eternal.

Selected for "The Friend."

Report of the Committee for the Civilization and Improvement of the Indians.

To the Yearly Meeting:—The Committee for the civilization and improvement of the Indian natives, Report: That for several months during the early and middle part of last year, the Institution at Tunessassa remained under the care of Abner Woolman, who took charge temporarily at the request of the Committee, upon the withdrawal of George W. Mott, and his wife, as mentioned in our last report. The duties of Matron were performed during the summer session by Catharine Battin, who several years previously had been acceptably engaged in the Institution. Since the Tenth month last, the stations of Superintendent and Matron have been filled by our friends Aaron P. Dewees and his wife Eunice Dewees, of Ohio, who under a sense of duty had offered themselves for this service. Mary Vail was released at her own request at the close of the winter session. Her place has been supplied by Miranda Dewees, whose husband, Aaron Dewees, Jr., has also been engaged to assist in the care and cultivation of the farm. The Friends last named, have entered upon their duties within the past few weeks.

The School has been continued under the efficient charge of Louisa Smith, who has remained at the Institution by the request of the Committee during the past winter, but who, it is expected, will return home in the early part of next month; a young woman Friend, having been engaged in her place to take charge of the school at the opening of the summer session. It is cause of encouragement that the several vacancies which have occurred, have thus been filled with less delay, than at some former periods, and that the Friends engaged have had their minds drawn to the respective services, with desires to be helpful to the Indians.

The largest number of children in attendance at the School at one time has been 29: viz. 24 girls and 5 boys; the average number of pupils during the past year has been 25, viz: 26 for the summer, and 24 for the winter session, which is 7 more than last year. At the close of the winter session, nearly all of the scholars were able to read, more than half had made some progress in geography and arithmetic, and several had studied elementary philosophy and grammar. Nearly all of the children were in the practice of committing portions of the Scriptures to memory. In addition to the instruction thus imparted, the girls acquire a knowledge of sewing and general housework, which may materially assist in rendering their homes comfortable, and improving their social condition in future years. We hope there is an increasing appreciation on the part of parents of the advantage to the children of placing them at the Institution.

Meetings for Divine worship are held on First and Fifth-day mornings, as heretofore; in which the conduct of the children has been generally satisfactory. The Holy Scriptures are read in the family daily, and Youthful Piety, and other religious books, occasionally, and we trust that profitable impressions have been, at times, made upon the minds of the children, in these opportunities.

Upon an examination of the Treasurer's account, it appears there was due him, Third month 1st, 1874, \$260.77, and that there are

securities in his hands, the par value of which is \$15,236.66, the same amount as last reported.

The receipts during the year have been: From interest on invested funds; one-third of the income of John Parrish's legacy, and contributions of three Friends, . . . . . \$1,671 90  
Estimated profit of saw and grist mill, . . . . . 150 90

Making a total of . . . . . 1,822 80

The expenditures have been: For Family Expenses, . \$1,457 73  
Salaries, and travelling expenses of Friends under appointment at the Institution, . . . . . 917 14  
Incidental Expenses, . . . . . 109 62  
Books and Stationery, . . . . . 28 30  
Repairs and Improvements 108 65  
Loss on Farm Account, . . . . . 33 62

Making the total expenses of the Institution, . . \$2,655 06

There has been paid for a stove for the school at the Corn Planter Settlement, &c., . . . . . 18 76

Making the total expenditures, . . . . . \$2,673 82

And showing a deficiency in the business of the year of . . . . . \$850 99

The Indians on the Allegheny Reservation have the opportunity of sending their children to the day schools, supported by the State of New York, of which there are several located upon their land. These are each attended by some of the children living in their respective neighborhoods; and two of them have been taught by Indians.

The general condition of the Indians upon this Reservation has not materially changed since the date of our last report. Although some land is cleared up annually, yet they continue to be slow in availing themselves of the advantages which steady industry would afford. It is often the case that the attention of many of the young men is diverted from agricultural pursuits during the planting season, by the high wages to be obtained at that time, by rafting lumber; and who thus lose the opportunity for the cultivation of the soil during an important period of the year, besides being thrown into company often of a demoralizing character. The less rapid improvement of the natives on this Reservation as compared with their brethren at Cattaraugus, may in part, we believe, be attributed to this cause.

The difficulties arising from the occupancy of their land by white settlers, under leases made to them in good faith by Indians, but which have been decided by the Courts to be illegal, remain in an unsettled condition, and continue to produce feelings of insecurity and apprehension to many. After the failure of the bill, containing several objectionable features, proposed to settle these difficulties as mentioned in our last report, a communication was received by the Councillors of the Seneca Nation, from a member of the Ogden Land Company, proposing the appointment of a Committee of the Councillors to confer with that company in reference to extinguishing this alleged claim to their lands. Upon the reception of this communication

our advice was requested by the President of the Nation; in reply to which an address was prepared, stating our reasons for not approving of such a course, and our views in relation to the plan which we thought should be pursued; all of which were in accordance with the advice previously given them on these subjects. This Address was presented by two of the Committee, who had several interviews with Councillors and other influential Indians, in which the questions now agitating them were freely discussed. A great want of unanimity was found to exist among them.

The advantages to be derived to the Indians individually, as well as in the settlement of their difficulties as a nation, by a division of their lands and holding them in severalty, under proper restrictions, have often been brought to their consideration by the Committee; and a considerable number on both Reservations appear to be fully aware of them. Others, however, influenced by the prejudices derived from their ancient customs and traditions, and the fear of losing their tribal organization, are still averse to this course; the unwillingness of whom retards their progress as a people in this direction.

The importance of action on their part to secure favorable legislation on several points affecting their interests, during the present session of Congress, induced the Committee to make another effort last autumn, to encourage them to memorialize that body for the enactment of a law under carefully guarded provisions to accomplish the ends in view; and two members of the Committee met the Indians in Council for that purpose in the Tenth month last. Owing, however, in part to the feelings to which we have alluded, only two of the eleven Councillors present appeared to be in favor of the course recommended; but, in announcing their decision not to take the advice which had been given them, they desired that Friends might not be discouraged from endeavoring to assist them, and requested the further efforts of the Committee for their welfare.

As had been expected, a bill has since been introduced into Congress, prepared in the special interest of the white settlers, to confirm the leases under which they now hold title from the Indians. It also provides for the division of their lands under the regulation of the Secretary of the Interior, and the extinguishment of the pre-emption claim by the United States. This bill has been referred to the Committee on Indian Affairs of the House of Representatives; and it is our intention to watch its progress with a view of remonstrating against its passage, should it, when reported, appear to be detrimental to the interest of the Indians.

A bill has also been introduced into the Senate of the United States, for the settlement of the claims of the New York Indians to lands in Kansas, on the basis of a settlement of similar claims with the Tonawandas, in 1857. This bill is intended to carry out the design of a Treaty for the adjustment of these claims made in 1868, but not ratified. As its terms are more favorable to the Indians than those of the Treaty alluded to, it will probably be satisfactory to them in this respect, if carried into effect.

The descendants of Corn Planter continue to be well satisfied with the late division of their land. The improvement made by different individuals since the allotment, is

very manifest, amounting it is thought, to as much as had been made for six or eight years previously. The school located on their tract has been regularly maintained, and more interest appears to be taken by the parents in promoting the instruction of their children.

Under the authority given by the Yearly Meeting last year, 50 acres of the land at Tunessassa has been sold.

Though the Indians are yet unwilling to adopt a course which appears so likely to contribute to their settlement and improvement as a people, there is no doubt that the assistance rendered them in various ways by the Committee has been, and will, under the Divine blessing, continue to be highly beneficial; and the confidence which they continue to feel in the integrity of our motives, affords ground for encouragement, to continue to labor for their prosperity both as individuals and collectively, as far as may be in our power.

On behalf and by direction of the Committee.

GEORGE J. SCATTERGOOD,  
Clerk for the day.

Philadelphia, 4th mo. 17th, 1874.

For "The Friend."

### Memoirs and Letters of Sarah Hillman.

(Concluded from page 363.)

"*Philada., 6th mo. 16th, 1855.* \* \* London Yearly Meeting read the epistle signed by J. Binns. The issue of all these things is seen by the great Almighty One, who seeth the end from the beginning; but methinks our poor finite vision, even the most enlightened, can only perceive as through a glass darkly, a very small part indeed; and well may we as between the porch and the altar, cry unto the Lord for help in this time of great tribulation. Surely this is the time of Jacob's trouble; if we be only made experimental witnesses of the truth of the promise, 'he shall be saved out of it,' it will be a great mercy, and call for humble thankfulness.

It seems as though it was the will of the great Controller of events, who holdeth the wind in his fist, who measureth the waters in the hollow of his hand, and meteth out the heavens with a span, to show forth his sovereign power while He thus unfoldeth unto us our total unworthiness and incapacity to do any thing. Ah! He can overturn the mountains, and set bounds to the sea, which it cannot pass; and although my faith is oft times ready to fail, and my heart to sink within me, there are seasons, my precious friend, when my poor spirit can rejoice in the renewed assurance that He who first raised up this people for the honor of his own Name, everlastingly glorious, and for the exaltation of his Truth, is and will be with them, and will yet raise up unto them princes and judges, prophets and rulers, taught of Him, and qualified to teach others the use of the bow, and send forth from among them many fishers and fowlers and hunters, to hunt the precious prey of the souls of men. So let us labor to hold on ourselves, and to attract others unto Christ, being clothed with such a measure of the meekness and gentleness which is in Him, the Blessed Head over all to his church, as it shall please him to clothe us with.

My poor tabernacle is as well as it is probable it ever will be; the cough is not as bad as in the spring; but oh! I pray that as the outward man decays, some degree of assurance may, through unutterable mercy, from time to time be granted that there is a house

not made with hands prepared for the immortal soul; and that faith to believe in the unfoldings of Divine wisdom, as to the measure of duty or of service called for at my hand may be furnished, so that as a servant in waiting, I may be found of my Lord, (if such a poor worm might say *my*), and obedience be yielded unto all his requisitions. For sure 'eye hath not seen nor ear heard, what He hath prepared for him that waiteth for him.'

We have now attained, my dear ———, to more than three score years, and the time is drawing nigh, when we must put off mortality. Doubtless as dear Richard Jordan and others of that generation\* who beheld in the visions of light the storm that was approaching, and expressed their willingness to continue on the stage a little longer, if haply they might see the church flourish again in brightness, so it is the heartfelt petition of some in these days, who are secretly saying, 'Spare thy people, O Lord, and give not thy heritage to reproach; at the same time that they are almost ready to desire with the prophet that their lives might be accepted for a prey.'

The "Memoirs and Letters of Sarah Hillman" having now been brought to a conclusion, it remains but for the compiler to add his little testimony to her inwardness, her straightforwardness, her faithfulness, her lively spiritual walk and warfare, as set forth in the preceding compendium. Though of a retiring, self-distrustful nature, yet when her dear Master's call was heard, and the way made plain before her, she was prompt and executive; and, in proportion to her feeble bodily ability, untiring in the required duty of her day. Going forth by day and by night, when called upon, to visit the sick and afflicted, or to help to soothe the dying pillow of such as she, through the grace that was given unto her of God, could thus become a fellow-helper unto through Him.

Though Sarah Hillman, as these Memoirs fail not to represent, had her baptisms and varied trials; even, spiritually, her "stripes," her "prisons," her "deaths oft," with moreover her "perils among false brethren;" yet we doubt not her experience, through the Redeemer's unfailing mercy, was like that of the Psalmist: "In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul;" and also like the promise of the Master to his Apostle: "My grace is sufficient for thee: for my strength is made perfect in weakness."

\* Richard Jordan died in the Tenth month of 1826. A short time previous to which, "his mind was much engaged in contemplating the present situation of the Society of Friends; lamenting with much feeling, the deviations from simplicity and plainness which were conspicuous in many of the members, the avidity with which they pursued the pleasures and riches of the world, and the apparent want of religious concern on their own account, and for the welfare of the church. Much labor, he remarked, had been bestowed upon them; spiritual and temporal blessings had been dispensed with a liberal hand, and yet disobedience and ingratitude had been too generally returned for all these favors; and he feared lest those who might be considered as the children of the kingdom, if they persisted in this course, would be cast out, and others raised up, as from the stones of the streets, to support the doctrines and testimonies given to Friends to bear. He however expressed, that gloomy as the prospect of a succession of upright standard bearers seemed, he had faith to believe, that those doctrines and testimonies never would fall to the ground; \* \* but that those who continued to maintain the ancient faith and discipline of Friends, would be preserved as a distinct body of Christian professors."

Thus in heights and in depths; "by evil report and good report;" "as sorrowful yet always rejoicing;" "as poor yet making many rich," "as having nothing, and yet possessing all things;" and finally having like those formerly "come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb," it is believed that our dear friend was enabled to finish her course with joy, and at the close to adopt the precious, comprehensive language, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

She died on the 11th of the Ninth month, 1855, aged 61 years.

*Migration of Butterflies.*—As we rode along, great numbers of a brown tailed butterfly, (*Timetes chiron*) were flying over to the south-east. They occurred, as it were, in columns. The air would be comparatively clear of them for a few hundred yards, then we would pass through a band perhaps fifty yards in width, where hundreds were always in sight, and all travelling one way. I took the direction several times with a pocket compass, and it was always south-east. Amongst them were a few yellow butterflies, but these were not so numerous as in former years. In some seasons these migratory swarms of butterflies continue passing over to the south-east for three to five weeks, and must consist of millions upon millions of individuals, comprising many different species and genera. The beautiful green tailed and gilded day-flying moth (*Urania leilus*) also joins in this annual movement. When in Brazil, I observed similar flights of butterflies at Pernambuco and Maranhã, all travelling south-east. R. Spruce describes a migration which he witnessed on the Amazons, in November, 1849, of the common white and yellow butterflies. They were all passing to the south-south-east. Darwin mentions that several times when off the shores of Northern Patagonia, and at other times when some miles off the mouth of the Plata, the ship was surrounded by butterflies; so numerous were they on one occasion, that it was not possible to see a space free from them, and the seamen cried out that it was "snowing butterflies." These butterflies must also come from the westward. I know of no satisfactory explanation of these immense migrations. They occurred every year whilst I was in Chontales, and always in the same direction. I thought that some of the earlier flights in April might be caused by the vegetation of the Pacific side of the continent being still parched up, whilst on the Atlantic slope the forests were green and moist. But in June there had been abundant rains on the Pacific side, and vegetation was everywhere growing luxuriantly. Neither would their direction from the north-west bring them from the Pacific, but from the interior of Honduras and Guatemala. The difficulty is that there are no return swarms. If they travelled in one direction at one season of the year, and in an opposite at another, we might suppose that the vegetation on which the caterpillars feed was at one time more abundant in the north-west, at another in the south-east; but during the five years I was in Central America, I was always on the look-out for them, and never saw any return swarms of butterflies, so that their migration every year in one definite direction is quite unintelligible to me.—*Belt's Naturalist in Nicaragua.*

## LEAFLESS TREES.

Selected.

Leafless and stripped, yet are they whole  
 They mind me of a Christian soul,  
 Whose daily strife is almost o'er,  
 Waiting for entrance at the door.  
 Greenness and verdure underlies  
 What seems so poor to mortal eyes,  
 And what they are, or what have been  
 Is naught, if so the sap within  
 The roots, has grounded strong and firm,  
 'Gainst autumn blast, or winter storm.  
 How well defined their outlines lie  
 Against the back-ground of the sky!  
 And here again a type we see  
 Of what a Christian's course should be,  
*Distinct, and clear, that all may trace*  
 His shadow and abiding place.

Oh! leafless trees—unto my heart  
 How sweet the lessons ye impart,  
 The fragrance of your early spring,  
 Your summer days of blossoming;  
 The flushing of your Autumn dyes,  
 Ne'er brought you quite so near the skies  
 As now, when desolate you seem  
 Against the Heaven itself to lean,  
 Oh! all our crowns we cast aside,  
 All ornaments of human pride,  
 And passing underneath the rod,  
 Stand naked in the sight of God.  
 Not blasted, only stripped and bare,  
 That we may know how weak we are.

Oh! leafless trees, your strength renew,  
 For all the sunshine covers you;  
 Naught now your symmetry can mar,  
 Ye stand before us as ye are;  
 Your branches lifted as in prayer,  
 As tho' ye felt your need of care;  
 And from His treasury old and new  
 With garments God will dower you;  
 For when the keenest storm winds blow,  
 Your branches shall be wrapt in snow,  
 And ye shall stand within his sight  
 Serenely clad in robes of white;  
 While even the descending rain  
 Shall beat upon you not in vain.  
 For what more beautiful can be  
 Than wintry frost-work on the tree,  
 When cold and rain their work have done?  
 All glorious beneath the sun  
 Transparent in the risen light  
 Ye shine, e'en in the Father's sight.

Melt snow into the hardened bole,  
 As melts God's word into the soul,  
 Yet e'en the quickening germs of life  
 May sometimes need the pruning-knife;  
 For by their fruits alone we see  
 The value of the grafted tree,  
 "As by their fruits" alone ye know  
 God's children in this world below.

May seeking souls the lesson take,  
 And give up all for Christ's dear sake;  
 He asks the blossoms of your Spring,  
 First tithes of every offering;  
 Your Summer day in all its prime,  
 The glory of your Autumn time,—  
 For ye must stand beneath His eye,  
 Like leafless trees against the sky,  
 Disrobed of self, and shorn of pride,  
 Your sins laid on the Crucified.

Hannah Lloyd Neal.

For "The Friend."

## The Heart of Africa, by Dr. Schweinfurth.

(Continued from page 359.)

After Dr. Schweinfurth's return from his excursion to the south among the Niam-niam and the Monbutto, he established himself for a time in one of the Seribas belonging to Ghattas. In describing this, he says: "The colony consisted of about six hundred huts and sheds, which were built almost entirely of straw and bamboo. In the intervals between the huts were erected the large sun-screens known as "rokooba," which were made of the same materials; and, to separate allotment from allotment, there were long lines of fences, which were likewise composed

of straw, and these were arranged so close to each other that they scarcely admitted the narrowest of passages, perhaps but a few feet across, to run between them. Everything that human ingenuity could contrive seemed to have been done to insure that, with the cessation of the rainy season there should commence a period of the extremest peril, and for myself, I can avow that fear of fire became my bugbear by day and my terror by night. In spite of my remonstrances I saw the crowd ing together of the huts continually becoming more and more dense, and the enclosure packed full to the utmost limits of its capacity. It became a manifest impossibility in the case of the occurrence of fire, on however small a scale, to prevent it spreading into such a conflagration that the safety of the whole establishment must be imperilled. The material of the structures, dried in the tropical heat would accelerate and insure the devastation that must necessarily ensue.

The catastrophe, which I had dreaded with such ominous apprehension, befell us at mid-day on the 1st of December.

This most disastrous day of my life had opened in the accustomed carrying out of its routine. I had been engaged all the morning with my correspondence and in arranging the notes of the various occurrences that had transpired since the despatch of my previous budget. I had partaken of my frugal midday meal, and was just on the point of resuming my writing, when all at once I caught the sound of the excited Bongo shrieking out 'poddu, poddu' (fire, fire!) Long, how long none can tell, will the memory of this burst of alarm haunt my ear. It makes me shudder even now. Eager to know the truth, and to ascertain how far the ill-omened apparition of misfortune had already spread, I rushed to the doorway of my hut, and beheld that the devouring element was doing its work at a distance of only three huts from my own; the flame was rising fiercely from the top of a hut; there was no room for hope; just at that time of day the north-east wind always blew with its greatest violence, and it was only too plain that the direction of the gale was bringing the fire straight towards my residence. The space of a few minutes was all that remained for me to rescue what I could.

Without an instant's delay, my people flocked to the scene of the alarm. Without stopping to discuss what was most prudent or to consider what was most valuable, they laid hold upon anything that came to hand. The negro-boys took particular care of all the stuffs, and of their own clothes as being of the greatest consequence in their estimation, and by their means all my bedding and two of my leathern portmanteaus were carried safely out of the Seriba. I myself flung my manuscript into a great chest which had already been provided against any accident of the sort, but my care was of no avail. My servants succeeded in hastily conveying five of my largest boxes and two cases to the open space of the Seriba where the direction of the wind made us presume they were out of danger; but we only too soon learnt our mistake; the wind chopped and veered about, and the hot blasts fanned the flames in every direction till there was hardly a place to stand, and it was hopeless to reckon upon any more salvage. A prompt retreat became absolutely necessary; great masses of burning straw began to fall in every quarter, and the high fences of straw left but

narrow avenues by which we could escape. The flames sometimes seemed to rise to a height of a hundred feet above the combustible structures of dry grass, and then all at once they would descend, but only to lick with destructive fury some adjacent spot, while a perpetual shower of hot sparks glared again in the roaring air. The crowds, as they rushed away before the advancing flames, were like a swarm of flies buzzing around a lighted torch. I cast a look towards the remnant of my property which we had thought we had rescued, and to my horror I perceived that the chests were enveloped in smoke, and immediately afterwards were encircled by the flames. It was a moment of despair. How my heart sank at the sight none can imagine, for those chests contained all my manuscripts, journals, and records, in comparison with which the loss of all the effects in my hut appeared utterly insignificant, though they were the burdens of a hundred bearers. Regardless of the shower of sparks, which singed off my very hair, I made a frantic rush forward, the dogs, with their feet all scorched, howling at my side, and breathlessly stopped under a tree, where I found a shelter alike from the raging of the ardent flame and from the noonday glare. In the confusion of the flight I had been unable to get my hat, and was thus fully exposed to the midday heat.

After a while I succeeded in getting to my garden, which, bereft of the greater part of its recently-constructed hedge of bamboo, presented a truly melancholy aspect. As the sun sank low we began to make a search for anything that might have been spared amidst the still glowing embers of the huts. I had saved little beyond my life. I had lost all my clothes, my guns, and the best part of my instruments. I was without tea and without quinine. As I stood gazing upon the piles of ashes I could not help reckoning up the accumulation of my labors which had there, beneath them all, been buried in this hapless destiny. All my preparations for the projected expedition to the Niam-niam; all the produce of my recent journey; all the entomological collection that I had made with such constant interest; all the examples of native industry which I had procured by so much care; all my registers of meteorological events which had been kept day by day and without interruption ever since my first departure from Snakin, and in which I had inscribed some 7000 barometrical observations; all my journals, with their detailed narrative of the transactions of 825 days; all my elaborate measurements of the bodies of the natives, which I had been at so much pains and expense to induce them to permit; all my vocabularies, which it had been so tedious a business to compile; everything, in the course of a single hour: everything was gone, the plunder of the flames. It had been for the sake of better protection, as I thought, that I had resolved not to part with my journals, and had kept my collection of insects in my own possession; I had been afraid of any misadventure befalling them; but now they might just as well have been at the bottom of the Nile.

There I sat amongst my tobacco-shrubs upon my stock of bedding that had been rescued from the flames; but I fear that I could not boast of overmuch of the spirit of resignation. The entire remnant of my property was soon reckoned up; it consisted of a couple of chests, my three barometers, an

azimuth-compass, and the ironwork which survived from the different productions of the Niam-niam and Monbuttoo.

Evening drew on: just as usual, the cow with her calf came and provided me with two glasses of milk. I had a yam or two, a pickling from the inside of a half-burnt tuber, a morsel from a similarly half-burnt lump of pickled meat, and I had come to the end of my slender stock of provisions. My dogs kept up a continual howling; their sufferings from their burnt feet must have been excessive, and they whined in concert with the general desolation. The servants, however, were as calm and undisturbed as usual. Neither the Nubians nor the negroes seemed to be much concerned; and why should they? They had just nothing to lose."

This disastrous fire and the subsequent defeat of the Nubians in a second expedition into the Niam-niam country, convinced our author that there was no hope of his being able to penetrate further into the central regions of Africa. But as several months would elapse before the trading boats would start on their return journey down the Nile, he concluded to visit Dar Ferteet, which was to the west of his then residence, and accordingly started on his tour on the first day of the year 1871. Of this section of Africa he thus speaks:

"The uninhabited wilderness stretching to the west of the Pongo, a district long known to the inhabitants of Darfoor and Kordofan under the name of Dar Ferteet, represents one of the oldest domains of the slave-trade, and at the present day, as far as regards its aboriginal population, presents to the eye of a traveller the aspect of what may be described as 'a sold-out land.' Only within the last fifteen years have the Khartoom trading-companies penetrated into the district watered by the Gazelle, but long before that numbers of slave-dealers had already formed settlements in Dar Ferteet, then as now streaming into the country from Darfoor and Kordofan accompanied by hundreds of armed men, and coming, year after year, in the winter months so as to accomplish their business and get back to their homes before the rainy season again set in. Some of them, however, did not return, but remained permanently in the land, and, under the sanction of the more influential chieftains, founded large establishments (Dehms) to serve as marts or *depôts* for their black merchandize. As soon as the ivory-traders, with their enormous armed bands, made their appearance in the country, the Gellabbas received them with open arms; and the Nubians, in order to provide for the storing of their ivory and ammunition, forthwith combined their Seribas with the Dehms already established, so that in the course of time these places assumed the appearance of the market towns of the Soudan. The Gellabbas by remaining in their old quarters reaped a twofold advantage: in the first place, the large contingents of armed men that were now introduced into the country relieved them from the necessity of maintaining troops of their own; and, secondly, they were exonerated from the heavy imposts that they had been compelled to pay to the native Kredy chieftains, as these were very speedily reduced by the Nubians to the subordinate position of mere sheikhs or local overseers of the natives. In the course of my tour through Dar Ferteet I became acquainted with five of these towns,

which represented so many centres of the slave trade in this part of the country.

But although the various Khartoom companies who had thus taken up their quarters in the Dehms sent out expeditions every year to the remotest of the Kredy tribes in the west, and even penetrated beyond them to the Niam-niam in the south-west, it did not take them very long to discover that the annual produce of ivory was altogether inadequate to defray the expenses of equipping and maintaining their armed force. Finding, however, that the region offered every facility for the sale of slaves, they began gradually to introduce this unrighteous traffic into their commercial dealings, until at length it became, if not absolutely the prime, certainly one of the leading objects of their expeditions; thus the people whom the professional Gellabbas had at first hailed as friends grew up, ere long, to be their most formidable rivals. For example, Seebehr Rabama himself, who had to maintain a fighting force of a thousand men on his territories, had, as the result of his ivory expedition in the previous year, gained no more than 300 loads or 120 cwt., a quantity which realized but little over 2300*l.* at Khartoom; but at the same time he sent probably as many as 1800 slaves direct to Kordofan, there to be disposed of on his own account."

(To be continued.)

For "The Friend."

Respect for the departed is evidence of a Christian feeling pervading our minds, and may be properly manifested by refraining from much activity in our secular engagements, and endeavoring after inwardness and quietness of mind and body, during the time the lifeless tabernacle dwells in our midst. Abraham was permitted to mourn for his dead by a cessation from business; and time was granted to mourn for Moses, that faithful and devoted servant of the Most High; and shall we, who live under the purest and most perfect dispensation, not be so mindful of our bereavements as not to dwell at home in the quiet, endeavoring to profit by the lesson: "Oh that my people were wise, that they understood this, that they would consider their latter end."

For "The Friend."

The following letter has been sent to us for publication, many of our readers being interested in the writer as well as in the work in which he is engaged.

Wichita Agency, Indian Territory,  
Anadarko, 6th mo. 14th, 1874.

Thomas Wistar,—My Dear Friend:—Margaret and I reached the Agency in safety, last evening was a week. We came from Wichita in our own conveyance which met us there: and as there had been robberies committed on the road, recently, and it was reported that the "trail" was infested with horse thieves and desperadoes, we thought it prudent to join some freighters, with whom we were acquainted, and we came through, as far as the Cheyenne Agency, with them. We therefore travelled slowly, and were about two days longer on the road than we would have had we come alone. We were also detained one day at the Cheyenne Agency by high water.

I returned yesterday from a visit to Agent Haworth. I found them, there, in a state of anxiety. The friendly Indians reported "bad talk" at the "medicine dance," just held, by

the Cheyennes and some of the Comanches; and there have been some threatening demonstrations. Agent Haworth had his mules run of from his corral, and while I was at Sill there were persons (no doubt Indians) at the Post corral, but the "guard" firing a volley they left without accomplishing anything.

Asa-hab-it was here yesterday, before I came home, and left word for me to keep our stock well guarded, and to instruct our people not to expose themselves, by sitting at the windows after night, with the light burning. He said he would come to see me again to day. He reports three or four white men having been killed by Indians, at distant points. It appears they have been freely supplied with whisky, from some point—report saying that they have barrels of it at their "Medicine dance." The Kiowas' "Medicine dance" is just about to commence, and I am told it is doubtful what course Lone Wolf will take, as he is mourning for the death of his son. All the Apaches and the Penetethka Comanches are coming in and settling near together. Indeed, the most of them have remained at the places they have selected, within reach of the Agency, but the Apaches have left their fields and camped close to Asa-toyet. Asa-hab-it went there to attend the "dance" but when the pipe (for hostilities) was handed around he and a number of other chiefs left. They were followed by those who favored hostilities, with a view of making them return, and threatened to kill their horses. But I believe Asa-hab-it gave them to understand that *something else would be done first*, and they desisted.

2d day morning, the 15th.

A number of Indians met here yesterday and the appearance of things among the Cheyennes and Comanches was talked over. Nothing new was elicited—the Indians seem to think that there is no reason to apprehend any trouble, more than has occurred in preceding years.

Col. Davidson commanding at Fort Sill, informed that there were Indians at his corral, as I have above stated.

We are as well as usual and things are quiet. The Indian crops are encouraging, and the Indians are more than ordinarily interested in them.

I would just say that we do not feel alarmed at all, about the Indians depredating upon us, and I think we have a trust, that all will be wisely ordered.

I hesitate about sending this letter—it is defective and unsatisfactory—but the facts as stated are correct.

Very truly thy friend,  
JONA. RICHARDS.

*Arabic Names.*—Here in Syria we have the house of "Wolf," the house of "Stuffed Cabbage," Khowadji Leopard, the lady "Wolves," and one of our fellow villagers in Abeih where we spend the summer is Eman ed Deen "faith-of-religion," although he has neither faith nor religion.

Among the boys' names are Selim, Ibrahim, Moosa, Yakob, Ishoc, Mustafa, Hanna, Yusef, Ali, Saieed, Assaf, Giurgius, Faoor, and Abbas. I once met a boy at the Cedars of Lebanon, who was named Jidry, or "Small-pox," because that disease was raging in the village when he was born. It is very common to name babies from what is happening in the world when they are born. A friend of mine

in Tripoli had a daughter born when an American ship was in the harbor, so he called her America. When another daughter was born there was a Russian ship in port, so he called her Russia. There is a young woman in Sük el Ghurb named Fetneh or Civil War, and her sister is Hada, or Peace. An old lady lately died in Beirüt named Feinäs or Lautern. In the Beirüt school are and have been girls named Pearl, Diamond, Morning Dawn, Dew, Rose, Only One, and Mary Flea. That girl America's full name was America Wolves, a curious name for a Syrian lamb!

Sometimes children are named, and if after a few years they are sick, the parents change their names and give them new ones, thinking that the first name did not agree with them. A Druze told me that he named his son in infancy *Asaad* (or happier) but he was sickly, so they changed his name to *Ahmed* (Praised) and after that he grew better! He has now become a Christian, and has resumed his first name *Asaad*.

I once visited a man in the village of Brummana who had six daughters, whom he named *Sun, Morning, Zephyr breeze, Jewelry, Agate, and Emerald*. I know girls named *Star, Beauty, Sugar, One Eyed, and Christian Barbarian*. Some of the names are beautiful, as *Leila, Zarifeh, Lulu, Selma, Luciya, Miriam and Fereedy*.—*Women of the Arabs*.

#### Deborah Waring.

Selected.

In "Piety Promoted" there is a short account of this Friend, in which it is stated that she was a native of Alton, in Hampshshire, was religiously educated in the principles of truth, and being favored with an early visitation of its sanctifying influence, was, by yielding obedience thereto, qualified for public service. About the eighteenth year of her age, it pleased the Lord of the harvest to call her into the work of the ministry; in which service she was an unwearied laborer; and under the renewings of heavenly virtue, her doctrine frequently dropped like dew to the consolation of the right minded, and edification of the body in love. She was often led, in an awful manner, to press the necessity of a reverent waiting for the fresh opening of the spring of all good; that every individual might be brought from all exterior dependence, to know the Lord for themselves; and witness the revelation of his dear Son, the minister of the Sanctuary, in their own hearts; and she recommended this doctrine to others by her own example.

She was a very diligent attender of meetings, both for worship and discipline; and not only at home and in her own country, but under the prevailing influence of divine love, she was engaged at various times to visit Friends in other countries, having the unity of her Monthly Meeting in that weighty service; and, by some remarks of her own, it appears, that the Lord's blessed presence was with her, and strengthened her from day to day.

She was of a tender, sympathizing disposition, and was enabled to fill up the several relative duties in life with great propriety, and to continue fresh and lively in old age.

It having pleased the Lord to remove her husband Samuel Waring, (with whom she had long lived in much unity and affection) about a year before her, she was divinely supported under that great trial. Her health soon after

began to decline, and her faculties suffered an abatement of their usual strength. During six months gradual decline, she was preserved in much innocence; frequently aspiring after that which, from her youth up she had preferred to all created excellence, and desiring to be preserved to the end, in a sense of the power which had been her morning light, and her guide through the vicissitudes of life.

She one day observed, "My poor mind is tossed, and I long to be fixed, fixed, fixed. There is One who can walk upon the sea, and command a calm," and then commended herself to the compassionate regard of the Great Shepherd.

She quietly and peacefully departed, the 3d of the Second month, 1776, at the age of 78 years, having been a minister about sixty years.

#### Every-day Electricity.

A communication in the Louisville Courier Journal makes some interesting statement with regard to the aggravation of disease in city houses. The writer recalls the fact that Professor Loomis some years ago, in a series of scientific papers, called attention "to the effect of friction of shoe leather on wollen carpets in houses warmed by hot-air furnaces or steam in cold weather, in the production of negative electrical excitement," and he quotes from a book of Professor Silliman the assertion that the young people in the Professor's house found a source of amusement in cold weather in giving electrical shocks (by kisses and otherwise) to unwary friends, or in lighting the gas by a spark from a finger or key-handle after rubbing it briskly over the carpet. An anecdote of a lady in Frankfort Kentucky, who was able to light the gas by applying her knuckle to the burner, finishes the writer's stock of illustrations that electricity in large quantities enters into our systems under certain conditions when we are merely following the routine of our every-day lives. He then says: "It is possible that amid the learned labors that are going on touching the remedial uses of this powerful agent, the inmates of tens of thousands of American houses are being left to a baleful influence of it which is receiving no attention."

The physiological effects upon a child frolicking upon a carpet, in a furnace-heated or steam-heated house, or upon a lady traversing the house in her domestic duties, until charged with electricity sufficient to give a sensible shock to persons touched, or to ignite the gas, may be judged of somewhat by the effects upon a boy on a stool isolated by glass legs and electrified until able to ignite a cup of ether presented to his knuckles. He experiences a prickly heat and glow of the skin, his face flushes, his hair stands out from his head, he breaks into perspiration, a touch gives him a shock like touching the conductor of the electrical machine in action, and he feels afterward a lassitude like that subsequent to a strain of the muscles or excitement of the nerves of sensibility. When persons, young or old, are subjected to such a process almost daily for a long season, and often a number of times in a day, can it be without serious effects, for good or evil, upon the health and constitution?

When it is considered that a person electrified in this manner is not like the Leyden jar which gathers and holds the electricity,

nt is like the electrical machine constantly discharging the electricity silently in the atmosphere, the presence of such an amount at any one moment suggests how great a quantity must be emitted by a single person in such circumstances in a single day. Gathered into a battery of jars and discharged at once through a large animal, it would probably kill instantly, or would shiver a tough block of wood an inch in thickness. The statement of its chemical effects, although small comparatively to its mechanical effects and to the effects of electricity in other forms, could be made equally startling.

What now must be the influence of such an agent, experienced in such measure, upon the physical health and mental constitution of those daily subjected to it? The children in such homes encounter not merely the general enervating influence of luxury, but even a more formidable foe to health and intellectual strength. Compare this pale, precocious boy in your furnace-heated house with the bare-footed, rosy-cheeked boy in the laborer's cabin, or in the less luxurious country home. The difference is not all in the softer clothing and gentle rearing of your boy; upon his nerves a subtle and powerful agent is almost continuously at work to excite his sensibilities and waste his strength. Observe the distress that, with attention, may be read on the face of the fretful child in your electrical hot-bed, and give it the relief which nature craves, in the unadulterated air outside your doors."

*A Lost Life.*—The news of the abandonment of the French steamer *L'Amérique*, was followed by the announcement that the first officer had committed suicide. The act was foolish; it was a confession; but it was not unnatural. The unhappy man reflected; "I have lost all. I had a trust committed to me; I abandoned it; I did it needlessly. With it went honor, opportunity, prospects, all. All is lost, and all is my own fault." We may well imagine how maddening were these thoughts.

The remembrance of lost opportunity is always terrible. And how frightful must be the contemplation of a lost life. Suppose a man who has spent all his days in the pursuit of wealth, or in the quest of pleasure, or in the service of ambition, whether political, or literary, or social, or in seeking any other merely worldly end. He draws near to the end of life. He looks back upon his days. He says, "I have had opportunities. I have had life. It was given to me to use for God and for man. It was my only life. It was my all. And what have I done? I have lost it. It is gone; I have got nothing in exchange; I lost it needlessly; I can blame no one but myself: and now all is over; the mistake can never be corrected; the loss is irreparable."—*The National Baptist*.

There are many curious facts about vegetable life, says the Massachusetts Plowman. We can, for example, graft the apricot on the plum, and the peach on the apricot, and thus we may produce a tree with plum roots and almond leaves. The wood, however, of the stem will consist of four distinct varieties, though formed from one continuous layer. Below the almond wood and the bark we shall have perfect peach wood and bark, then perfect apricot wood and bark, and at the bottom perfect plum wood and bark. In this curious

instance we see the intimate correspondence between the bark and the leaf, for if we should remove the almond branches we might cause the several sorts of wood to develop buds and leafy twigs each of its own kind. Each section of the compound stem has its seat of life in the cambium layer, and the cambium of each reproduces cells of its own species out of a common nutrient fluid.

The Lord inspires counsel and courage, or sends infatuation and dismay as He pleases; so that the battle is not to the strong; but all calculations are strangely proved erroneous when this secret influence is not taken into account.—*T. Scott*.

The wonder at Winchendon, (Mass.) just now is a floating island of about five acres which is voyaging around Lake Monomonauk, a sheet of water of about 2500 acres in extent lying partly in Winchendon and partly in Rindge, N. H. It formerly claimed a residence in Winchendon, but toward the latter part of May the little island was one morning discovered to have changed its place and moved about two miles up the lake beyond the State line; then it floated back nearly to its old place, only, a day or two after, to sail north again. Its soil is firm, and many people have approached it by boats and travelled over it: the entire surface is covered by a thrifty vegetation; there are more than 400 trees by count, varying from 5 to 25 feet in height, scattered over its surface. Floating islands are not uncommon in the lakes of this region, but one so large as this, and given to so long voyages, is remarkable.—*Ledger*.

## THE FRIEND.

SEVENTH MONTH 11, 1874.

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." 1st Cor. x. 31.

The season usually devoted to relaxation from the cares of business and recreation by sea side and mountain has again arrived, in the course of the revolving year, to those whose means and duties will admit of such indulgence.

The ordinary routine of business life, with its absorbing cares, is no longer pursued, for a fortnight or so, and new channels of thought and action draw the mind with fresh force. How important to the spiritual life is it, under such circumstances, that we should keep in mind, that "we are not our own, but are bought with a price," and are bound to glorify God in our bodies and our spirits which are His. That *all* we do is to be directed to His honor. Thus we shall not feel at liberty to indulge in those hurtful pleasures that tend to close up the eye of faith, which should be daily directed towards its Leader, as the eye of the servant is to the hand of his master. If the love of Christ glows in the soul, the new scenes which are presented to the eye, as we wander amid Nature's wonders, will all conspire to fan the holy flame, and lead us to adore their Divine Author. What a beautiful apostrophe to his Maker the royal Psalmist has recorded, by the shores of the Mediterranean, whilst the grand peaks of Lebanon towered above him from the east! "Who laid the foundations of the earth that it should not be removed forever. Thou

coveredst it with the deep as with a garment. The waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they basted away. They go up by the mountains, they go down by the valleys unto the place which thou hast founded for them. The trees of the Lord are full of sap, the cedars of Lebanon which he hath planted. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. The glory of the Lord shall endure forever; the Lord shall rejoice in His works. I will sing unto the Lord as long as I live, I will sing praise to my God while I have my being. My meditation of Him shall be sweet, I will be glad in the Lord!" How different is the state of mind thus exhibited from that of mere pleasure seekers, who pace the ocean strand with eye intent on their apparel or that of their companions, and thought and conversation directed to idle gossip, or the vanities of the evening dance. Even those who are sober and careful in their home life may at times be tempted, when absent at summer resorts, to indulge in doubtful means of recreation. The readable romance is perhaps taken up as a pastime, which may be excused just now although condemned in general. A friendly game of tennpins or billiards may be thought allowable for exercise, whilst overlooking the poisoned fountain of evil that lurks near by in the drinking bar, and the effect of our mere presence at such places in giving countenance to gamblers and tipplers.

If the mind is truly transformed by the renewing influence of Divine Grace, it will be so deeply imbued with love and gratitude to Him who has purchased us with His own blood, that each opportunity of withdrawal from the necessary pursuits of business will find it seeking its central object of attraction. No sweeter relaxation, no more refreshing recreation than this will be desired by those who love Him with all their heart, understanding, and strength.

"Admitted once to His embrace,  
Thou shalt perceive that thou wast blind before:  
Thine eye shall be instructed; and thine heart  
Made pure shall relish, with divine delight  
'Till then unfelt, what hands divine have wrought."  
"These look from nature up to nature's God."  
"Whose eye they fill with tears of holy joy,  
Whose heart with praise, and whose exalted mind  
With worthy thoughts of that unwearied love  
That planned, and built, and still upholds a world  
So clothed with beauty, for rebellious man!"

The sentiments of gratitude thus instilled will not fail to bear practical fruit in works of charity and love to our less favored fellow beings. The suffering and needy will be sought out and cheered by the counsel, or relieved by the means, of those who feel themselves but stewards of the manifold grace of God. "A concern will be felt that others should taste and see that the Lord is good, and that a cross bearing life and conversation shall show forth the praises of Him who hath called us out of darkness into His marvellous light. The distribution of well selected Religious Tracts, when associating with others away from home, is one method of spreading the Truth—that may be adopted by the most humble and unassuming. A watchful concern that our conversation in public places should not degenerate into frivolity, or gossip

of a personal character, seems needful, where so much time is at our disposal. It may be laid down generally as a rule, that it is more elevating and free from dissipating influences to converse about *things* than *persons*. To dissect character and comment upon the actions of others may have a keener relish than literary observations, or the discussion of questions of science or statesmanship, but the former oft carry with them an edge of cutting criticism which may wound both speaker and listener. "Let your speech be always with grace, seasoned with salt." If we go abroad under such influences, not trusting to our own prudence or supposed religious attainments, but in humility watching daily unto prayer lest we enter into temptation, we may with innocent cheerfulness enjoy that repose which nature demands for bodily and mental recuperation, and gain renewed energy for future toil, whilst we hold forth a profitable example to others "in word, in conversation, in charity, in spirit, in faith, in purity."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The new telegraph cable of the Anglo-American Company was completed on the 4th inst. The Great Eastern is to leave to lay the cable between Ireland and Newfoundland on the 27th inst.

On the first inst. Dr. Butt moved his resolve in the House of Commons in favor of home rule for Ireland. It met with little favor in the House, and after debate was defeated by a large majority, the vote being 458 to 61.

The emigration from Liverpool in the Fifth month was 17,293. In the corresponding month 1873, the number was 35,364, or more than double.

The cost of the London Metropolitan Police for the last official year was \$5,089,965, of which \$3,776,665 was for salaries and pay of policemen.

Liverpool, 7th mo. 6th.—Uplands cotton, 8½d.; Orleans, 8¾d. Sales of the day 15,000 bales. Bread-stuffs quiet.

A committee of the French Assembly have drawn up a new constitutional bill. The measure provides for the continuance of the title of "President of the Republic;" for the creation of a second Chamber; for the organization of a purely personal Septennat, which is to terminate with the expiration of President MacMahon's term, or sooner in case of his death or resignation. No provision is made for a successor to the President, and it is thought that the object of the omission is to leave an opportunity for the restoration of the monarchy, which may be possible when the Septennat ceases.

The Count de Chambord has issued a manifesto in which he places his right to the throne of France upon his birth, which he says made him its king. He will admit the existence of two Chambers, one nominated by the king and the other elected by the nation, according to legally established suffrage. He says, "I wish the representatives of the nation to be vigilant auxiliaries for the examination of questions submitted to them, but will not have barren parliamentary struggles from which a sovereign often issues powerless and weakened."

The French and English press generally consider that this manifesto of the grandson of Charles X., makes it impossible for him to become King of France. The Paris newspaper which first published Chambord's manifesto has been suspended for two weeks by order of the government. This step gives great offence to the Legitimists who will use every effort to unseat the present Ministry.

Passports are no longer required of Americans, who are placed on the same footing in this respect as subjects of countries adjacent to France.

The North German Gazette (official organ) pays a warm tribute to George Bancroft. It says the German government sees his departure with regret—a feeling which is lively and general in private as well as official circles—and declares that since Frederick the Great received Franklin, the mutual understanding between Germany and the United States has never been more profound than at present.

In the Bernese Jura, the manufacture of watches is continually increasing. Twelve thousand three hundred persons find employment through this industry.

The yearly production is 1,290,000 watches of the value of 20-25 francs, representing about 30,000,000 francs.

The situation in Spain does not appear to improve. The Carlists hold Estella with a force of 38,000 men, they have also again invested Bilboa on all sides except toward the sea. Don Carlos has fixed his residence at Tolosa, fifteen miles from San Sebastian.

The Madrid government propose making a fresh levy for the purpose of sending 30,000 men to reinforce the army in the north of Spain.

Dispatches of the 6th report great activity on the part of the Carlists, who now threaten Santander, Castro, and other places. On the 4th about 4000 of them attacked Ternel, but were repulsed with the loss of 300 men.

The British Minister at Constantinople has tendered his good offices as mediator between the Persians and Turks in the complications which have recently arisen.

**UNITED STATES.**—The Public Debt statement published on the first inst., shows a reduction of \$2,180,196 during the Sixth month. It now amounts, less cash in the Treasury, to \$2,143,088,241. The Treasurer held in coin \$74,205,304, and in currency \$14,576,010.

During the first six months of the present year the interments in Philadelphia consisted of 3894 males, and 3702 females—total 7596, which is 973 less than in the corresponding portion of 1873. There were 1177 deaths of consumption, and 657 inflammation of the lungs. The interments of the last week numbered 234.

The mean temperature of the Sixth month, by the Pennsylvania Hospital record, was 75.53 deg., the highest during the month 97.50 deg., and the lowest 55 deg. The amount of rain 2.66 inches. The average of the mean temperature of the Sixth month for the past 85 years, is stated to be 71.84 deg., the highest mean of temperature during that entire period was in 1870, 77.21 deg., and the lowest was in 1816, 55 deg. The rain fall of the first half of the present year has been 21.47 inches, against 23.73 inches in the first six months of 1873.

Engene Hale, who was nominated by the President to fill the office of Postmaster General, declined the appointment on account of impaired health. It was then tendered to Marshall Jewell, of Connecticut, at present Minister to Russia, who answered by telegraph that he accepted the position. The office will be filled until his return, by the first assistant in the Department.

The crevasses in the river bank of the Mississippi, above New Orleans, have at length been closed, the flood in the great river having subsided with the advance of the summer. Vast amounts of property have been destroyed by the inundation, which is said to have covered about one-fourth of Louisiana.

On the 4th inst. a new iron bridge across the Schuylkill, at Girard Avenue, Philadelphia, was opened for public use. This beautiful structure is 1000 feet in length and 100 feet wide, and was built at a cost of \$1,404,445. The same day the corner-stone of the great Public Buildings, at the intersection of Market and Broad Streets, was laid. The work upon this structure began nearly two years since, and many more will probably elapse before its entire completion. The building, which is to be of white marble and massive construction, is 486 feet from north to south, and 470 feet from east to west, and will probably cost not less than ten millions of dollars.

The assessed value of real and personal estate in the city and county of New York the present year, is \$1,754,000,000.

**The Markets, &c.**—The following were the quotations on the 6th inst. *New York.*—American gold, 110. U. S. sixes, 1881, registered, 116½; coupons, 116¾; do. 1868, 116¼ a 116½; do. 10-40 5 per cents, 113. Superfine flour, \$4.65 a \$5.10; State extra, \$5.60 a \$6; finer brands, \$6.50 a \$10.25. No. 1 Chicago spring wheat, \$1 37; No. 2 do., \$1.32; No. 3 do., \$1.28. West Canada barley, \$2. Oats, 59 a 64 cts. Western mixed corn, 75 a 76 cts.; yellow, 77 a 77½ cts.; white, 83 cts. *Philadelphia.*—Cotton, 17¾ a 18½ cts. for uplands and New Orleans middlings. Superfine flour, \$4 a \$4.50; extras, \$5 a \$6; finer brands, \$6.50 a \$9.50. Pennsylvania red wheat, \$1.40 a \$1.45; western red, \$1.25 a \$1.35; No. 1 spring, \$1.30. Rye, \$1. Yellow corn, 80 cts. Oats, 63 a 67 cts. Lard, 11½ a 12 cts. Clover-seed, 9¾ a 10½ cts. About 3300 beef cattle were sold at 7 a 7½ cts. per lb. gross for extra; 5½ a 6 cts. for fair to good, and 3½ a 5 cts. for common. Sales of 8000 sheep at 4 a 5½ cts. per lb. gross, and 5500 hogs at \$9 a \$9.25 per 100 lbs. net. *Chicago.*—No. 2 spring wheat, \$1.12; No. 3 do., \$1.06. No. 2 mixed corn, 59 a 60 cts. No. 2 oats, 43 a 43½ cts. No. 2 rye, 83 cts. Spring barley, \$1.10 a \$1.20. Lard, 11½ cts. *Cincinnati.*—Red wheat, \$1.10; white, \$1.20. Corn, 63 a 66 cts. Oats, 47 a 55 cts. *St. Louis.*—No. 1 mixed corn, 58½ cts. No. 2 oats, 53 cts.

#### SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to  
Hannah R. Newbold, 641 Franklin St.  
Mary Wood, 524 South Second St.  
Mary Randolph, 247 North Twelfth St.  
Anna W. Lippincott, 460 North Seventh St.

#### WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to  
Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorestown,  
Charles Evans, 702 Race street, Philadelphia.

#### WANTED

A young man of energy and perseverance, to take charge and oversight of the farm belonging to the Wyandott Mission, situated near Teneca, in the State of Missouri; also a woman well qualified to fill the place of Matron in the Boarding School. Friends would be preferred. For further information apply to John S. Stokes, Office of "The Friend," Fourth above Arch street.

#### FRIENDS' DISCIPLINE.

The Committee having charge of Friends' Library are desirous of procuring copies of the different editions of the Discipline of Baltimore Yearly Meeting. Also that of the late Yearly Meeting of Virginia. Any person who may be able to supply any of the above, will please communicate with EDWARD MARIS, M. D., 127 South Fifth St.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, *President*, Haverford College, Montgomery Co., Pa.

#### WANTED,

A woman Friend, competent for Principal of the Aimwell School. Apply to  
Sarah E. Smith, No. 1110 Pine St.  
Rebecca W. Fry, 908 North Fifth St.  
Rachel S. Maris, 127 South Fifth St.  
Mary D. Allen, 833 North Seventh St.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.  
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, the 22d of 5th mo. 1874, MARTHA MARSHALL in the 58th year of her age, a member and elder of Kennett Monthly Meeting, and daughter of the late William Walter. This dear Friend was one who knew what it was to descend into deep baptisms of spirit, that she might know Christ and the power of His resurrection; and, by her humble consistent walking and dedicated life, as well as her peaceful close, we are induced to believe, that through His mercy, she has entered among those redeemed ones, "who have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God, and serve Him day and night in His temple."

—, suddenly, at her residence in Westmoreland, Oneida Co., New York, on the morning of the 11th of 6th month, 1874, ELIZA D. NARAMORE, wife of David Naramore, and daughter of Henry A. and Mary Knowles, of Iowa, in the thirty-ninth year of her age, a beloved member and elder of Westmoreland Monthly Meeting. She had long been engaged to seek first the Kingdom of Heaven and the righteousness thereof. The last two or three years of her life she seemed ripening for the Kingdom, and more abundantly filled with that love that thinketh no evil, but is full of gentleness and good works. When the midnight call was suddenly heard, it found her ready to go forth with joy to meet the Bridegroom, speaking of the love and goodness of God, and resting in a full assurance of receiving, through mercy, an entrance into that blessed city whose walls are salvation and whose gates are praise.

WILLIAM H. PILE, PRINTER.

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For "The Friend."

## The Little Land of Appenzell.

Appenzell, a canton in the N. E. of Switzerland, has an area of 153 square miles, and in 1850 contained 54,869 inhabitants. The people are in general very industrious, contented and orderly, and strongly attached to their Alpine home. It was visited by Bayard Taylor a few years ago, and we have thought some of his observations respecting the Appenzellers, and their peculiar mode of government, might be interesting to our younger readers.

He says: "The traveller who first reaches the Lake of Constance at Lindau, or crosses that sheet of pale green water to one of the ports on the opposite Swiss shore, cannot fail to notice the bold heights to the southward which thrust themselves between the opening of the Rhine Valley, and the long, undulating ridges of the Canton Thurgau. These heights, broken by many a dimly hinted valley and ravine, appear to be the front of an Alpine table-land. Houses and villages, scattered over the steep ascending plane, present themselves distinctly to the eye; the various green of forest and pasture land is rarely interrupted by the gray of rocky walls; and the afternoon sun touches the topmost edge of each successive elevation with a sharp outline of golden light, through the rich gloom of the shaded slopes. Behind and over this region rise the serrated peaks of the Sentis Alp, standing in advance of the farther ice-fields of Glarus, like an outer fortress, garrisoned in summer by the merest forlorn hope of snow.

The green fronts nearest the lake, and the lower lands falling away to the right and left, belong to the Canton of St. Gall; but all aloft, beyond that frontier marked by the sinking sun, lies the 'Little Land of Appenzell.'

If, leaving the Lake of Constance by the Rhine Valley, you ascend to Ragatz and the baths of Pfeffers, thence turn westward to the Lake of Wallenstatt cross into the valley of the Toggenburg, and so make your way northward and eastward around the base of the mountains back to the starting point, you will have passed only through the territory of St. Gall. Appenzell is an Alpine island, wholly surrounded by the former canton. From whatever side you approach, you must climb

in order to get into it. It is a nearly circular tract, falling from the south towards the north, but lifted, at almost every point, over the adjoining lands. This altitude and isolation is an historical as well as a physical peculiarity. When the Abbots of St. Gall, after having reduced the entire population of what is now two cantons to serfdom, became more oppressive as their power increased, it was the mountain shepherds who, in the year 1403, struck the first blow for liberty. Once free, they kept their freedom, and established a rude democracy on the heights, similar in form and spirit to the league which the Forest Cantons had founded nearly a century before. An echo from the meadow of the Grütli reached the wild valleys around the Sentis, and Appenzell, by the middle of the fifteenth century, became one of the original states out of which Switzerland has grown.

I find something touching and admirable in this fragment of hardly noticed history. The people isolated themselves by their own act, held together, organized a simple yet sufficient government, and maintained their sturdy independence, while their brethren on every side, in the richer lands below them, were fast bound in the fetters of a priestly despotism. Individual liberty seems to be a condition inseparable from mountain life; that once attained, all other influences are conservative in their character. The cantons of Unterwalden, Schwytz, Glarus, and Appenzell, retain to-day the simple, primitive forms of democracy which had their origin in the spirit of the people nearly six hundred years ago.

Twice had I looked up at the little mountain republic from the lower lands to the northward, with the desire and the determination to climb one day the green buttresses which support it on every side; so, when I left St. Gall on a misty morning, in a little open carriage, bound for Trogen, it was with the pleasant knowledge that a land almost unknown to tourists lay before me. The only summer visitors are invalids, mostly from Eastern Switzerland and Germany, who go up to drink the whey of goats' milk; and, although the fabrics woven by the people are known to the world of fashion in all countries, few indeed are the travellers who turn aside from the near highways. The landlord in St. Gall told me that his guests were almost wholly commercial travellers, and my subsequent experience among an unspoiled people convinced me that I was almost a pioneer in the paths I traversed.

It was the last Saturday in April, and at least a month too soon for the proper enjoyment of the journey; but on the following day the Assembly of the People was to be held in Hundroyl, in the manner and with the ceremonies which have been annually observed for the last three or four hundred years. This circumstance determined the time of my visit. I wished to study the character of an Alpine democracy, so pure

that it has not yet adopted even the representative principle,—to be with and among a portion of the Swiss people at a time when they are most truly themselves, rather than look at them through the medium of conventional guides, in lines of travel which have now lost everything of Switzerland except the scenery."

He reached Hundroyl before evening and lodged there. The following morning the narrative continues: "In the village there were signs of preparation but not a dozen strangers had arrived. Wooden booths had been built against some of the houses, and the owners thereof were arranging their stores of gingerbread and coarse confectionery in the open, grassy square; in front of the parsonage stood a large platform, with a handsome railing around it, but the green slope of the hill in front was as deserted as an Alpine pasture. Looking westward over the valley, however, I could already see dark figures moving along the distant paths. The morning was overcast, but the Hundroyl Alp, streaked with snow stood clear, and there was a prospect of good weather for the important day. As I loitered about the village, talking with the people, who, busy as they were, always found time for a friendly word, the movement in the landscape increased. Out of firwood, and over the ridges, and out of the foldings of the hills, came the Appenzellers, growing into groups, and then into lines, until steady processions began to enter Hundroyl by every road. Every man was dressed in black, with a rusty stove-pipe hat on his head, and a sword and umbrella in his hand or under his arm.

From time to time the church bell chimed; a brass band played the old melodies of the Canton; on each side of the governing Landman's place on the platform stood a huge two-handed sword, centuries old, and the temper of the gathering crowd became earnest and solemn. Six old men, armed with pikes, walked about with an air of importance; their duty was to preserve order, but they had nothing to do. Policeman other than these or soldier was not to be seen; each man was a part of the government, and felt his responsibility. Carriages, light carts, and hay wagons, the latter filled with patriotic singers, now begun to arrive, and I took my way to the "Crown," in order to witness the arrival of the members of the Council.

In order to make the proceedings of the day more intelligible, I must first briefly sketch certain features of this little democracy, which it possesses in common with three other mountain cantons—the primitive form which the republican principle assumed in Switzerland. In the first place the government is only representative so far as is required for its permanent, practical operation. The highest power in the land is the General Assembly of the People, by whom the members of the Executive Council are elected, and who alone

can change, adopt or abolish any law. All citizens above the age of eighteen, and all other Swiss citizens after a year's residence in the Canton, are not only allowed, but required to attend the *Landsgemeinde*. There is a penalty for non-attendance. Outer-Rhoden (the larger division of Appenzell) contains 48,000 inhabitants, of whom 11,000 are under obligations to be present and vote, from beginning to end of the deliberations."

(To be continued.)

Selected for "The Friend."

*Report of the Committee who have charge of the Boarding School at Westtown.*

To the Yearly Meeting:—The Committee who have charge of the Boarding School at Westtown, report: That in the Summer term of 1873, there were 84 boys and 89 girls, and during the Winter session 124 boys and 79 girls who entered the School, exclusive of day-scholars. The average number of both sexes for the whole year being 188, which is an increase of three over the previous year. The new admissions were 47 boys and 46 girls.

The expenditures chargeable to the year ending on the 4th instant, were as follows:—

For Provisions, . . . . .	\$16,029 99
" Fuel, Gas and Laundry Expenses, . . . . .	5,004 04
" Furniture and Miscellaneous Family Expenses, . . . . .	2,226 33
" Salaries and Wages (exclusive of wages charged to the Laundry and Gas accounts), . . . . .	14,811 82
" Incidental Expenses, . . . . .	428 93
" Repairs and Improvements, . . . . .	2,012 79

Making together, . . . . . \$40,513 90

The average cost of each pupil for the year, obtained from the above data is \$215.50, which is \$5.37 less than last year.

The charges for board and tuition were, . . . . .	\$27,556 50
Profits on Books, Stationery and other Merchandise, . . . . .	566 60
Estimated Profits of the Farm, . . . . .	3,770 67
Rent of Tenements, . . . . .	150 00
Income from Grist and Saw Mills, . . . . .	587 77
Income of the Fund for general purposes, . . . . .	5,000 02
Income of the Fund for Paying Teachers' Salaries, . . . . .	684 82
Yearly Meeting Appropriation, . . . . .	3,000 00

Making the sum of . . . . . \$41,316 38

And showing a balance in favor of the Institution for the year, of \$802.48.

A want having long existed for residences suited to the married Teachers, and the building formerly erected for an Infirmary on the south side of the lane being of no practical use for its original purpose, the Committee resolved last year to convert it into two dwellings. This has accordingly been accomplished, and they were occupied by two of the men teachers and their families, during the winter. New back buildings of brick were added to each house, so that they contain seven rooms each, exclusive of basements, and are supplied with hydrant-water, baths, and other modern conveniences, making commodious and pleasant residences. The old Piazza in front, being found much decayed, it has been replaced by a new one. The cost of the whole improvement, including the introduction of the water from the Reservoir at the

School-house, and grading the ground, has been about \$6,460, which has been defrayed to the extent of \$5,000 from the Legacy of Jesse George, deceased.

The girls' play shed, being found too much exposed in the winter season, for the accommodation of the children during the performance of the physical exercises, which they practise at stated times for the benefit of their health, under the charge of one of the teachers, an enclosure of movable glass sash has been placed on the south side, which proves a satisfactory remedy.

Additional stoves and heating apparatus were provided in the autumn throughout those portions of the School buildings, which had proved deficient in heat during previous severe winters, and, it is believed, that no further difficulty in this respect need be felt in future, with ordinary care.

The average health of the pupils has been good during the past year; but one case of serious illness having occurred since last report.

The Committee have regretted to observe a growing practice of removing children from the School prior to the close of the sessions on the ground of ill health, or for other reasons, but sometimes without sufficient cause. During the summer of 1873, seventeen, and the past winter, thirteen girls were taken away before the close of the term.

The effect of this, is to unsettle the remaining pupils, and to interfere with the progress of the classes in their studies.

We would advise, that such removals should only be made on the recommendation of a Physician, and the concurrence of the Superintendent in its propriety, in accordance with the printed rule on the subject.

It is with satisfaction that we allude to the general good conduct of the pupils of both sexes since last report. Their progress in study has been satisfactory, and the industry and efficiency of the teachers in their several departments commendable.

The proposition to raise a fund for the increase of the Teachers' Salaries, as suggested to the Yearly Meeting in 1873, has been met with a generous response by many members of it, and in some Monthly Meetings, by quite general subscriptions. The sum of \$43,453 50 has been subscribed and reported up to this date, and \$35,273 50 has been paid into the Treasurer's hands, and invested. This timely aid has already enabled the Committee to increase the salaries of most of the teachers to a more satisfactory amount, and gives them the long-sought for opportunity to offer the incentive of a liberal remuneration to those who may exhibit proper qualifications as instructors of youth.

We would again call the attention of our young Friends to this vocation, as one justly claiming their consideration in the selection of a business. No more honorable or useful employment probably could be engaged in, and few that afford so large a scope for influence over others, and the exercise of varied talents.

We gratefully acknowledge the gift, by a Friend to the School, of securities to the amount of \$20,000. When the income on them becomes available, it is to be appropriated strictly for educational purposes; viz., the purchase of books for the library, text books for pupils, maps, philosophical apparatus, and salaries of teachers. The income

of a part of this fund, will be received by the School in the course of this year; on the balance it will be postponed for some years more. From another Friend, we have received an acceptable donation of \$20,000, in cash. The income only of this liberal gift is to be used, and is to be applied to the same purposes as the above.

Our friends Aaron and Susanna F. Sharpless, who have very acceptably filled the stations of Superintendent and Matron, since 1869, have now resigned their positions. It is with feelings of regret that we relinquish the valued services of these Friends. The fidelity and judgment with which they have discharged the responsible duties pertaining to those offices have been fully appreciated.

Benjamin W. and Rebecca G. Passmore, having offered to fill the vacancies thus occasioned, have been accepted by the Committee, and it is expected they will enter on the discharge of their duties at the opening of the Summer session.

A change has been made in the course of instruction, by combining branches of study of a similar character, heretofore taught by different teachers, more generally under one; so that each teacher has subjects of a kindred nature under his charge. This arrangement has proved advantageous.

The usual care has been bestowed by the Committee in stated visits to the Schools, as well as to the religious meetings regularly held on First and Fifth-days. Those meetings have also not unfrequently been visited at other times. We have been led into sympathy with both the officers and pupils when collected for the purpose of Divine worship, feeling the youth and inexperience of the children, and that such occasions are among the most solemn and important that we can engage in. An exercise has been felt from time to time, that those assembled may be impressed according to their capacity, with a due sense of the nature of true spiritual worship, and experience a preparation of heart to participate therein. That thus their assemblies may be owned and crowned by our great High Priest, and they reap the benefits of reverent waiting upon Him.

We trust that at seasons, the hearts of some of the children have been tendered on these and other occasions under the renewed visitations of heavenly love, and we may hope that the impressions thus made may prove lasting and result in a more general love for, and observance of our Christian principles and testimonies. The Institution will fail of one of its original objects, if the minds of the pupils are not so influenced. It is our continued desire, that there may be a united religious engagement on the part of those employed in its management, to conduct it in the fear of the Lord, watching against innovations in what may be esteemed small things by some, and to let their own example conform to their profession. As this is realised, we may humbly trust, the instruction received in it will continue to be of permanent benefit to many.

The Committee are satisfied that the labors of the care-takers would be much lessened, if there was a more hearty and united co-operation on the part of those who place their children at the School, in the maintenance of the necessary rules for its government. They would, therefore, encourage such to make themselves acquainted with them, and enjoin the observance of them upon their children.

Notwithstanding the difficulties which attend the conducting of this Seminary, where there is so great diversity of disposition and habits among the pupils, yet the beneficial influence which it has had upon the children of members of our Yearly Meeting, should encourage those to whose care it is committed, faithfully to maintain it in conformity with our religious principles and testimonies, not doubting as this is done in humility, the Divine blessing will continue to rest upon it.

On behalf of the Committee,

SAMUEL MORRIS, Clerk.

Philadelphia, 4th mo. 18th, 1874.

### Star Streams.

(Continued from page 370.)

At the end of the last century astronomers recognized in the solar system a mechanism of an uniform and symmetrical character. Around a central orb they saw revolving a family of dependent globes, vast in their absolute dimensions, but minute in comparison with the massive globe which sways their movements. Amongst these bodies they saw several attended upon by yet smaller globes, forming secondary systems, which resemble in many respects the great system of which the Sun is the controlling centre. The late discovery of Uranus had led them to recognize the possibility that beyond the known planets there may exist others, perhaps by no means the least important members of the solar system. Little was known, however, that differed in kind from what had been known to Aratus, Hipparchus, or Ptolemy. When we have named the ring of Saturn and a few periodic comets, which were looked on rather as accidental solar attendants than as forming a normal feature of the system, we have mentioned all that the last three centuries had revealed which differed in character from what had been recognized for two thousand years.

Very startling is the contrast when we turn to consider the views at present held respecting the solar domain. We no longer see a system which, however complex, might yet be very adequately represented by human mechanisms. We recognize, within a sphere exceeding manifold in diameter the orbit of distant Neptune, a variety and complexity of formation of which the human mind is unable to form adequate conceptions.

The increase in the number of primary attendants upon the Sun, though far from being the most remarkable discovery which has been made during the present century, is well worth dwelling upon for a moment. Lately the 98th asteroid was discovered (1869\*), and yet it was but on the opening day of the century that the first of these bodies was discovered. In these new members of the solar system we recognize characteristics which had not hitherto been presented to the notice of astronomers. We see a series of bodies, primaries of the planetary system, which yet, instead of travelling in distinct and widely-separated orbits, revolve in paths closely interwoven. Even when but forty had been discovered it was truly said that if each orbit were represented by a hoop, it would be impossible to lift any one of these hoops without lifting the whole set. We may fairly assume that for each discovered asteroid there are to be reckoned tens, perhaps hundreds, which will remain for ever undiscovered.

It has been found, also, that there exist within the solar system myriads of dependent comets. Revolving around the Sun in orbits of the most varied figure, differing among themselves in size and character, and presenting—some of them—the most singular phenomena that have ever rewarded astronomical observation, these objects remain among the mysteries of science. The only two which have as yet been submitted to the searching analysis of the spectroscope are found to consist of a gaseous nucleus attended by a coma which probably shines by reflected light; but whether this is the case with all or even the generality of comets it would be assuming too much to assert.

The most remarkable feature of modern astronomical discovery remains yet to be mentioned. A phenomenon which men had long been in the habit of looking upon as a meteorological one has been at length recognized in its true light, and has been found wonderfully to enhance our appreciation of the complexity of the systems which exist within the solar domain. Meteors, shooting-stars, and aerolites have taken their place among the attendants of the Sun; and in several instances the orbits they have followed before they reached the earth have been approximately determined.

But it is rather as members of systems than as individual bodies, that these objects acquire their chief interest and meaning. There was not much, perhaps, to attract attention to them when they were supposed to form one or two rings occupying a position in space very nearly coincident with that of the earth's orbit. But it has now been placed beyond a doubt that the earth encounters fifty-six systems, at least, of these small bodies. And these systems are found (in the only instances yet examined) to be—not circular rings—but ovals of great eccentricity extending far into space—even in some cases beyond the orbits of Uranus and Neptune. It is clear, then, that we can no longer look on these systems as resembling, in the remotest degree, the asteroidal zone. We are forced, too, to take into consideration an important question of probability. What is the likelihood that if there were but a few hundreds of such systems, the earth would encounter so many as fifty-six? The probability may be reckoned "almost at naked nothing." And therefore we are compelled to admit as a legitimate *a posteriori* deduction, the extreme probability, we may almost say the certainty, that such systems are to be reckoned—not by hundreds and thousands—but by millions on millions.

Nor is this all. Within the last few months the startling discovery has been made that two of the meteoric systems at least, and probably many others, coincide throughout their calculated extent with the orbits of known comets. Accordingly we are led to trace an intimate connection, if not an absolute identity, between comets and shooting-star systems. And when we find that a system, which has afforded such grand displays of star-falls as the well-known November shooting-star system, is identified—not with a large and conspicuous comet—but with one which has only lately been detected, though it must have been in close proximity to the earth some thirty times during the last thousand years, with a comet, in fact, which is absolutely invisible to the naked eye, and far from being a conspicuous object in powerful tele-

scopes, we are led to recognize the importance of such comets as Newton's, Halley's, and Donati's.

The result to which these considerations lead is clearly this:—

The interplanetary spaces, so far from being looked upon as untenanted, save by an occasional wandering comet, must be considered as crowded with various forms of cosmical matter. I would not be understood as using the term "crowded" in a sense implying absolute proximity between the various members of the cometic or meteoric systems. On the contrary, the evidence that we have assures us that the sum of the volumes of all the members of a system must bear an indefinitely small proportion to the total space occupied by the system. But if an eye, armed with new powers of vision, and placed at some far distant point, could see at one glance all the systems which occupy the solar domain, they would appear as a complicated network formed by interlacing streams of cosmical dust. And amidst the streams of misty light representing cometic or meteoric systems, the planets would shine forth as distinctly and as brilliantly as the brighter stars upon the background of the Milky Way.

There is no reason whatever for supposing that there are not multitudes of undetected comets whose perihelia lie far nearer to the Sun than any yet discovered. On the contrary, we have distinct evidence of a rapid increase in the number of perihelia, with decrease of distance down to and within the neighborhood of the earth's orbit; and, remembering the probability that comets whose perihelia lie nearer to the Sun would escape observation altogether, we have every reason for supposing that this law of increase is continued—as why should it change?—right up to the immediate neighborhood of the Sun. And further, we may confidently assume that that obedience to planetary laws which, as we have seen, begins to be exhibited by comets within the orbit of Saturn, becomes yet more marked among comets nearer to the Sun. Therefore, it seems highly probable that cometic orbits, and especially those which are nearest to the Sun, show a marked tendency towards aggregation near the medial plane of the solar system.

A celestial phenomenon, of which we have not hitherto spoken, appears to gain a far easier explanation from the considerations above adduced, than from the theories ordinarily adopted respecting it. The zodiacal light has been accounted for in three ways. There are some who hold that it is an atmosphere of the sun; others that it consists of a ring of cosmical particles, travelling around him in a nearly circular orbit; and others that it consists of a lenticular disc of cosmical dust, each portion of which travels in a nearly circular orbit. The remarkable phenomena presented by the zodiacal light, its strangely fluctuating figure, its varying position, and the singular increase and diminution noticed in its distinctness, are not accounted for by any of these theories. But if we recognize in the zodiacal light merely the effect of the above-considered aggregation among the cometic or meteoric systems which exist within the solar domain, the variations I have mentioned become readily explicable. A multitude of bodies travelling in orbits of every degree of ellipticity and magnitude, but with a marked aggregation in the neighborhood of

\* The number now known is 137.

the Sun, and with a yet more marked aggregation in the neighborhood of the medial plane of the solar system, would, in the first place, exhibit precisely such an appearance as the zodiacal light; and, in the second place, the general illumination resulting from the congregated comets would be liable to continual variation. Comets would be continually arriving within and passing away from the region within which their light would assist in forming the appearance we are considering. At one time the press of arrivals would temporarily increase the density of cometic aggregation; at another, the reverse would hold for a while, and the zodiacal light would wax and wane accordingly, precisely as it is observed to do. So also its figure and apparent position would be liable to changes corresponding to those which are actually presented. Therefore, without denying positively that the zodiacal light is caused by the existence of a multitude of minute bodies travelling in orbits of small eccentricity around the Sun, I hold that the phenomena correspond far more closely with those which would be presented if there is in the neighborhood of the Sun a great increase in the density with which cometic and meteoric systems are congregated together in the neighborhood of the medial plane of the solar system. And this correspondence becomes a strong argument in favor of such an increase of density when it is remembered that, as we have seen, there exist independent reasons for believing an aggregation of this sort to be not only possible, but highly probable.

But whatever opinion we may form on this and kindred questions, there is no dubiety whatever about the general results which have been presented above. Our conceptions of the solar domain are different, indeed, from those formed of old. "There was true prophecy," as has been well remarked by the late Professor Nichol, "in the exclamation of Laplace, who, although knowing more of the celestial mechanism than any man then living, said earnestly, on his death bed, 'That which we know is little; that which we know not is immense.'"

(To be continued.)

Selected.

*Short account of Hannah Ludgater, taken from the 3d volume of Piety Promoted.*

This Friend, who was the wife of Robert Ludgater, of Coggeshall in Essex, had her education among Friends; but in her early days she left the Society, and frequented other places of worship. In this unsettled state, it pleased the Father of Mercies to enlighten her understanding; so that through the powerful operation of his love, she saw wherein she had missed her way, became again united to Friends, and in due time her mouth was opened to tell others what she had felt, and to invite them to come, taste, and see how good the Lord is. In this service she was engaged to travel both before and after her marriage.

She resided for some time in the Isle of Wight, and afterwards, on her first coming to London, lived as housekeeper with a person not in religious profession with Friends; where her innocent and virtuous deportment gained her much esteem, and the Society for her sake. She was an affectionate wife, and much concerned to promote the discipline of Friends among her own sex, and was a true

helper to her brethren; of a weighty and discerning spirit, accompanied with diligence in laboring for the advancement of Truth; though often pressing through great discouragements arising from bodily infirmities, which frequently rendered her incapable of attending meetings. She suffered great pain of body for the last six months of her life, under which trial her patience and resignation manifested the happy effects of faithful labor in the day of ability. Being steadfast in her dependence on the author of her faith, she had at times access to the fountain of life; under the sensible enjoyment whereof, she said, "O how I long to be relieved; I have no doubt but I shall be mercifully relieved." To a friend who visited her, she said, "I have been in a good degree faithful in our meetings, and have not to charge myself with omitting one journey, when it was made known to be my duty. O how have we gone forth poor and empty; yet we have not lacked: the Supporter hath been near and richly furnished."

She departed this life the 28th of Third month, aged about sixty-five years.

#### Shipping Elephants.

A Calcutta newspaper says; The hoisting into the air and lowering elephants into the hold of a ship is not only an unusual sight to most men, but also a strange experience to most elephants. They were lashed with strong ropes, slung as far as practicable in slings, hoisted up with crane with three-foot tackle, and lowered into the steamer's hold like a bale of cotton. When in the hold, they were placed in pens built of strong teak timber bulks, bolted to the ship's side to prevent them breaking loose. The fear the animals suffered was the only pain they underwent, and by watching the eyes of the poor beasts their terror was very manifest. Tears trickled down their mild countenances, and they roared with dread, more especially when being lowered into the hold, the bottom of which was sanded for them to stand upon. We are told that one female elephant actually fainted, and was brought to with a fan and many gallons of water. At sea it appears that they got into a curious habit of occasionally—evidently with a preconcerted signal—setting to work rocking the ship from side to side, by giving themselves, simultaneously, a swing motion as they stood athwart the ship, the vessel rolling heavily, as if in a seaway. This they would do for a spell of an hour or more, and then desist for several hours until the strange freak took them again. When they reached port they were hoisted out of the hold and swam on shore, thirty-five being thus safely landed without any accident whatever. When they were released from the slings it was a supreme moment for the mahout, who was always on the elephant's neck from the time of its touching the water to letting go. As the word was given to let go, each of the elephants, either from lightness of his heart at being freed from his floating prison, or from his own weight, we are not sure which—lightness of heart, like lightness of head, causes elephants and men to play pranks—plunged down deep into the water, the mahout on his neck. The anxiety on the face of the mahout just one second before the plunge was a study; so, too, was it when elephant and man rose to the surface again, the former blowing water from his trunk and the latter from his nose.

Selected.

#### TOO LATE.

Morn's palpitating wings did smite  
And fan to flame  
The starry embers of the night.

From sun-rise hills surpassing sweet  
New throbs of air  
Poured over me from head to feet.

An angel whispered: "It is morn,  
Get to thy work,  
And gather in God's golden corn!"

"Go hind the yellow sheaves of love  
For Him who keeps  
The limitless garner-house above."

But wrapped in sweet repose I lay  
Delightedly  
Through the full measure of the day.

Then, as night came, my languor fled,  
I sprang to work:  
"There's naught to do," the angel said,  
"For the strong reapers of the morn  
Have swept the fields,  
And now bear home God's golden corn."

Selected.

#### "SPEAK, LORD, THY SERVANT HEARS."

Speak, Lord, Thy servant heareth,  
Thy gentle voice I know,  
Thou dost not chasten gladly,  
Thou bear'st Thy children's woe,  
And often midst their anguish,  
And thro' their falling tears,  
The quick reply is ready—  
"Speak, Lord, Thy servant hears."

The waves of sorrow gather,  
The tempest thickens round,  
The mountain tops are covered,  
No olive-leaf is found:  
Yet still will we remember  
Thy love in former years,  
We listen for Thy still, small voice—  
"Speak, Lord, Thy servant hears."

There is an Ark of refuge,  
There is the Sacred Dove—  
Thy Holy Spirit, o'er the soul  
Is breathing words of love:  
And tho' the night continueth long,  
We hope amid our fears,  
Thy "Peace, be still," will soon go forth,  
"Speak, Lord, Thy servant hears."

How often when Thy voice is heard,  
Amid the cares of life,  
We lose its gentle teaching  
Mid restlessness and strife;  
Then in the hallowed chamber  
Thy watchful care appears;  
All hushed the spirit learns to say  
"Speak, Lord, Thy servant hears."

We thank Thee, Heavenly Father,  
That thus Thou deigns to guide,  
When in the silence of the soul  
No voice is heard beside.  
Oh! teach us still to follow on  
Alike through smiles and tears,  
And still in childlike trust reply,  
"Speak, Lord, Thy servant hears."

On leaving Bath, I was persuaded that notwithstanding the great dissipation abounding in the place, the Lord hath a considerable number of sincere hearted, seeking children there, though our Society is indeed, at a very low ebb. Looking back at my visit among the people, thankfulness covered my mind, that the Lord had preserved me, as I humbly hope, from wounding the blessed cause of Truth, which is at times, above all things dear to me. I had dreaded going there, but was convinced that the Lord is sufficient for his own work.—*William Savery, 1798.*

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

### New Remedy for Hydrophobia.

A new, simple, and, as it is stated, infallible remedy for hydrophobia has been recently published in the *Salut Publique* of Lyons, and its author is a physician (Dr. Buisson), it probably merits more attention than the numerous remedies which crop up perennially, like buttercups in a meadow. The terrible disease which apparently invariably follows sooner or later the bite of a mad dog, is as seemingly fatal as the envenomed fang of the cobra di capello; for it has defied alike the skill of the physician and the surgeon, and the *Materia Medica* has been ransacked in vain for a drug to counteract the effects of the virus upon the blood. Under these circumstances, it is not surprising that every village barber and the gossips of the countryside have in abiding faith in that one of the hundred remedies which they have heard described as infallible by their ancestors, and the marvelous cures effected by which they are never tired of repeating. Many of these so-called remedies are of the most ridiculous character, and we are afraid that a majority of those who read the description of Dr. Buisson's remedy will regard it as equally ridiculous. But the rationale of Dr. Buisson's method seems based on something more than its simplicity. It consists, in effect, of eliminating the poison, or, at least, rendering it inert by putting the patient into a profuse perspiration. Thus, his directions are that when a person has been bitten by a mad dog he must, for seven successive days, take a vapor bath of 57 to 63° C. (134 to 144° Fabr.) This he calls the preventive remedy. When, however, the disease has declared itself, which we presume will in future happen only when the preventive remedy has been neglected, he states that it is sufficient to take one vapor bath in which the temperature is made to rise rapidly to 37° C. (98° Fabr.) and then slowly to 53° C. (127° Fabr.), the patient keeping his room till the cure is complete. The simplest form of vapor-bath is quite as effectual as the most elaborate. A few red-hot bricks placed in a pail of water over which the patient sits on a cane-bottomed chair, a large blanket covering him in, from his shoulders down to the floor, is both simple and handy, and will answer the purpose admirably.

Dr. Buisson's remedy is the outcome of his own experience, for he is personally acquainted with the first stage of hydrophobia, and with the marvellous effects of the bath. It seems that he once attended a female patient in the last stage of the madness, and imprudently wiped his hands on a handkerchief impregnated with her saliva. A slight abrasion on one of his fingers warned him of his carelessness; but confident in the powers of his bath, he merely washed the part with water, and believing, as he then did, that the malady would not declare itself till the fortieth day, he performed his usual routine of visits, &c. On the ninth day, however, he began to suffer the consequences of his neglect; for he felt a pain in his throat, and a greater one in his eyes. His body seemed so light that he felt he could jump a prodigious height, or that if thrown out of the window, he would be able to sustain himself in the air. Saliva kept forming in his mouth continuously; even a slight movement of the air inflicted pain upon him, and he was compelled to avoid the sight of brilliant objects. He had a desire to run and bite, not human beings, but animals and

objects near him. He drank with difficulty, and observed that the sight of water distressed him more than the pain in his throat; whence he thinks that by shutting the eyes any one suffering from hydrophobia can always drink. The fits came on every five minutes, and thinking his course was then preservative, not curative, he took a bath, and found that when it had reached a temperature of 52° C. (125° Fahr.), the symptoms disappeared as if by magic, and never reappeared. Since then, he has attended more than 80 persons bitten by mad animals, and has not lost a single case. In his own case, this evidence is, of course, of the negative character; for there is no proof of an attack of rabies, but merely symptoms of it, which might have yielded to other remedies. Still, of the 80 cases mentioned it is not possible to assume that they were all of this character; and bearing in mind the number of deaths that do occur from the bites of mad animals, we must allow that a percentage of these cases were *bona-fide* cases of hydrophobia, and were consequently cured by the vapor bath. The effects of violent exercise and profuse perspiration in enabling the constitution to throw off the effect of poisons are well known, for instances are on record of fever patients and others being cured by the violent exercise they have taken during delirium. The effects of the bite of the Tarantula are said to be overcome by dancing, and amongst the cases mentioned by Dr. Buisson is that of an American who, while some eight leagues(?) from home, was bitten by a rattlesnake, and, wishing to die in the bosom of his family, ran the greater part of the distance, and on getting to bed, perspired profusely, and found himself cured. We do not, however, put much faith in these alleged "cures;" still, Dr. Buisson's remedy is so simple that there is no trouble in trying it; and if the result is not satisfactory to the patient, that is only what is to be expected from any of the other suggested remedies.—*Eng. Mechanic.*

I have been led to think that the only substantial source of consolation in times of trouble, is a firm and abiding faith in our Maker and Redeemer. Whatever anguish a sincere Christian may groan under, whatever wretchedness is permitted to come upon him, yet, "let him trust in the name of the Lord and stay upon his God." Let us then, in the midst of the most acute and poignant grief, never despair, but rather with upright Job, let us endeavor to attain to that lowly, submissive frame of soul, which leads us to commit ourselves to the disposal of an Almighty Creator and Merciful Father.—*J. Barclay.*

*Michael Laby* who lately graduated from the Pittsfield high school at the age of twenty-one is a remarkable young man. When a child, while playing on the railroad track, he was run over by a train and it was necessary to amputate both arms so close to the shoulder that no perceptible stumps are left. Nevertheless he has persevered in his studies, has not been absent or tardy once in his four years' course at the high school, and has become a proficient in the highest branches there taught, turning the leaves of his book with his tongue. He has also acquired a very legible and even handsome style of penmanship—which he executes with his mouth. E. F. Curtis, his teacher, obtained a reputation in teaching soldiers who had lost their right

hands to write with the left, but until he tried he did not conceive it possible to teach Laby, who had neither right nor left, to use the pen. Laby has for years been a reader of the most useful books in the library at the Athenæum, and having bravely and patiently done all he could to fit himself for life, is now seeking an opportunity to earn a livelihood.

### Silk Culture in California.

The San Jose (Cal.) *Mercury*, gives the following description of the silk culture, as carried on in Santa Clara County of that State.

"William Paul's ranch of 260 acres is located on the northwestern border of the town. It contains 7,000 mulberry trees, 250 fruit trees of different varieties, 2,000 grapevines, about 50 acres in grain, and the remainder in hay and pasture. For several years Wm. Paul has made a specialty of silk growing, for which business this soil and climate is specially adapted. A short description of the process may not be uninteresting. We are to suppose that the mulberry trees are sufficiently grown to furnish food for the worms.

"The first thing is to hatch the eggs. This is accomplished by placing them in a case with a tin bottom, arranged with shelves like a bookcase; this case is heated by means of a spirit-lamp placed underneath, at first to 20 degrees Centigrade or 75 degrees Fahrenheit; the temperature is increased each day by placing a sheet of paper under the lamp, thus gradually elevating it until the thermometer marks the required heat. If the eggs are good they will hatch in from ten to twelve days. When they begin to hatch they will nearly all come out in one day; a few, however, will not hatch until the second day. If the eggs have been exposed to variable temperature during the winter, a longer time will be required. Before the eggs are placed in the case, however, they must be lathed. This is done by placing them in salt water, in the proportion of half a pound of salt to a gallon of water, if the eggs are old; if new, the proportion of salt is reduced one-half. They remain in the bath about five hours, and then are rinsed in fresh water seven or eight times.

"After the young worms are out they are placed on shelves in a well-ventilated apartment, with the temperature kept uniform at from 18 to 20 degrees Reaumur, and fed every three hours during the day, and at least once in every four hours during the night. In feeding young worms the mulberry leaves must be cut up almost as fine as hair; as they get older and stronger the leaves are fed with little or no cutting. The leaves are picked at least twelve hours before feeding. Every day or two a quantity of refuse leaves accumulates on the shelves and must be removed. This is done by laying over the worms sheets of thick paper perforated with holes large enough for them to pass through. On the top of the paper leaves are spread and the worms coming up through the holes to get the feed, can be lifted to one side and the shelf cleaned out. This process also serves to separate the healthy from the unhealthy worms; if a worm is not in good condition it will not have energy enough to go through the holes, and can by this means be detected and rejected.

"After the worms have been fed eighteen or twenty days they will begin to spin; this time is indicated by the appearance of the worm. If, on holding one up to the light he

appears full of water, this is the time for making the web. Mustard stalks, with the brush on them, are set up between the shelves, the worms crawl up on them, spin a web, roll themselves up in it and spin another web on the inside, thus forming the cocoon. With good attention and under favorable circumstances this process requires about twelve or thirteen days; if the weather is very warm it will require about eighteen days. This can be ascertained by shaking the cocoon; if it rattles the worm has finished it; if not it is either unfinished or the worm is dead; and by opening one or two cocoons you can tell what is the matter. If silk is the object, the cocoons are then picked and placed in an oven with a sufficient temperature to kill the chrysalis; but if it is intended to raise eggs, the cocoons are placed on a table, the ragged ends of silk picked off carefully, and the butterfly allowed to eat its way out. As the butterflies come out the males and females are pared off and placed in a dark, cool room, on sheets of paper, letting them remain about six hours. The males are then destroyed, and the females placed on linen cloth, stretched vertically. They are placed on the upper edge of the cloth, about a quarter of an inch apart, and lay their eggs as they descend; each piece of cloth is marked with its weight before the eggs are placed on it, and by weighing it after the eggs are deposited, the weight of the eggs can be ascertained. The butterflies should be handled only by boys or girls, their hands being more tender than those of adults. They are allowed to remain on the cloth but one day. One butterfly will produce about 500 eggs, and there are about 50,000 eggs in an ounce. These eggs will keep several years, and, if they are known to be good, can be readily sold for \$8 per ounce; but if they are not well known, cannot generally be sold at any price. Three average trees will furnish feed for an ounce of eggs. The superintendent of Wm. Paul's silk business, is Signor Paolo Consonno, whose family in Milan, before the Garibaldian troubles, constituted the first silk house in Italy.

"He says the climate and soil in this locality is much better adapted to sericulture than that of France or Italy; that our leaves contain more sugar and resin, two primary elements, than those of any other country. It is necessary for every farmer to set out a few trees, and either raise his own cocoons or sell the leaves to others. By doing a little every year the country would in a short time work into an industry that would give profitable employment to thousands of men, women and children, and add immensely to our general wealth. He estimates that an average boy can thoroughly learn all the details of silk-growing in two seasons. If one member of each family should take the trouble to do this, he could take charge of a few worms and trees on his home place, and teach other members of the family, until in a very short time the whole household will be skilful sericulturists. This is the way it is done in Europe, and is the only way in which silk-growing and silk manufacturing can become an industry of the country. We understand that Mr. Larco will set up in Mayfield this fall a machine for reeling silk."

"Young persons should not only embrace the admonitions of the aged, but also imitate their virtues and shun their vices."

#### Mary Somerville and "Mecanique Celeste."

The "Personal Recollections" of Mrs. Somerville have doubtless revived the interest of the public in this remarkable woman. It is our purpose in the present article to trace the history of this lady in her mathematical studies, by which she qualified herself to read, understand, and explain the "Mecanique Celeste"—a work of extraordinary merit and unparalleled difficulty, the product of the greatest mathematical genius of the ages. This is the more important since Mrs. Somerville's great fame and subsequent success mainly rest on her successful accomplishment of this work.

Lord Brougham in the year 1827, in the very month in which La Place, the renowned author of the above mentioned work, died, requested Dr. Somerville to prevail on his wife to write an account of the celebrated work of the French mathematician for the "Society for Diffusing Useful Knowledge." In his letter he pays a high tribute to her rare ability in the following words: "In England there are not twenty people who know this great work, except by name, and not a hundred who know it even by name. My firm belief is that Mrs. Somerville could add two ciphers to each of these figures." This request and the flattering terms in which it was made, greatly surprised Mrs. Somerville, and led her to think that Lord Brougham had mistaken her abilities. She consented, however, and set about the task on certain conditions, which bespoke her great modesty. She remarks: "Thus suddenly and unexpectedly the whole character and course of my future life was changed." The result was the appearance in due time of her work entitled "Mechanism of the Heavens," which placed her in the front ranks of the scientific world. She was courted and feted on every hand. Everybody was enthusiastic over this wonderful achievement of woman's genius.

This work was commenced in the forty-seventh year of her age, amid the responsibilities of domestic life. It seems from her "Recollections" that she did not enter on the study of the higher mathematics, which was necessary to qualify her to feel her way through the intricate formulæ of Celestial Mechanics, till she was about thirty-three years of age. Earlier in life she had been perplexed to find out the meaning of the strange word "Algebra." "I saw strange looking lines mixed up with letters, chiefly x's and y's." Still later she was devouring Euclid with avidity, while probably the Freshmen of Oxford and Cambridge were engaged in the "burial service." She says: "I arose early, played on the piano, and painted during the time I could spare in the day-light hours, but I sat up very late reading Euclid." The servant told her mother, "It was no wonder the stock of candles was soon exhausted, for Miss Mary sat up reading till a very late hour." (What do the young ladies of the present generation read by gas light at a late hour?) Whereupon an order was given to take away her candle as soon as she was in bed. She had gone through the six books of Euclid at this time. She says:

"I was thrown on my memory, which I exercised by beginning at the first book, and demonstrating in my mind a certain number of problems every night, till I could nearly go through the whole." Her father became alarmed, and said to his wife, "Pog, we must

put a stop to this, or we shall have Mary in a strait-jacket one of these days." During her first married life she seems not to have accomplished much in her studies. At the commencement of her first widowhood, at the age of twenty-seven, she had studied plane and spherical trigonometry, conic sections, and Fergusson's Astronomy. She now resumed her studies with new vigor. She plunged into "Newton's Principia," but found it difficult. She returned to her task, or rather diversion, with great assiduity, wrote numerous notes and observations on the work. She had not, however, as yet found the key to the mysteries of La Place. The English mathematicians, out of regard for Newton still clung to the geometrical methods rather than adopt the analytical methods of Continental astronomers. The Calculus as a means of mathematical investigation of the problems of physical astronomy had proved its superiority. Soon after this, on the recommendation of Professor Wallace, of the University of Edinburgh, she secured among other works of higher mathematics, La Croix' "Algebra and Differential and Integral Calculus."

Having conquered these, she was prepared to wade through the interminable formulæ and leap the awful chasms found in "Mecanique Celeste." She engaged Professor Wallace's brother to read with her this work, but soon found that she understood the subject as well as he. This gave her confidence in her abilities and courage to persevere. She had advanced but little in this work before her marriage with Mr. Somerville put an end to scientific pursuits for a time.

In her second husband she found a companion who sympathized with her in her studies, though she was not free from interference from some of his relatives. One of her husband's sisters, younger than herself, wrote her an impertinent letter, saying "she hoped she would give up her foolish manne of life and studies, and make a respectable and useful wife to her brother." As might be expected, she resented such impertinence.

We know not how soon after her marriage she resumed her great work. We find her cultivating the fine arts, taking lessons in mineralogy and botany. She is mingling in the society of the greatest astronomers, J. Herschel and Caroline Herschel. She gives a remark of Veitch, who was somewhat annoyed by the various questions of his many visitors who were not skilled in science: "What should they do but ask silly questions, when they spend their lives in doing nothing but 'spatting muslin?'"

About five years after her marriage at the age of thirty-seven, she seems to have completed the reading of "Mecanique Celeste" Arago and Biot, distinguished French philosophers, were in London, and Mrs. Somerville was invited to meet them. They had been told of her turn for science, and that she had read the works of La Place. Biot expressed his surprise at her youth. Sometime after this she had the great pleasure, while on a visit to France, to make the acquaintance of the celebrated man whose genius she was prepared to appreciate after years of study of his works. Arago had told La Place also that Mrs. Somerville had read the "Mecanique Celeste." "So they had a great deal of conversation about astronomy."

We find her at this time in the midst of

brilliant constellation of French savans, among whom she seems to be a star of the first magnitude. Besides La Place, Biot, Lagrange, Bouvard, Poisson, and others make up the company. Such were the training, the hardships, the successes, which prepared Mrs. Somerville to accept of the invitation of Lord Brougham to write a work on Celestial Mechanics, which has given her a lasting fame, not only as a woman of extraordinary genius, but as an eminent scientist.

She was perfectly astonished at her success. Honors and commendatory letters poured in upon her from every quarter. The professors of astronomy at Cambridge set about making arrangements to introduce her book in the curriculum of the University. Among her many honors she esteemed none more highly than that of being elected honorary member of the "Royal Astronomical Society" at the same time as Caroline Herschel, herself a distinguished astronomer. And what is perhaps most remarkable of all, is the fact that she retained her wonderful mathematical powers after she had entered her nineties. It is refreshing to find in these days of scientific skepticism that Mrs. Somerville maintained a profound belief in the truths of religion. "Nothing has afforded me so convincing a proof of the unity of the Deity as these purely mental conceptions of numerical and mathematical science which have been by slow degrees vouchsafed to man, and are still granted in these latter times by the Differential Calculus, now superseded by the Higher Algebra, all of which must have existed in that sublimely omniscient Mind from eternity."—*The Christian Advocate*.

Selected.

Glory not in riches, though they increase upon thee; nor in thy friends, because they are powerful; but glory in God, who giveth thee riches, and friends, and all things; and, what is more than all, desireth to give thee himself. Be not vain of the gracefulness, strength, and beauty of thy body, which a little sickness can weaken and deform. Please not thyself with flattering reflections on the tenderness of thy natural wit, and the sweetness of thy natural disposition, lest thou displeasest God, who is the author of all the good that nature can dispense. Do not think thou art better than others, lest, in the sight of God, who only knoweth what is in man, thou be found worse. Be not proud of that in which thou art supposed to excel, however honored and esteemed by men; for the judgment of God and the judgment of men are infinitely different; and that displeaseth Him which is commonly pleasing to them. Whatever good thou art truly conscious of, think more highly of the good of others, that thou mayest preserve the humility of thy spirit; to place thyself lower than all mankind, can do thee no hurt; but much hurt may be done, by preferring thyself to a single individual. Perpetual peace dwelleth with the humble, but envy, indignation, and wrath, distract the heart of the proud.—*Thomas A' Kempis*.

"Our birthright in the Society of Friends, and the privileges which attach to it, may justly be compared to a precious inheritance purchased for us by the stripes and sufferings of our ancestors: it becomes us therefore, to set a proportionate value upon it, and permit nothing to rob us of so rich a treasure."

From "The National Baptist."

### The "Heathen Chinee" and the Jewel Consistency.

Sixteen thousand citizens of California have sent by their senator a petition to Congress, praying it to take such measures as will prevent Chinese immigration. Mr. Sargent, in presenting the petition enlarged upon the evils of paganism, and foretold the time when the government would find it necessary to act in relation to it.

It does not appear that he referred to the fact that Christian cannon blew open the gates of pagan China, and that these heathen hordes were let out by the same policy which let us in.

To them we were the barbarians, and our religion the unclean thing which threatened contamination and defilement.

We did not think it worth while to consult their prejudices, or to heed their laws. We were resolved on their conversion, and we sent in one missionary, with the military power of Great Britain and the United States at his back, to teach the natives the peaceable ways of righteousness.

We have found it a good thing to establish trading posts in the cities and sea-ports of China and Japan, and to make snug little fortunes from the products of John's land and labor. John has learned that it is a good thing for him to come to us to wash our shirts at \$1.50 per dozen, or to work upon our highways for a moderate compensation.

Well, we are a people zealous for the Lord, and a pure faith. We were not alarmed when our black heathen were imported direct from Africa, with their superstitions and their idolatries. We were even amused at the knowledge that they practiced somewhat secretly their ancient rites; but then, we trusted that might be the Lord's method of bringing about their salvation, and a heathen that is worth from \$1,000 to \$1,500 in open market, is not a bad piece of property. John keeps his money in his own pocket, and there always was and always will be a difference "Twixt tweedledum and tweedledee."

We have recently read a letter from a Chinese resident in the United States to a lady in our city, and, as the views of one who speaks from within may be of interest to those who look at the question from without, we have obtained permission to make an extract.

The writer says: "I am connected with the Chinese Government Educational Mission. After twenty years' persuading that government to establish such a mission, to send youths to this country to be instructed in the arts and sciences of the Western world, we at last succeeded, and this is the result of our effort—one hundred and twenty youths are to spend fifteen years in this country for the completion of their studies. One million and a half of money have been appropriated for this purpose. These boys are doing well in their studies. I expect to remain with them all these years, and superintend their education. Our students are not selected from any one city or province. Some are from Canton, some from Ningpo, and others from Shanghai. Government calls upon the gentry everywhere to send their sons. I think the Chinese government taking such an important step as this, is one of the greatest epochs in the history of China. Do think of a body of men all highly educated (as would be the natural consequence) in law, in engineering,

in military and naval tactics, in ship-building, in medicine, chemistry, and in other useful knowledge, to be the officers who shall exert an influence in that great empire. These will be the pioneers in Chinese civilization. After I see these young men, one by one, return to their native land, I can take up the language of old Simeon, and say: 'Now lettest thou thy servant depart, for mine eyes have seen thy salvation.' Besides, these youth will carry back with them pure Christian principle, as well as arts and sciences. Can any one doubt China's future destiny?" Of the writer's sons, one is soon to enter Harvard, and another the scientific school at Yale College.

When we get ready to drive out the industrious thousands from our Western coasts, what shall we do with the hundred and twenty who are distributed among our institutions of learning? And what will the "Brother of the Star" think of our Christian philanthropy?

A good man showeth favor and lendeth; he will guide his affairs with discretion. Surely he shall not be moved forever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

## THE FRIEND.

SEVENTH MONTH 18, 1874.

In the editorial columns of our last issue, attention was drawn to the importance of keeping our hearts open to the influences of the Holy Spirit, and living always as in the Divine Presence. This was especially pressed on those who are absent from their usual homes, seeking relaxation and renewal of physical strength at the mountains, or sea shore, or other places of summer resort—not that such care is unnecessary to those who remain at their ordinary places of abode, but because there is greater temptation to travelers to relax in that watchful frame of spirit, which is the only safe dwelling place for the Christian. Since those remarks were written and printed, a sad occurrence has covered the minds of a large circle of relatives and friends with sorrowful and solemn feelings. We allude to the drowning at Atlantic City on the 10th inst., of five of our fellow beings, who were on a sailing excursion on the ocean. The high wind and heavy seas rendered the boat unmanagable as it was crossing, on its return to shore, a bar which projects far out from the land. The boat was overturned, and of eight persons in it, only three were rescued by the vessel sent out for that purpose. The others, after holding on for a time, were overpowered by the beating of the waves, and lost, before the arrival of assistance. Four of these were of one family—father, mother, son and daughter. The other was a young woman who had been invited to accompany them in the excursion.

A few minutes before this blow fell upon them, it is probable, not one of those who were lost felt themselves to be in any especial danger—at least such is the testimony in regard to herself of the only woman who was rescued. How forcibly should this solemn and striking event press home upon our hearts the injunctions of our Saviour, "In such an hour as ye think not, the Son of man cometh." "What

I say unto you, I say unto all, Watch." "Watch and pray." He who has yielded to the drawings of the Spirit of God, and given up his heart to love and serve his Redeemer, and is endeavoring in his daily walk to live under a sense of the Divine Presence, and so to act as may be well-pleasing in His sight, may go wherever duty calls him; in humble reliance upon Him whom the winds and the seas obey, and who will enable His dependent and faithful children to accomplish all that He designs they should perform. This reliance will not lead them rashly to incur needless danger, but will sustain their minds in every position into which they are rightly brought; for though they may feel that their lives are in peril, and that the work of their redemption from sin has not yet been effected, yet their trust is in Him who is all powerful, and who can preserve them in every danger, and accomplish His gracious designs for their everlasting good. Sincerely do we desire that such may be the lesson taught to many by this solemn occurrence; and that the bereaved relatives and friends of the deceased may be enabled to bow in true resignation to the Divine will, and thus come to feel the sustaining help of Him, who, when on earth, wept by the grave of Lazarus, and was touched with the feeling of our infirmities.

#### SUMMARY OF EVENTS.

**FOREIGN.**—By a late collision on the Lancashire and Yorkshire Railway, five persons were killed and several others injured.

The London Standard, reviewing the proposed reciprocity treaty between the United States and Canada, says, if adopted it will establish a separate North American Zollverein in regard to all essential articles of trade between the United States and the Dominion, excluding England from the Canadian markets like foreign and less favored nations. The Canadian frontier will be virtually obliterated, and the absorption of the British North American Provinces by the United States becomes only a question of time.

Heavy rains have fallen in England greatly benefiting the growing crops. A violent thunder storm passed over London on the 11th inst., causing some fatal accidents.

London, 7th mo. 13th.—U. S. bonds, 1867, 108½. The rate for money at the Stock Exchange on government securities is two per cent.

Liverpool.—Red western spring wheat, 10s. 2d. a 10s. 11d. per 100 lbs. Uplands cotton, 8½d.

Political excitement still runs high in France. An article in the *Figaro's* issue of the 11th inciting a revolt against the decisions of the Assembly, occasioned much irritation among the Deputies. There was a warm debate on the subject, during which it was announced that the *Figaro* had been suspended for two weeks. A member of the extreme Left moved that the writer of the objectionable article be called to the bar of the House, and accused the government of partiality in its punishment of offending journals. The motion was rejected after a speech by Gambetta, in which he intimated that the Assembly was a corpse fit for the grave digger.

The Left Centre anticipates a majority of fifteen for Cassimir Perrier's bill which proposes the organization of a definite Republic.

The Committee of Thirty have appointed sub-committees to draw up bills on the organization of the executive powers and the establishment of a Senate.

The *London Times'* special dispatch from Paris says, that the Right and Left Centres have agreed upon the order of the day declaring that the Assembly is determined to defend Marshal MacMahon's powers from every attack of their opponents.

The Cabinet still has a majority of fifty in the Assembly, but the Bonapartists and a portion of the Moderate Rights, who are able to turn the scale, are wavering. If the government is defeated a dissolution of the Assembly is inevitable.

Duva's demand for urgency on his motion for a dissolution of the Assembly after voting on the bills, received only 180 votes.

President MacMahon sent a message to the Assembly on the 9th inst., in which he says: "The country de-

mands the organization of public powers, and questions which were reserved must be settled; further delays will depress trade and hamper the prosperity of the country. I hope the Assembly will not fail to fulfil its obligations. I adjure it in the name of the highest interest in the country to deliberate without delay upon questions which must no longer remain in suspense.

"The Assembly and the government are jointly responsible. I am desirous of accomplishing all my duties, and my most imperative duty is to insure to the country definite institutions, security and calm."

Hostilities continue in the north of Spain, but the recent military operations have been mostly unimportant. It is evident that no progress has been made towards suppressing the Carlist insurrection.

A Constantinople dispatch says: The Sultan has written to the Khedive of Egypt in terms cordially confirming the good relations between the Porte and Egypt.

A Postal Congress is to be held in Switzerland in the 9th month, in which fifteen governments will be represented. The delegates from France and Denmark have already been appointed.

Statistics recently published concerning the ascent of Mont Blanc show that from the time of the first ascent by Balmat in 1786, 724 persons have reached the summit, but for some years after the earliest attempts by Balmat and De Saussure long intervals elapsed during which no one ventured upon the hazardous enterprise. There were no ascents between 1788 and 1802, and between 1802 and 1809. Since 1850, however, the summit has in no year been altogether unvisited.

The German Emperor is on a visit to Bavaria. He reached Munich the 13th inst., where he was received by the king and escorted to the royal palace.

On the 13th an attempt was made to assassinate Prince Bismarck as he was driving in the country near Kissingen, by a man named Kullman who belongs to Magdeburg. The ball aimed at Bismarck grazed his wrist, inflicting a slight wound. Kullman was quickly arrested.

**UNITED STATES.**—The interments in Philadelphia last week numbered 368, including 63 deaths from cholera infantum, and 156 children under one year old.

According to the Auditor General's report, the cost of building the fifteen Passenger Railways of Philada., was \$7,202,085; length of miles 214; cars 851; horses 5,066; passengers carried last year 73,771,995; expenses \$3,356,436; gross receipts \$4,622,331; nominal profits \$1,265,915, or more than 17 per cent. on the cost of the roads.

On the 10th inst., during a violent thunder storm, the lightning struck an oil tank at the Weehawken Oil Works, New Jersey, opposite Thirty-fourth street, New York. The effect was to set this tank and an adjoining one on fire, instantly causing both to explode with terrific force. The fire spread until all the tanks, numbering seventeen, were destroyed, with about three millions of gallons of petroleum. It is estimated that the loss will be about \$700,000, including damage to adjacent property.

The steamship *Grenada* arrived at San Francisco on the 10th inst., from Hong Kong and Yokohama, Japan, making the actual running time from Japan to San Francisco in seventeen days and nine hours, which is the shortest voyage yet made.

A terrible calamity has befallen the people in the northern part of Minnesota, the locusts having devoured every kind of crop and left the country in many places perfectly bare.

The Union Pacific Railroad Company has bored six artesian wells in the arid districts to obtain water supplies for their locomotives. All of them were successful, and from several the water rises above the surface. At Rock Springs the water rises from a depth of 1145 feet, twenty-six feet above the surface, and discharges 571 gallons per hour, and at the surface 916 gallons.

During the six months ending on the first inst., 1101 buildings were erected in St. Louis, at a cost of \$7,360,000.

Much damage has been caused in western Massachusetts by heavy rains on the 11th and 12th inst., which caused a rapid rise of the rivers, the destruction of bridges and buildings, and in two instances the breaking of large reservoirs in which water was stored for the use of manufactories. No lives were lost. The total loss is estimated between three hundred and four hundred thousand dollars.

**The Markets, &c.**—The following were the quotations on the 13th inst. *New York*.—American gold, 109½. U. S. sixes, 1881, registered, 115½; do. coupons, 117; do. 1868, 116 a 116½; do. 5 per cents, 112½. Superfine flour, \$4.90 a \$5.50; State extra, 5.80 a \$6.15; finer brands, \$6.50 a \$10.25. No. 1 Chicago spring wheat, \$1.39; No. 2 do., \$1.35 a \$1.37; No. 3 do., \$1.33;

White Ohio, \$1.45. Canada barley, \$1.95 a \$2. Oa 61 a 67 cts. Yellow corn, 80 a 83 cts.; western mixe 78 a 79 cts. *Philadelphia*.—Uplands and New Orleans cotton, 17½ a 18 cts. Superfine flour, \$3 50 a \$4; extra \$4 a \$4.50; finer brands, 5 a \$9.50. Amber wheat, \$1. a \$1.47; Penna. red wheat, \$1.40; No. 1 spring, \$1.2 Rye, \$1. Western mixed corn, 80 cts.; yellow, 81 82 cts. Oats, 65 a 69 cts. Lard, 11½ a 12 cts. Clove seed, 10 a 11 cts. The cattle market was dull. Sal of 3500 beef cattle at prices ranging from 3¼ cts. per lb gross to 7¼ cts. About 8000 sheep sold at 4½ a 5¼ ct per lb. gross, and 4500 hogs at \$9.37½ a \$9.75 per 10 lbs. net. *Chicago*.—No. 2 spring wheat, \$1.16; No. do., \$1.08 a \$1.10. Corn, 61¾ cts. No. 2 oats, 48 ct Rye, 86 a 88 cts. *Baltimore*.—Choice white whea \$1.45 a \$1.50; fair to prime red, \$1.35 a \$1.43; Penn old, \$1.45 a \$1.52. Yellow corn, 82 a 83 cts.; whi 93 a 95 cts.

#### SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to

Hannah R. Newbold, 641 Franklin St.  
Mary Wood, 524 South Second St.  
Mary Randolph, 247 North Twelfth St.  
Anna W. Lippincott, 460 North Seventh St.

#### WANTED.

An unmarried Friend to take the position of Govern at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to

Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorestown, "  
Charles Evans, 702 Race street, Philadelphia.

#### WANTED

A young man of energy and perseverance, to take charge and oversight of the farm belonging to the Wyandott Mission, situated near Seneca, in the State of Missouri; also a woman well qualified to fill the place of Matron in the Boarding School. Friend would be preferred. For further information apply to John S. Stokes, Office of "The Friend," Fourth above Arch street.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, *President*, Haverford College, Montgomery Co., Pa.

#### WANTED,

A woman Friend, competent for Principal of the Aimwell School. Apply to

Sarah E. Smith, No. 1110 Pine St.  
Rebecca W. Fry, 908 North Fifth St.  
Rachel S. Maris, 127 South Fifth St.  
Mary D. Allen, 833 North Seventh St.

**MARRIED**, on the 9th of 4th mo. 1874, at Friends Meeting-house, Germantown, BENJAMIN C. SATTER THWAITE, of Bucks County, Pa., and ELIZABETH C. FRENCH, of Philadelphia.

**DIED**, Sixth month 15th, 1874, LUKE W. MORRIS, aged 16 years, son of Samuel and Lydia S. Morris of Olney, Philadelphia. This dear youth had attached himself to a large circle of friends by the integrity of his character, his consideration for the comfort of others and a genial disposition. Yet while mourning his early removal from a life which gave promise of virtue and usefulness, they "sorrow not as those who have no hope;" for during the protracted sickness which I pleased Infinite Wisdom to dispense, the touching patience with which he bore his sufferings, his resignation to the Divine will, together with his prayers for Heavenly help, and his remarks as made from time to time, have afforded a grateful evidence that the work of purification was steadily going on within. Thus we reverently believe that, through the redeeming mercy of that Saviour whom, to use his own expression, "he often felt to be very near him," he has obtained a blessed "inheritance among all them that are sanctified."

WILLIAM H. PILE, PRINTER.

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For "The Friend."

## The Little Land of Appenzell.

(Continued from page 378.)

In Glarus and Unterwalden, where the population is smaller, the right of discussions is still retained by these assemblies, but in Appenzell it has been found expedient to abolish it. Any change in the law, however, is first discussed in public meetings in the several communities, then put into form by the Council, published, read from all the pulpits for a month previous to the coming together of the *Landsgemeinde*, and then voted upon. But if the Council refuses to act upon the suggestion of any citizen, and he honestly considers the matter one of importance, he is allowed to propose it directly to the people, provided he do so briefly and in an orderly manner. The Council, which may be called the executive power, consists of the governing Landamman and six associates, one of whom has the functions of the treasurer, another of military commander,—in fact a ministry on a small scale. The service of the persons elected to the Council is obligatory, and they receive no salaries. There is, it is true, a secondary Council, composed of the first, and representatives of the communities, one for every thousand inhabitants, in order to administer more intelligently the various departments of education, religion, justice, roads, the military system, the poor, &c.; but the Assembly of the People can at any time reject or reverse its action. All citizens are not only equal before the law, but are assured liberty of conscience, of speech, and of labor. The right of support only belongs to those who are born citizens of the Canton. The old restriction to this class of the claim to be supported at the expense of the community in case of need, prevails all over Switzerland. In Appenzell a stranger can only acquire the right, which is really the right of citizenship, by paying twelve hundred francs into the cantonal treasury.

The governing Landamman is elected for two years, but the other members of the Council may be re-elected from year to year, as often as the people see fit. The obligation to serve, therefore, may sometimes seriously incommode the person chosen; he cannot resign, and his only chance of escape lies in

leaving the Canton temporarily, and publishing his intention of quitting it altogether in case the people refuse to release him from office. This year it happened that two members of the Council had already taken this step, while three others had appealed to the people not to reelect them. The Assembly of the People was now to decide upon all these applications, and therefore promised to be of more than usual interest. The people had had time to consider the matter, and it was supposed had generally made up their minds; yet I found no one willing to give me a hint of their action in advance.

The two remaining members presently made their appearance, accompanied by the Chancellor to whom I was recommended. The latter kindly offered to accompany me to the parsonage, the windows of which, directly in the rear of the platform, would enable me to hear as well as see the proceedings. The clergyman, who was preparing for the service which precedes the opening, showed me the nail upon which hung the key of his study, and gave me liberty to take possession at any time. The clock now struck nine, and a solemn peal of bells announced the time of service. A little procession formed in front of the inn, first the music, then the clergyman and the few members of the government bare-headed and followed by the two apparitors, who wore long mantles, the right half white, and the left half black. The old pikemen walked on either side. The people uncovered as the dignitaries took their way around to the chancel door; then as many as could be accommodated entered at the front.

I entered with them taking my place on the men's side,—the sexes being divided, as is usual in Germany. After the hymn and the prayer, the clergyman took a text from Corinthians, and proceeded to preach a good sound political sermon. I noticed with surprise that most of the men put on their hats at the close of the prayer. Only once did they remove them afterwards—when the clergyman, after describing the duties before them, and the evils and difficulties which beset every good work, suddenly said, "Let us pray to God to help and direct us!" and interpolated a short prayer in the midst of his sermon. The effect was all the more impressive, because, though so unexpected, it was entirely simple and natural. \* \* \*

When the service was over, I could scarcely make my way through the throng which had meanwhile collected. The sun had come out hot above the Hundroyl Alp, and turned the sides of the valley into slopes of dazzling sheen. Already every table in the inns was filled, every window crowded with heads, the square a dark mass of voters of all ages and classes, lawyers and clergymen being packed together with grooms and brown Alpine herdsmen; and after the government had been solemnly escorted to its private chamber, four musicians in antique costume announced with

drum and fife, the speedy opening of the Assembly.

I took my place in the pastor's study, and inspected the crowd. On the steep slope of the village square and the rising field beyond, more than ten thousand men were gathered, packed as closely as they could stand. The law requires them to appear armed and "respectably dressed." The short swords, very much like our marine cutlasses, which they carried, were intended for show rather than service. Very few wore them; sometimes they were tied up with umbrellas, but generally carried loose in the hand or under the arm. The rich manufacturers of Trogen and Herisau and Tenfen, had belts and silver-mounted dress swords. With scarce an exception, every man was habited in black, and wore a stove-pipe hat, but the latter was in most cases brown and battered. Both circumstances were thus explained to me: as the people vote with the uplifted hand, the hat must be of a dark color as a back-ground to bring out the hands more distinctly; then since rain would spoil a good hat (and it rains much at this season), they generally take an old one. I could now understand the advertisements of "second hand cylinder hats for sale," which I had noticed the day before in newspapers of the Canton. The slope of the hill was such that the hats of the lower ranks concealed the faces of those immediately behind, and the assembly was the darkest and densest I ever beheld.

With solemn music, and attended by the apparitors in their two colored mantles, and the ancient pikemen, the few officials ascended the platform. The chief of the two Landamman present took his station in front, between the two-handed swords, and began to address the assembly. Suddenly a dark cloud seemed to roll away from the faces of the people; commencing in front of the platform, and spreading rapidly to the edges of the compact throng, the hats disappeared, and the ten thousand faces in the full light of the sun, blended into a ruddy mass. But no; each head retained its separate character, and the most surprising circumstance of the scene was the distinctness with each human being held fast to his individuality in the multitude. Nature has drawn no object with so firm a hand, nor painted it with such tenacious clearness of color, as the face of man. The inverted crescent of sharp light had a different curve on each individual brow before me; the little illuminated dot on the end of the nose under it, hinted at the form of the nostrils in shadow. As the hats had before concealed the faces, so now each face was relieved against the breast of the man beyond, and in front of me were thousands of heads to be seen, touching each other like so many ovals drawn on a dark plane.

The address was neither so brief nor so practical as it might have been. Earnest, well meant, and apparently well received,

there was nevertheless much in it which the plain half educated men in the assembly could not possibly have comprehended; as, for instance, "May a garland of confidence be twined around your deliberations!" At the close the speaker said, "Let us pray!" and for a few moments there were bowed heads and utter silence. The first business was the financial report for the year, which had been printed and distributed among the people weeks before. They were now asked whether they would appoint a commission to test its accuracy, but they unanimously declined to do so. The question was put by one of the apparitors, who first removed his cocked hat, and cried in a tremendous voice, "Faithful and beloved fellow-citizens, and brethren of the Union!"

(To be concluded.)

Selected.

"We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength and his wonderful works that He hath done."

As an individual I confess that I have derived much instruction, comfort and strength, from the living memorials left us by many Christian brethren and sisters now removed from works to rewards; not only from their Journals and from Memoirs of them, but even from testimonies of Monthly Meetings. But especially I have to notice, that the expressions of those who have arrived near the confines of the invisible world, have sunk deep in my remembrance; nor do I know any other instrumental means, that have proved to me so searching, softening, effectual and abiding as that last mentioned description of memorial. I believe that the profitable impressions which are made, particularly on the minds of well disposed children and young persons, remain with them for the most part, through life; so that many amongst us, now grown up, can testify, that incidents and sayings, which in childhood they had heard or read, of truly excellent characters, do even at this day continue to have a beneficial effect on their minds; and even in cases where young people have wandered far from the line of duty, these things not unfrequently arise in their remembrance. I speak from some degree of experience, however small it may be, compared with that of some others; for I have been a wanderer in my time, yet can testify that even when most widely separated by wickedness, from the Author of all good, the recurrence of the wisdom of the wise and of the sayings of the dying, to my thoughtless heart, has not been either infrequent or unseasonable. But the advantages which my soul has received in recent times, are still more decided. Many may think themselves unfit to tell of the Lord's goodness to them in their early youth, as well as under trials and troubles and great variety of circumstances, even to their old age; but such humble-hearted ones are the very persons who are perhaps most fit, or most called upon, to make mention in some form or other, of the providences and mercies and many deliverances which they have met with. Often when I hear of the death of eminent servants of the Lord, I long that their wisdom and the weight of their long experience may not die with them, but that some memorial may have been left by them, for the instruction of those who are still travelling on their wearisome way.—  
*John Barclay.*

For "The Friend."

### The Heart of Africa, by Dr. Schweinfurth.

(Concluded from page 373.)

With some further extracts referring to the same trade, as observed by our author, we will dismiss this valuable and interesting book. He says:

"The sheikh Seebehr complained bitterly of the great rush of Gellahbas to his establishment, and told me that his corn was so nearly exhausted that his land was threatened with famine. From his own mouth I learnt that during the winter two large caravans had come through Shekka, and had brought into the country the enormous quantity of 2000 of these petty adventurers; by the middle of January the number was still larger, and at the beginning of February was swollen again by 600 or 700 more.

All these traders break their journeys across the steppes of the Baggara by making a lengthened stay at Shekka, for the purpose of purchasing oxen both for riding and for carrying burdens; here also it is their practice to lay in a stock of butter for bartering in the Seribas, where it is in great demand. The goods that they bring into the Seriba districts are principally calico, 'trumba,' a coarse material woven in Sennaar, and English cotton of two sorts, 'amerikani and damoor'; they also make a market of a number of firearms, mostly ordinary double-barrelled guns, of Belgian manufacture, worth from ten to twenty dollars apiece; in addition to these they frequently carry on a brisk trade in all kinds of knick-knacks—pipes, looking glasses, Turkish slippers, red fezzes, and carpets.

Every Gellahba, according to his means, takes into his service a number of the Baggara, to whom he entrusts the training and management of his cattle. Camels invariably succumb to the climate in a very short time, and are consequently but rarely used as a means of transport. All the traders ride asses, and it may safely be asserted that they pass the greater part of their lives on the backs of these animals; in fact, a petty pedlar of the Soudan without his donkey would be a sight almost as remarkable as a Samoyede without his reindeer. Besides its rider the donkey will carry not much less than ten pieces of cotton; if it survives the journey it is exchanged in the Seribas for a slave, or perhaps for two; its load of goods will bring in three more, and thus, under favorable circumstances, a speculative vagrant, who has started with nothing beyond his donkey and five pounds' worth of goods, will find himself in possession of at least four slaves, which may be disposed of in Khartoom for 250 dollars (50*l.*) The return journey is always made on foot, and the unfortunate slaves have to carry all the articles necessary for travelling.

But quite apart from these pettifogging traders, whose innate propensity for trafficking in human beings can only be compared to the ineradicable love of usury that characterises the itinerant Polish Jews, there are numbers of more important investors, who, protected by a large retinue of armed slaves and accompanied by long trains of loaded oxen and asses, carry on a business which brings many hundreds of their fellow-creatures into the market. These more wholesale dealers have their partners or agents permanently settled in regular establishments in the large Seribas. More frequently than not these agents are priests, or Fakis as they are called,

though strictly the term Faki belongs only to those whose profession it is to explain the Scriptures; it is, however, an indisputable fact that the slave-trade is included amongst the secondary occupations of this class, and, as matter of fact, they are all more or less soiled with the defilements of this scandalous business. In the larger towns, and especially in Khartoom, there is every opportunity for observing their doings, and things often come to light which, except they were actually witnessed, would seem perfectly incredible. Never did I see slaves so mercilessly treated as by these fanatics, and yet they would confer upon the poor souls, whom they had purchased like stolen goods, for a mere bagatelle, the most religious of names, such as 'Allagabo' (*i. e.* given by God.)

The history of Islamism has ever been a history of crime, and to Christian morality alone do we owe all the social good that we enjoy.

It must not, however, be supposed that the minor retail trade in slaves is uniformly lucrative. The smaller Gellahbas are exposed to numberless mischances; if their ox or ass should die upon the journey, they must at once dispose of their other property at any price; then, again, they are liable to suffer from a lack of corn during their journey across the wilderness; and, what is perhaps the sorest disaster that can befall them, their slaves so frequently run away, that their profits are dispersed before they are realised. Their powers of endurance are truly wonderful. I repeatedly asked them what induced them to leave their homes, to change their mode of living, and to suffer the greatest hardships in a strange land, all for the sake of pursuing an occupation that only in the rarest cases would keep them from absolute want. 'We want "groosh"' (piastres), they would reply; 'so why should we live at home?' And when I further urged that they had far better lead respectable lives, and either grow corn or breed cattle, they answered, 'No, that wouldn't answer our purpose; when we are at home, we are exhausted by the demands of the Government, and corn doesn't bring us in any money.' Not that the Government is really so hard upon the people as they assert; the fact is that they are incorrigibly lazy, and have so great a dislike to work of any sort that they do not care to be able to pay their taxes, which do not much exceed those that are usually demanded in Egypt proper. To expect that these slave-traders should renounce of their own accord the business which suits them so completely, and for which they will endure any amount of hardship, would be almost as unreasonable as to expect Esquimaux to grow melons.

All trade is undeniably in a very stagnant condition in the Egyptian Soudan; the rich man gives nothing away, but lives like a dog, and has no desire beyond that of privately amassing wealth; of domestic comfort, or luxury even on the limited Oriental scale, he has not the faintest conception. There is consequently no demand for labor, no circulation of money in wages, and it is manifestly impossible for trade to flourish as long as the rich man consumes nothing; and equally impossible for the poor man to thrive while the rich man keeps his retinue of slaves, who do all he wants without requiring payment. Thus slavery itself ever reproduces slavery.

One material alleviation to the position of

the Gellahbas is the open hospitality they meet with in all the Seribas. Besides the mercenaries of the various ivory companies—the controllers, clerks, agents, storekeepers, and other officials—they find numbers of their compatriots and brethren in the faith who have taken up their abode in these lands, and who subsist free of expense on what is gained by the sweat of the negroes; mere idle drones, as it were, living on the produce of the workers. The rabble thus collected consists partly of escaped convicts and partly of refugees or outlaws who are evading their proper punishment, and if they could be swept from off the face of the land, there would then be food enough for half a score of regiments, should the Egyptian Government determine to station them in the country.

Just in the same way as in the Egyptian Soudan, the actual cost of travelling in these lands is next to nothing; every new comer to a Scriba is treated to kissere and melah, and his slaves and donkey are provided with corn enough to keep them from starvation. Whenever they go the Gellahbas may stay as long as they please, and accordingly they wander all over the district from the west to the east, as far as the Rohl and the Dyemit, and only just before the commencement of the rainy season they re-assemble at their common place of rendezvous in Seebehr's Seriba, where they re-organize their caravans, and make their final preparations for starting for Kordofan.

The worst feature in the case is the depopulation of Africa. I have myself seen whole tracts of country in Dar Fertet turned into barren, uninhabited wildernesses, simply because all the young girls have been carried out of the country. Turks and Arabs will urge that they are only drawing off useless blood, that if these people are allowed to increase and multiply, they will only turn round and kill one another. But the truth is far otherwise. The time has come when the vast continent of Africa can no longer be dispensed with; it must take its share in the commerce of the world, and this cannot be effected until slavery is abolished. Sooner than the natives should be exterminated, I would see all Turks, Arabs, or whatever else these apathetic nations may be called, vanish from the face of the earth; they are only occupying the place of their betters; and negroes, if they only work, are their betters.

I travelled in the Nile countries from 1863 to 1866, and again from 1868 to 1871; on my first journey I visited all the great markets of the slave trade, Cairo, Siout, Djiddah, Suakin, Matamma in Gallabat, Khartoom, and Berber; in my second I reached its sources in the lands to the south of Darfoor and Kordofan. Throughout my wanderings I was ever puzzling out schemes for setting bounds to this inhuman traffic. The traveller in these lands is kept in one perpetual state of irritation by what he sees; on every road he meets long troops of slaves; on the sea and round the coasts he comes in contact with Arab boats crammed full of the same miserable creatures.

Whilst exploring the coasts of Nubia and Egypt in 1864 and 1865, I spent eight months on the Red Sea. The slave-trade there was then in a flourishing condition, but the accounts of what I saw attracted no more attention than the complaints made by my predecessors. The consuls in Djiddah and other ports on the Red Sea were afraid to take any measures that were not sanctioned by Euro-

pean policy, and consequently Arabs were allowed to carry on that which amongst Spaniards and Portuguese would have been considered piracy. Not a man-of-war was to be seen cruising on the water, and yet one single gunboat would have sufficed to keep a check upon the intercourse between the opposite coasts, and to make the slave-trade an impossibility. A change has now been effected, and all the Powers that are interested in the matter have done their utmost to remedy the evil; but even on the Red Sea there still remains much to be done, and even now there are far too many secret landing-places and loopholes which escape the vigilance of the authorities.

Many a time, under the consciousness that alone I was utterly powerless as a vindicator of humanity, I have restrained myself from the temptation to rescue slaves with my own hands. Once, between Khartoom and Berber, a lot of slaves was being brought from Kordofan, and I cut in two the leather thongs that bound them to their sheyba; but an ugly squabble was all that resulted from my interference. At other times I have vehemently remonstrated with the slave-dealers, when I have been a witness of any cruelty in their treatment of their property; but all to no purpose. It may therefore be imagined that a traveller in his fury and disgust will be led to devise all manner of schemes for eradicating the system.

The dark cloud of barbarism still lowers over the innermost regions of Africa, and Egypt, the oldest and richest land of the historical world, has its mission to perform. A great revolution has already begun, and although at present it affects only the surface, there is scarcely any reason to doubt that progress, alike spiritual and humane, will ultimately claim the victory. But the task is gigantic, and no one can be more sensible of this than the traveller who has lingered at any of the sources of the slave-trade. One point there is in which all are unanimous—that from Islamism no help can be expected, and that with Islamism no compact can be made. The second Sura of the Koran begins with the prescription: 'To open the way of God, slay all those who would slay you; but be not yourselves the first to commence hostilities, for God loves not sinners; slay them wherever you meet them; drive them away from the spot from which they would drive you, for temptation is worse than a death-blow.' Islamism, the child of the deserts, has everywhere spread desolation, and wherever it has penetrated, deserts have arisen bleak and bare as the rocks of Nubia and Arabia, and under its influence every nation from Morocco to the Isles of Sunda has congealed into a homogeneous mass; inexorably it brings all to one level, remorselessly obliterating all traces of nationality or race."

Selected for "The Friend."

#### Thomas Rutter.

This Friend, who was an inhabitant of Bristol, England, departed this life in a lively hope of the mercy of Christ, the 2nd of the Ninth month, 1803, aged 59 years. He had been a minister from his youth, having first come forth in obedience to what he regarded as a requiring of the Lord for that service when he was about eighteen years of age. Previously to this, in his quite early days, he had fallen into the paths of vice and folly, and

a contempt of serious things and serious persons. In compliance with his father's wishes, he however continued to attend religious meetings, in one of which his attention was caught by a preacher, whose subject was the passage from 1 Pet. iv. 18: "If the righteous scarcely be saved, where shall the ungodly and the sinner appear." He was immediately filled with awe, and with a light which discovered to him clearly his sinful condition; and he was broken into many tears. He soon after attempted to shake off these impressions; but in vain; he sunk under the contest and then was tempted to despair. He confessed however in his mind, that he had been divinely visited; and being sensible that nothing short of the arm of Omnipotence could save him from being lost, he sought it earnestly with humble supplication. He read the Scriptures, often sought retirement, and was very diligent in public worship; but his soul was long detained in a mournful state.

At length his mind was gradually enlarged; the ministry of two Friends was useful to him and he made them a visit, supposing that they would feel for his state, and would comfort and instruct him, but being disappointed he was led to cry, "Lord, if thou help me not I perish; for vain is the help of man." When after this gradual preparation, it pleased Infinite Kindness to afford him a sense of favor, the current of love was so strong, that he knew not how to forbear calling on every creature to join him in the song of praise. For a time he felt no evil, had an almost continual sense of the Lord's presence, and hastily concluded that the work of regeneration was complete. But temptations again beset him, and he soon felt the further necessity of daily watchfulness and prayer. Religion appeared to be a very deep work, but he was supported in the path of patience by some portion of comfort, and by the secret presence of the Almighty.

It was not long after he was brought into this watchful state, that he felt his mind strongly impressed to speak by way of exhortation to others. From this service he was very averse; and endeavored, with contrition and tears to examine his call, and, like Gideon, to try the fleece. The more he examined, the more the evidence was confirmed, till after various baptisms, he gave up to obey, should further requirements be manifested. This was not, however speedily the case. He underwent a further trial of apparent desertion, which he humbly received as a chastisement for his delay; but at length more full resignation brought peace, and he found an engagement to come forth with these words:—"Christ's sheep hear his voice. Let us wait to hear the voice of Christ." After this also he sunk very low in his mind, but was gradually enlarged, and soon became a zealous, reaching and acceptable minister. In the exercise of his gift he travelled in most parts of England and Wales, where there are Friends, and was twice in Ireland.

During his last illness which was painful, and borne with Christian fortitude, he uttered many expressions, showing his faith and his resignation; and he bemoaned the situation of such as defer to the time of sickness, the important concerns of their soul's well-being. "The pains of the body," said he, "are enough to struggle with." Speaking of himself, he said, "I have nothing to glory in but my infirmities. I have known something of that

law of grace, whereby boasting is excluded. No merit in me: All of grace! All of the pardon and favor which are in Christ. Oh! that I had the tongue of an archangel, to sound forth this glorious truth, that it is 'not by works of righteousness, which we have done; but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.'

He frequently said, "I never was more deeply sensible of my own unworthiness; and that all is of merey, mere merey!" A little before his departure he signified his assurance of an admittance into the kingdom of eternal rest; and at his close was mercifully favored with an easy release from the pains of mortality.

*The Perforating Power of Roots.*—It is indeed wonderful how easily the roots of plants and trees bore through hard, impacted soils in search of nourishment. They use for this purpose a sort of awl, of immense power, situated at the end of the root, and capable, with the aid of the other root machinery, of thrusting aside heavy weights and getting through almost any obstruction. Yet the awl consists only of a mass of microscopic absorbent cells formed by protoplasm or vegetable mucus—the fluid in which vital action is first set up. The roots of the elm and the maple will bore through the hardest soil of walks or streets, enter drains, twine about waper pipes, and penetrate through the seams of stone and brick structures. The roots of some plants have been known to pass through eighteen inches of solid brick-work, and make their appearance in a wine-cellar below. Plants have a vast power in overcoming obstacles, when foraging for food. They are like a hungry animal which no fences can restrain when there is food beyond. The movements of roots in soils proceed on certain principles of utility in connection with the welfare of the plant. Some need much more moisture than others, and the roots will drive through rocks to obtain it; others need silicious food, and will penetrate through a clay bank to reach the desired foraging ground. The urgency with which nature drives plants and animals in pursuit of food is almost irresistible.—*Journal of Chemistry.*

Shall not *we* who are parents, endeavor to see in the light which deceiveth not, how it is in our own families, as well as in the church? And is it not for us to labor with our dear children, to bring them to a just sense of the necessity of taking up their daily cross, if they would have a crown of everlasting righteousness and joy; and if indeed they would be owned by the Saviour upon earth, as his people? I often fear lest I should not say, in the loud language of example, "Follow ye me, as I follow Christ;" yet it is my earnest desire to bear about in this body the dying of the Lord Jesus, that his blessed life may also be made manifest in my mortal flesh. Nothing will do after all our speculations, but a dying to self and living that life, of which an eminent christian speaks, "I live; yet not I, but Christ liveth in me." If *we* are without this knowledge of the great work of regeneration, it will nevertheless manifest itself through *others*; for the true church must take the place of the false, and all that appertains to "Mystery Babylon" must fall, as certainly as God

is true, righteous, and just. My heart feels interested in those I have long loved, that they may be found walking worthy of the high vocation wherewith we are called.—*S. L. Grubb.*

## WATCHING.\*

BY CELIA THAXTER.

In childhood's season fair,  
On many a balmy, moonless summer night  
While wheeled the light-house arms of dark and bright  
Far through the humid air.

How patient have I been,  
Sitting alone, a happy little maid,  
Waiting to see, careless and unafraid,  
My father's boat come in.

Close to the water's edge,  
Holding a tiny spark, that he might steer  
(So dangerous the landing far and near)  
Safe past the ragged ledge.

I had no fears—not one;  
The wild, wide waste of water leagues around  
Washed ceaselessly; there was no human sound  
And I was all alone.

But Nature was so kind!  
Like a dear friend I loved the loneliness;  
My heart rose glad as at some sweet caress  
When passed the wandering wind.

Yet it was joy to hear  
From out the darkness, sounds grow clear at last,  
Of rattling row-lock, and of creaking mast,  
And voices drawing near!

"Is't thou, dear father? Say!"  
What well known shout resounded in reply,  
As loomed the tall sail smitten suddenly  
With the great light-house ray!

I will be patient now,  
Dear Heavenly Father, waiting here for Thee  
I know the darkness holds Thee, shall I be  
Afraid, when it is Thou?

On Thy eternal shore  
In pauses, when life's tide is at its prime  
I hear the everlasting rote of Time  
Beating forevermore.

Shall I not then rejoice?  
Oh never lost or sad should child of thine  
Sit waiting, fearing lest there come no sign,  
No whisper of thy voice.

## WORDS.

The cruel and the bitter word  
That wounded as it fell,  
The chilling want of sympathy,  
We feel, but never tell.  
The hard repulse that chills the heart,  
Whose hopes were bounding high,  
In an unfading record kept,—  
These things shall never die.

Let nothing pass; for every hand  
Must find some work to do;  
Lose not a chance to waken love;  
Be firm and just and true.  
So shall a light that cannot fade  
Beam on thee from on high,  
And angel voices say to thee,  
"These things shall never die!"

*All the Year Round.*

\* The light-house referred to stands upon White Island, one of a group constituting the Isles of Shoals, lying in the Atlantic, about ten miles east of Portsmouth, New Hampshire, where years ago, before the building of this house, many vessels were lost. Celia Thaxter dwelt here when a child with her father, mother, and two brothers; and her fondness for nature in the vast and the minute, appears to have been great as we learn from her own account of her childhood, spent upon this and neighboring islands. She speaks of frequently waiting alone on the rocks with a lantern in her hand for her father's boat. The bright rays from the tower above her, reaching far into the ocean, seeming to make the darkness below greater.

## Recreations of the Brain-Workers.

Those who toil hard with brain and pen are those who especially need, not minutes, but hours of agreeable recreation. Change of employment is not always sufficient for this purpose. You need, as the country parson says, in substance, sometimes to sit on a fence and look down and see how green the grass is, and look up and observe how blue the sky is. Let the mind lie as perfectly at rest as it is in your power to do. But most brain-workers need besides some active physical exercise to restore the exhausted powers.

A great translator, after his eight hours of study, would busy himself in the cultivation of trees. Dr. Samuel Clarke used to amuse himself by jumping over chairs and tables—a very vigorous style of gymnastics, and one that might have made common lookers-on a little suspicious of the good man's sanity, but it served his purpose well.

Dean Swift took a rather milder form of a similar exercise. He would run up and down the steps of his deanery, even when almost broken down with age and infirmity.

A learned father, who was engaged in most profound studies for many hours each day, made it a rule to rise methodically at the end of every second hour and twirl his chair for five minutes. What amusement he got out of that it would be hard to see; but tastes and fancies are as varied as the people who indulge them.

The poet Shelly had a passion for making little boats of twisted paper, and sending them afloat upon the water. His pockets were rifled of all their contents to furnish materials for the sport. The correspondence of his friends was his main stock. Then came the fly leaves of the books which he made companions of his rambles; but learning was too sacred for him to encroach upon the printed pages. Once, it is said, he found himself on the banks of a river without a scrap of paper except a fifty-pound bank note. He hesitated long, but finally twisted it up with the greatest care, and set it afloat, watching anxiously on the opposite shore for it to touch the bank, which it did at last, to his extreme satisfaction. He had a double excitement and consequent enjoyment in that day's sport. But it was a lottery in which he would not like often to take chances.

Many good and great men have enjoyed an hour of hearty recreation with their children after hours of severe study, and have found it very conducive to their own and the children's well-being.

Cowper, in his hours of leisure, took great delight in the care and training of his pet hares.

A celebrated painter kept a colony of cats for his diversion, and took his meals in company with them. He seldom worked without his favorite, Minnette, sitting by his side, or snuggled down in the back of his neck.

A great book-worm, and a man of the most remarkable memory, would never allow a spider's web in his room to be touched, and his couch was heavily tapestried by these industrious weavers, whose habits he watched with the deepest interest and friendliness. His visitors were not always as considerate, and his first charge to them usually was, "not to hurt his spiders." As out of taste as we might regard such a fancy, it was better than the recreation of Spinoza, who used to train spiders to fight with each other. So interested

lid he grow in these contests, that he was often heard to break out into immoderate fits of laughter, as one or another gained an advantage over its adversary.

In the matter of recreation, as in everything else, good common sense is an excellent guide. As a general thing, physical exercise of a moderate character is the best restorer of the system's equilibrium after severe mental toil. A good brisk walk with a pleasant companion is perhaps the best of all. Wholesome, nourishing food, taken in very moderate quantities, is also a vital point with them who would recruit the exhausted brain-power. To do its work the food should be appetizing. Because some great man studied and wrote well on oat-meal porridge, it is no sign that you can do the same. A fine bit of broiled steak, with a round of nice toast and a cup of coffee, are much more likely to do the business for you. But if you add on to the toast and beef because it pleases the palate, you will probably find your mind effectually clouded and benumbed for that day. Each one should study his own system and observe what habits of body and mind are most useful in his own case, and then strictly adhere to them. Every one should make the most of the powers which God has given him, and not consider anything a trifle that will help to develop those powers in the highest degree.—*Southern Observer.*

For "The Friend."

### The Lost Child.

As I passed along the streets of our city today, I was startled by the sudden out-cry of a little child. The tones indicated that the heart was filled with terror. Instinctively turning to see who it was, and what was the cause of its alarm, I found that its older caretaker had turned the corner of a street, so as to be out of sight of the infant; and the sense of desertion and the feeling of being without a protector, had nigh overpowered the feelings of the little one, and brought forth the passionate cry which was at once the expression of its fright, and the appeal for relief.

How vividly does the course of this little one recall our own spiritual steps. Like it we are sent out into the world with a Guide and Companion ever near to help and direct us. That Holy Spirit, which our Saviour promised to send to his disciples, and which should lead them into all truth, is indeed as Wm. Penn expresses, "God's gift for man's salvation." It raises the warning voice when we are in danger of being led astray by any temptation, exciting a feeling of uneasiness in the mind, which, if heeded, would preserve us from evil. The more watchfully we observe its monitions, and the more faithfully we heed them, the more fully will our lives be under its influence, and the more safely will we move through the varied snares and dangers that may await us. But it too often happens, that like a child following its care-taker, we are diverted by some of the pleasing things that life presents; our eye is withdrawn from our Leader; the gentle warnings given us are unheeded amid the loud calls of the world that surrounds us; we stop in our onward path to partake in the amusements and excitements that abound; until we seem entirely to have lost sight of our Heavenly Guide, and our thoughts are absorbed in our temporal matters, and we come to live almost as if there was nothing beyond this present world. We recognize in words the claims of religion, but it has no

ruling power in our hearts. We do not daily and hourly bring our thoughts, words and actions to be tried by the test: "Is it well-pleasing to my Heavenly Father." That most precious language of the Psalmist: "May the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer," is no longer the breathing of our spirits. Thus we sometimes go on for a long time, really walking in the "Broad Way" that leads to destruction, though we may be unwilling to admit it even to ourselves; and having wandered far from that path that leads Zionward. It is in the infinite mercy of Him, who willeth not the death of the sinner, but that all men should return, repent and live, that His love reaches to us even in this state of wandering and forgetfulness of God. Sometimes He permits heavy outward calamities to assail us—our business prospects may be blasted, disease may invade our powers, or the dearest of our earthly companions may be taken away. At other times his judgments may be more in the secret of our own hearts. Our sins may be set in order before us, and the awful consciousness that we have been rejecting the proffered mercies of our God, may press heavily upon us. We are awakened to a sense of our condition, we feel that we have lost our Guide, and that there is no other who can help us or save us from the consequences of our own foolish ways. What then is left for us, but like the lost child, to cry out from the depth of the heart for the return of our Guide, and to say: "Lord be merciful to me a sinner."

So great is the Divine goodness, that such a cry, uttered in sincerity, is never unheard; but He who puts the prayer into the heart, is ready to answer it in His own way and time. For "joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."

### The Pressure of the Armor.

The leading statesman of Hungary, M. Francis Deak, recently remarked to Henry Richard, when the latter called upon him at Buda-Pesth: "The present condition of Europe, with its enormous armaments, reminds me of the state of things in the Middle Ages, when men wore coats of mail, which, in the supposed necessity of more effectual self-defence, they went on increasing in weight, until at last they became so crushingly heavy as to weigh down their wearers altogether, and then, from sheer necessity, the custom was abandoned." The burden of the present gigantic system of peace-armaments in Europe is indeed very generally felt to be approximating that condition when, according to a familiar proverb, "The last straw breaks the camel's back."

The grand total of the offensive and defensive armies of Europe, in 1874, amounts to 5,094,370 men—equivalent to the population of Ireland, or of Belgium—all able-bodied and vigorous, the very flower of the population, and representing all the bread-winners of some *twenty million* people, at the very lowest estimate. All the homes of people equal to those of five cities, each the size of the vast British Metropolis, are thus obliged to yield up all their adult males to military service, temporarily or permanently! Five millions represents all the adult and efficient male population of England and Wales (population twenty-three millions), or double that of the

vast empire of Brazil (ten millions). Estimating the cost of each soldier at only £30 per annum (whilst under arms), those armies swallow up, in a totally unproductive way, double the revenue of the United Kingdom of Great Britain and Ireland.

In addition to all this, is the cost of guns, war-ships, barracks, armor-plate, and a score of other descriptions of military and naval apparatus. Herr Krupp, of Germany, is raising a loan of some millions to enable his workshops to turn out an increasing number of big guns. England, not content with producing the "Woolwich Infant," a huge 35-ton gun (loaded with an enormous cone of 700 lbs. weight and 112 inches in area at the base), is now preparing an 81-ton gun. One of its projectiles will weigh half-a-ton, and every time it is fired will consume *two barrels of gunpowder!* It will leave the gun with a momentum of *fifteen thousand tons!*

So exhausting is the drain upon the toiling populations whose bread-winners are compelled, literally in millions, to abandon home for the army, and so cruel is the strain upon the peaceful tax-payers, that a deep low groan, as of despair, is beginning to make itself heard throughout the nations.

It is this sense of intense dissatisfaction which caused Henry Richard to be received with such enthusiasm in some of the Continental cities, during his late journey in the interest of peace and international arbitration.

The diffusion of the same feeling is also making itself known in ways which are forcing themselves upon the attention of the leading journalists and statesmen of the world. The *Times* newspaper remarks that "the spectacle we now witness is one of needless preparation on all sides, where no danger threatens, or rather where the only danger is such as arises necessarily from mistaken efforts of security. If such a state of things is permitted to continue, it will be a disgrace to European statesmen." The Belgian correspondent of the same journal remarks that the military pressure now weighs upon every family on the Continent. In many countries the rich too, as well as the poor, are beginning to feel the pinch severely, through the abolition of substitutes, and the establishment of universally compulsory service.

Even the manly martial Germans are flinching visibly from the screw. Scores of thousands are emigrating and fleeing from their loved homes and kindred, to America or Great Britain, to escape conscription. Their journals are altering their tone, too, towards the advocates of peace, despite the despotic military censorship and espionage exercised by the Bismarck type of officials. The Berlin *Exchange Gazette*, in a recent article, advocates a Court of International Arbitration, because it would take away many of the excuses that are apt to be raised by ambitious or quarrelsome nations. It remarks,—"None of the belligerent powers could any longer place their hands upon their hearts and exclaim: The war is not our fault?" For such an International Court would, as the editor observes, take away the excuse for wars by offering a reasonable and legal substitute. Another German journal says "These Peace Societies and Leagues have their importance, however those who doubt and ridicule them, may shake their heads." The Italian journals are far more united and outspoken, than

the German, in their appreciation of movements for the relief of war burdens. But everywhere throughout Europe, it is manifest that the old spirit of ridicule and scorn towards such movements is steadily giving way to a respectful regard, even where the stage of sympathetic union has not yet been attained.

Another significant sign is the increase of Conferences and Congresses for amelioration of the existing evils. The meetings at Ghent and Brussels last year, brought together some of the foremost jurists of Europe. Now we hear of another Brussels Conference originated by the "Alliance Universelle," and sanctioned by the chief courts and diplomatists of Europe, who will send representatives. Its object is to seek to obtain a general consent of the various Governments to rules for a more humane treatment of prisoners of war. From another quarter we hear that the North German merchants have held a Congress at Bremen, and have memorialized Prince Bismarck in favor of a convention of the Maritime Powers to draw up an international code of Maritime Law. And there is reason to believe that the German Government is disposed to take some practical steps in this direction.

These and various similar movements of the present time show that whilst, on the one hand, there is a deepening and very pressing sense of the burdens of peace armaments, there is growing up, collaterally, a widely extended desire for any movement in the direction of relief, and an increased appreciation of the value of international conferences and combined efforts for the amelioration of the crushing evils of the great armaments and the war system in general.—*The Herald of Peace.*

Selected.

I would just remark, that in some of the counties in which I have been, some dear young people, who were libertine in the show of pride and finery of the world, became sober, solid and exemplary. One young woman in particular was so reached, as I sat in a Friend's house, though I had nothing by way of testimony in words to her condition; yet the weight and exercise attending my mind at that time, so reached her understanding, she became a plain solid Friend, and before I left England, I heard her in the ministry at a meeting, and as I thought, to the general satisfaction of Friends present.—*Journal of Daniel Stanton.*

#### Scientific Notes.

According to a Government report there are more than two and a half millions of Cinchona trees in the plantations on the Neilgherry Hills. From these about 80,000 pounds of bark are obtained annually.

A patent has recently been obtained for utilizing asbestos. This remarkable mineral is found (often associated with serpentine) in the form of slender, silk-like fibers; and is almost indestructible in fire. Its want of tenacity alone prevents it from being spun and woven into a cloth, which would be exceedingly useful in situations exposed to heat. The patent is for associating the asbestos with metallic wire or plates which shall furnish the strength in which this mineral is deficient. The asbestos is fastened upon the wire by pressure through grooved rollers, or the mineral may be ground into a gummy pulp, which will adhere to the wire, and being submitted to the requisite pressure, will form a firm and

continuous coating. The inventor suggests numerous applications of his invention, which he thinks will be useful.

A letter has recently been published on the utilization of the sewage of Dantzic. The land on which it is applied is nearly pure sand, and the yield of the Sugar Beet grown on it is described as "enormous," while the percentage of sugar is equal to that obtained from roots grown in the best soil in Germany. The decrease in the death-rate of the town is considerable, and waste lands have been made to bear a remunerative crop.

A new plant, known to the Indians of Brazil as Jaborandi, has been introduced into the Paris Pharmacopœia. It is said to be of especial benefit in cases of fever, producing profuse perspiration in a more beneficial manner than other known drugs.

An Anglo-Swiss company are manufacturing preserved milk, near Lucerne, Switzerland. They use the milk of 2000 cows, which is furnished by the peasants owning them, under a contract. The concentrated milk contains one-third of its weight of sugar. Several of the tin cases, in which it is packed, were opened for analysis, and kept open and exposed for several months. A crystalline crust formed at the surface, owing to the drying, but the mass underwent no change, and the taste was as good as ever.

It appears from statistical documents (says *Les Mondes*) that the eleven principal commercial nations of the world, viz: Great Britain, United States, France, Germany, Belgium, Austria, Russia, Italy, Spain, Holland and Sweden, have more than doubled their commerce in less than twenty years. Their exterior commerce in 1855, was about \$4,000,000,000; in 1872 it was \$9,000,000,000. The population of the same countries was in 1865, 271,443,000; in 1872 it was 311,620,000. Gladstone recently said he supposed that during the last 15 years, Great Britain had accumulated more wealth than during the whole period of her history.

The *Strait Times* says that the natives of Java use the poison of the Bamboo against their enemies, and obtain it by cutting the bamboo at a joint, and detaching from the saucer-shaped cavity, formed by the cane at such portions, some small black filaments, which are covered with almost imperceptible needles. The filaments constitute the venom. When swallowed, instead of passing through the stomach, they appear to catch in the throat and work their way to the respiratory organs, where they produce a violent cough, followed by inflammation of the lungs.

Helmholtz, in detailing his experiences of "hay fever," says he has detected vibrios in the nasal secretions at that period of the year, which were not to be found at other times. They required a good microscope for their observation. This suggested the application of a weak neutral solution of sulphate of quinine to the nasal cavities, which always gave him immediate though temporary relief.

*Weatherwise.*—That there is a sensitiveness to atmospheric changes in the leech is generally admitted; and the idea of using this little creature as a sort of weather glass arose long ago, we have evidence, in one of the early volumes of the *Gentleman's Magazine*. A correspondent of that venerable journal stated that if a leech be kept in a phial or bottle, partly filled with water, it will indicate ap-

proaching changes in the weather. He placed on a window-ledge an eight-ounce phial containing a leech and about six ounces of water, and watched it daily. According to his description, when the weather continued serene and beautiful, the leech lay motionless at the bottom of the phial, rolled in a spiral form. When it began to rain at noon, or a little before or after, the leech was found at the top of its lodging, where it remained until the weather became settled. When wind was approaching, the leech galloped about its limpid habitation with great liveliness, seldom resting until the wind became violent. When a thunderstorm was about to appear, the animal sought a lodgement above the level of the water, displayed great uneasiness, and moved about in convulsive-like threads. In clear frost, as in fine summer weather, it lay constantly at the bottom; whereas, in snowy weather, like as in rain, it dwelt at the very mouth of the phial. The observer covered the mouth of the phial with a piece of linen, and changed the water every week or two. He seems to have had faith in the correctness of his own observations and conclusions; but went no further in the attempt at explanation than to say, "What reasons may be assigned for these movements, I must leave philosophers to determine; though one thing is evident to everybody—that the leech must be affected in the same way as the mercury and spirit in the weather-glass; and has doubtless a very surprising sensation, that change of weather, even days before, makes visible alteration in its manner of living." This leech-philosophy appears to have had many believers in the last century.

In a letter to Lady Hesketh, dated 1789, Cowper wrote in one of his (too-rare) cheerful moods, and among other gossip said: "Mrs. Throckmorton carries us to-morrow in her chaise to Chicheley. The event must, however, be supposed to depend on the elements, at least on the state of the atmosphere, which is turbulent beyond measure. Saturday it thundered, last night it lightened, and at three this morning I saw the sky red as a city in flames could have made it. I have a leech in a bottle that foretells all these prodigies and convulsions of nature; not, as you will naturally conjecture, by articulate utterances of oracular notices, but by a variety of gesticulation, which here I have not room to give an account of.

Suffice it to say that no change of weather surprises him, and that, in point of the earliest and most reliable intelligence, he is worth all the barometers in the world. None of them all, indeed, can make the least pretence to foretell thunder, a species of capacity of which he has given the most unequivocal evidence. I gave but sixpence for him, which is a great more than the market price; though he is, in fact, or rather would be, if leeches were not found in every ditch, an invaluable acquisition."—*Chambers' Journal.*

Be not troubled at disappointment, for if they may be recovered, do it, if they cannot trouble is vain, if you could not have helped it be content; there is often peace and profit in submitting to Providence, for afflictions make wise. If you could have helped it, let not your trouble exceed instruction for another time; these rules will carry you with firmness and comfort through this inconstant world.—*W. Penn.*

We have been requested to insert the following notice :

The fire in Chicago on the 14th of this month, destroyed not only the homes of a large number of the colored people, but three of their meeting-houses. Several Friends have been engaged in First-day schools in connection with them. The people are very poor, and aid in rebuilding the houses or furnishing books, &c., for the schools, will be very acceptable.

Friends disposed to contribute for either of these purposes may send to RICHARD CAURY, 221 Chestnut St., Philadelphia.

## THE FRIEND.

SEVENTH MONTH 25, 1874.

A pamphlet has recently been published in this city with the title, "George Fox, an apostle of evangelical spiritual christianity," in which a number of extracts from the Journal and writings of that eminent man are brought forward.

We believe that much advantage would arise from the circulation at the present time of a selection from the writings of George Fox, which would exhibit in a clear and condensed form the prominent features of his mission and teachings, and give to its readers at such a view of his doctrines as they might acquire from an honest, serious and intelligent perusal of his collected works. As the pamphlet alluded to gives but a one-sided view of his religious faith, we do not think this can be said of it.

In the introductory remarks, occurs the following passage :

"One great cause of the present confused condition of this branch of the Christian Church, in our land, has been the recent introduction of partial and modified editions of the lives and writings of members of our Society, who have long passed away.

"However excellent the intentions of these modern compilers may have been, their practice has resulted in great detriment to the truth itself, as well as in the most serious injustice to the characters of the parties so unintentionally misrepresented. Nay more, the injury has been lasting and widespread, to all those who have attempted to follow these imaginary examples, and to govern their own action, or to modify their own views, by an inflexible adherence to certain precise standards of doctrine and practice, thus incorrectly held forth for our imitation.

"To such an extent has this been done that, instead of our forefathers being shown to us as they really were, (and, as Paul and Barnabas declared to the men of Lystra, they were also,) 'men of like passions as ourselves,' these eminent patterns of our human nature have been almost canonized as saints, and have been forced to appear in one uniform and impossible character.

"Like the bed of Proenstes, this ideal standard of these compilers must be conformed to by all their subjects; if they were too short for it, they were lovingly stretched to fit it, if they were too long, they were judiciously clipped to the needed measure until all individuality of character and independence of thought, seemed to have been lost sight of, in

this artificial manipulation, by the modern biographers of our early Friends."

This is a most serious charge, and one we believe to be untrue, and unsupported by the contents of the works referred to. As to the "causes of the present confused condition" of the Society of Friends, they are, the inculcation and spread among its members of doctrines widely differing from those of early Friends; and a departure of many from that, which the Society from its origin down to a very recent period, has always held and acknowledged; and also the unfaithfulness in practice of those who are doctrinally sound. This departure has not arisen from "partial and modified editions of the lives and writings of members of our Society;" on the contrary, those who were among the earlier advocates of "modified Quakerism," felt the inconsistency of their views with the writings referred to, and more or less openly endeavored to controvert some of the Scriptural truths advocated in them. This effort at change has increased, until it is notorious that for years past, open opposition has been made in some quarters to the well known and repeatedly endorsed work, Barclay's Apology, which from the earliest period of our history, has been recognized and sanctioned as a fair statement of the religious doctrines of Friends; showing, that in proportion as a people decline from their primitive purity in faith and practice, they become prepared to disregard or lightly esteem the writings which uphold the original standard.

Of course, we do not certainly know what "partial and modified editions of the lives and writings of members of our Society, who have long passed away," may have been in the mind of the writer of this pamphlet, but as he speaks of them as "recent," it seems probable that he refers to the series published some years ago under authority of Philadelphia Meeting for Sufferings by William and Thomas Evans, under the title of "The Friends' Library." This is the only extensive reprint of latter time, though there have been several isolated Journals separately printed. If the charge is meant to refer to this series, we believe it safe to say, that it exhibits a recklessness of statement on serious matters, which is very surprising. In reprinting the Journals of our early Friends, there was some abridgment, but this was principally in the omission of legal documents pertaining to their persecutions and imprisonments, and in an allowable condensation, which would render certain portions of them less tedious to the general reader. There was no attempt to "modify" their views, or to "stretch" or to "clip" them to suit any "ideal standard," or "bed of Proenstes;" and so far from "serious injustice to the characters" of our early Friends, having been done by whatever abridgments were made, we are well satisfied that a careful reading and comparison of the original editions and the reprint, would not in any one of their Journals or Works, show any difference in the religious doctrines maintained by the authors, as exhibited in the respective editions.

We consider therefore, the charge of "artificial manipulation," grossly unjust, if it is meant to be so applied; if it is not meant to be so applied it ought to have been more cautiously worded.

The pamphlet contains numerous quotations from the writings of George Fox, to

show how fully and unreservedly he accepted the doctrine of reconciliation with God, through the death and sufferings of our Saviour, Jesus Christ; and no doubt these might have been much increased, if it had been needful; or if the pamphlet was designed for circulation among those of Unitarian tendencies. We suppose there are few, indeed, of those who are members of our Society, who need to be convinced of the views of Friends on this fundamental doctrine. The members of Philadelphia Yearly Meeting at least, would be without excuse for ignorance, since the official documents of that body, from the early recollection of the present generation down to the present time, contain numerous avowals of Friends' belief in it.

But when we come to the vitally important question, of how we, as individuals, are to participate in the saving effects of the offering of Christ, the teaching of the pamphlet is not satisfactory. It considers it a tincture of Unitarian heresy to believe that by the aid of the Light within, men can work out their own salvation; and its tendency is to uphold the doctrine which Philadelphia Yearly Meeting cautioned its members against, by an epistle issued in 1870,—that we may experience conversion and forgiveness of our sins, through such a belief, and trust in the merits and offering of Christ, as may exist in the mind, without the heart being turned from sin and brought into a degree of union with God, through the work of the Holy Spirit.

George Fox himself says: "The Lord God opened to me by His invisible power, how 'every man was enlightened by the divine Light of Christ.' I saw it shine through all, and that they that believed in it came out of condemnation to the Light of life, and became the children of it; but they that hated it, and did not believe in it, were condemned by it, though they made a profession of Christ."

"I saw Christ died for all men, was a propitiation for all, and enlightened all men and women with His divine and saving Light; and that none could be true believers, but those who believed therein."

In an address to magistrates issued in 1656, he says: "Every man of you being enlightened with a light that cometh from Christ, the Saviour of people's souls, to this Light all take heed, that with it ye may see Christ, from whom the Light cometh; you may see Him to be your Saviour, by whom the world was made, who saith, 'Learn of me.' But if ye hate this Light, ye hate Christ, who doth enlighten you all, that through Him ye might believe. *This Light is your way to salvation*, if you walk in it; and this Light is your condemnation, if you reject and hate it. You can never come to Christ, the Second Priest, until you come to the Light, which the Second Priest hath enlightened you withal."

Indeed, it may be truly said that the great mission of George Fox to the world, was to call their attention to the Light of Christ in the heart, as the appointed way by which they were to be led out of sin to Christ, to know Him in all his offices, and to receive power to become the sons of God. Hundreds of passages might be cited to prove this, for it pervades all his writings and teachings. Without obeying and uniting with this Divine Light, and thus being led into practical holiness, he taught that we could not experience the forgiveness of our sins. Thus in his reply to Philip Taverner, he says: "So far as

a man is sanctified, so far is he justified, and no farther, for the same that sanctifies a man justifies him."

### SUMMARY OF EVENTS.

**FOREIGN.**—The Atlantic cable laid in 1866, and which for a considerable time had been unserviceable, was repaired on the 14th inst., and is said to be now in perfect working order.

A serious break occurred in the canal near Glasgow on the 15th inst. The waters overflowed the neighborhood causing damage to the amount of \$500,000.

The Admiralty Court has awarded the owner of the steamer Spray \$77,000; E. T. Barry \$10,000, and the Auburn \$2500, salvage for towing into port the abandoned French steamship Amerique.

In the House of Commons the Earl of Caernarvon, Colonial Minister, has stated that the government is ready to accept the cession of the Fiji Islands, if made unconditionally, but sixteen conditions proposed by Fiji were not acceptable. The Governor of New South Wales had been instructed to submit the views of the English government to the king and inhabitants of the Fiji Islands.

The House of Commons has passed a bill abolishing church patronage in Scotland.

An explosion took place in a colliery at Wigan on the 18th inst., by which fifteen miners were killed.

The Queen has sent a message to Parliament asking for a grant for her son Leopold, who attained his majority several months since.

London, 7th mo. 20th.—Consols 92½. The rate of discount in the open market for three months bills is 2¼ per cent. per annum, which is ¼ per cent. below the Bank of England rate.

Liverpool.—Uplands cotton, 8½ a 8¼d.

The French Assembly has rejected a proposal to increase the tax on salt, made by Magne, Minister of Finance. This caused the resignation of Magne. Fourton, Minister of the Interior, has also resigned. It is stated that the latter differed with his colleagues in regard to the policy determined upon by them of constituting a definite government until the expiration of MacMahon's term.

The Committee of Thirty has reported on the various constitutional propositions referred to the committee. The report states that the committee recognizes the irrevocability of President MacMahon's powers, but declares the septennate merely a peace to parties for seven years. The committee decides to set aside Perrier's bill and substitute their own, which consists of six clauses. The first maintains the title of President of the Republic; second establishes ministerial responsibility; third confers legislative power upon the two Chambers, the appointment of members of the Upper House or Senate to be the subject of a future bill. The fourth provides that the President alone is authorized to dissolve the Lower House, or Chamber of Deputies; fifth prescribes that a Congress of both Chambers shall provide for the continuance of the government in case Marshal MacMahon dies, resigns or reaches the end of his term of office.

The sixth says that no modification of constitutional laws is to be allowed unless first proposed by the President. It is not believed the plan of the committee will be adopted, as it pleases neither Republicans nor Legitimists.

An official note was published in Paris on the 15th inst., warning agriculturists and others against emigrating without making inquiry of the administration in reference thereto. It is stated in the note that this course is taken because a number of emigrants have made application to the government for assistance to enable them to return to France, having discovered that they had been greatly deceived by emigration agents.

On the 20th the Assembly was notified that the vacancies in the French Ministry had been filled. There are now no Bonapartists in the Cabinet.

Madrid dispatches say that sickness is prevalent among the national troops, causing a delay in active operations. Cuenca, 84 miles southeast of Madrid, has been attacked by the Carlists. At Puycorda, near the base of the Pyrennees, the Carlists suffered a repulse and abandoned the siege of the town. The blockade of Bilbao by land is complete and stringently maintained by the Carlist forces.

Decrees have been issued in Madrid declaring all Spain in a state of siege; sequestering the property of Carlists whose estates will be sold, liable to heavy penalty to the relatives of Republicans slain, and finally creating a special reserve of 120,000 men. Charges of sedition or conspiracy against the State will be tried

by court-martial, and persons convicted of interfering with the railways and telegraphs shall suffer death.

A fire broke out in Galata, a suburb of Constantinople, the 16th inst., and destroyed about 200 houses. The loss by the fire is estimated at \$2,000,000.

Kullman, who attempted to shoot Prince Bismarck, has had an interview with the latter, in which he asserts that he had no accomplices and was not instigated by any one. His statement is not believed to be true. The Berlin press declare that this attempted assassination proves the necessity of repressing ultramontane teachings. The government has already taken measures for further restricting ultramontane agitations, and keeping a close watch on disloyal clubs. Bismarck has received upwards of a thousand telegrams congratulating him upon his escape. The wound upon his wrist though superficial, caused suffering and inconvenience for a few days.

A Carlist telegram from Bayonne, received in London the 20th, declares that Don Alphonso entered Cuenca on the 16th inst., and levied a contribution of £32,000 sterling. Two thousand of the garrison fell prisoners into his hands.

A Calcutta dispatch of the 19th says: The rivers from Assam to Oude have overflowed their banks, and the country is flooded. The damage done is very great.

Mexican advices say there are now ninety-eight Protestant churches in Mexico: five years ago there were only six.

**UNITED STATES.**—Chicago has suffered from another terrible conflagration which burned over an area about half a mile long and a little less in width. The burned district contained a number of large and valuable buildings, but most of those destroyed were wooden houses of no great value. The district which has been laid in ruins was one of the worst left by the great fire, and contained a vast number of low drinking houses. The fire broke out on the afternoon of the 14th inst., and was extinguished early next day. Only seven persons are known to have perished. The total loss amounts to four millions of dollars, more than half of which is covered by insurance.

During the fiscal year just closed the issues of postage stamps, stamped envelopes and postal cards amounted in value to \$23,837,526.62, an increase of \$3,001,046.85, or 14.40 per cent. over the previous fiscal year.

The published reports of a large number of leading railway companies in the United States, show a decrease for the Sixth month of \$449,832 in the gross earnings.

The foreign imports at the port of New York, for the six months ending 6th mo. 30th, were \$218,572,998, as compared with a total of \$221,047,982 in the corresponding period of the year 1873. The revenue from customs at New York for the last six months was \$56,887,853, as compared with \$61,981,516 for the same period last year. The exports from New York to foreign ports, in the half year ending 6th mo. 30th last, amounted to \$193,050,275, which is \$25,743,110 greater than in the first half of 1873.

The rapid increase of population in the State of Illinois is shown by the census returns. In 1830 it had 157,445 inhabitants; in 1840, 476,183; 1850, 851,470; 1860, 1,711,961; 1870, 2,539,891. In 1874 they doubtless number more than three millions. The settlement of this large and fertile State has been promoted by its ample railroad facilities, which have been extended to nearly every part of the country.

Marshall Jewell, the retiring Minister at St. Petersburg, left that city on the 19th on his return to the U. States to assume the duties of Postmaster General. He expected to sail from Liverpool for New York on the first of Eighth month.

The interments in Philadelphia for the week ending on the 18th inst. numbered 416, including 238 children under two years. There were 106 deaths of cholera infantum, and 24 marasmus.

*The Markets, &c.*—The following were the quotations on the 20th inst. *New York.*—American gold, 110½. U. S. sixes, 1881, registered, 116; do. coupons, 118; do. 1868, reg., 116½; coupon, 117½; do. 10-40 5 per cents, 112 a 112½. Superfine flour, \$4.90 a \$5.25; State extra, \$5.70 a \$6.25; finer brands, \$6.50 a \$9.25. No. 1 Chicago spring wheat, \$1.33; red western, \$1.32 a \$1.33; new do., \$1.40. Oats, 63½ a 69 cts. Yellow corn, 80 cts.; white, 88 a 89 cts. *Philadelphia.*—Cotton, 17½ a 17¾ cts. for uplands and New Orleans. Superfine flour, \$3.50 a \$4; extras, \$4 a \$4.50; finer brands, -5 a \$9.50. Western red wheat, \$1.25 a \$1.40; Pennsylvania, \$1.40; amber, \$1.45 a \$1.50; No. 1 spring, \$1.30. Rye, \$1. Western mixed corn, 82 cts.; yellow, 84 cts. Oats, 70 a 73 cts. Carolina rice, 8½ a 8¾ cts. Lard, 11½ a 12 cts. Sales of 2600 beef cattle, common, 5 a 5½ cts. per lb. gross, and choice 7 a 7¾ cts. About 14,000 sheep sold at 3½ a 5½ cts. per lb. gross, and 5000

hogs at \$9.62 a \$9.75 per 100 lbs. net for corn fed *Chicago.*—No. 2 spring wheat, \$1.11 a \$1.12; No. 3 do. \$1.04. No. 2 mixed corn, 62½ cts. No. 2 oats, 52 ct. No. 2 rye, 80 cts. Spring barley, \$1. Lard, \$11½ per 100 lb. *St. Louis.*—No. 2 winter red wheat, \$1.1 a \$1.20; No. 3 do., \$1.08 a \$1.10. No. 2 mixed cor 64 a 65 cts. Oats, 60 a 62 cts. No. 2 spring barle \$1.12. Rye, \$1 a \$1.05. *Baltimore.*—Choice whi wheat, \$1.45; good to prime red, \$1.35 a \$1.42. Whi corn, 92 a 93 cts.; yellow, 83 cts. Oats, 63 a 75 cts.

### WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to

Charles Evans, 702 Race street, Philadelphia,  
Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorestown, New Jersey.

### SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to

Hannah R. Newbold, 641 Franklin St.  
Mary Wood, 524 South Second St.  
Mary Randolph, 247 North Twelfth St.  
Anna W. Lippincott, 460 North Seventh St.

### WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to

Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorestown, "  
Charles Evans, 702 Race street, Philadelphia.

### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, President, Haverford College, Montgomery Co., Pa.

### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

MARRIED, on the 22d of Fifth month, 1874, a Friends' Meeting-house, New Garden, Columbia Co., Ohio, ELISHA B. STEER, of Colerain, Belmont Co., Ohio to ELLEN C. GILBERT, of the former place.

DIED, on the 26th of Sixth month, 1874, WILLIAM R. TATUM, in the 63d year of his age, a beloved member of Woodbury Monthly Meeting, N. J. Though the final call came at an unexpected moment, we have the consoling belief that he was found as one waiting for his Lord. A few weeks previously he remarked that he had "a comfortable assurance that if taken suddenly all would be well. He was not anxious about the time, but would leave it all in the hands of his Saviour." He was beloved and respected in a marked degree by the community in which his life had been passed. The widow and the orphan ever found in him a sympathising friend. "Given to hospitality," in his house the stranger found a welcome, especially such as had gone forth in the service of their Lord; and the everyday claims and cares of life were cheerfully put aside to help these on their way. As was justly said at his funeral, he was "endowed with the gifts of a meek and quiet spirit, and of christian courtesy, and was enabled to wear these ornaments to the praise of the Giver."

—, at the residence of his son-in-law, Joseph P. Lupton, Belmont Co., Ohio, on the 27th of Sixth month, 1874, JAMES STEER, a member and elder of Short Creek Monthly and Concord Particular Meeting, having nearly completed his ninety-third year. This dear Friend was concerned to maintain the doctrines and testimonies of our religious Society, as upheld by early Friends. He appeared entirely aware of his situation, and conscious until near the close; he did not express much, but bore his sufferings with great patience and calmness. His friends feel that they have a well-grounded hope that after a long life of usefulness he has been permitted, through the mercy of God in Christ Jesus, to enter one of the many mansions prepared for the righteous of all generations.



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For "The Friend."

## A New Theory of the Universe.

(Continued from page 350.)

There are other features of the sidereal system which are well deserving of a careful scrutiny. The existence of variable stars, and of binary and multiple systems, the sudden blazing forth of temporary stars, some of which have excelled even Sirius in splendor, the reputed existence of dark orbs,—all these and many other evidences suffice to show how much variety there is amongst the denizens of stellar regions. That there should be such variety is what our contemplation of the solar system leads us to expect. And indeed, when we remember how largely the resources of astronomy have been taxed for the detection of the known peculiarities of the solar system, and that, for aught we know, not a tithe of the various orders of bodies which form that system have yet been revealed to us, surely it seems little likely that what we know of the sidereal system affords the faintest conception of the wondrously varied forms of creation which doubtless exist within the stellar spaces.

But we have yet to consider those mysteries of mysteries—the nebulae.

According to one view, which was maintained until quite recently as by far the most probable theory, nebulae were looked upon as in reality composed of suns, resembling our own in magnitude and splendor, and separated from each other by distances comparable to, perhaps, surpassing, the distances which separate our sun from neighboring fixed stars. Nebulae, in fact, were looked upon as galaxies resembling our own, some exceeding it, others falling short of it, in richness and splendor: but all of them "island universes," to use Humboldt's expressive verbiage, and all of them—even the nearest—removed from us by distances which exceed, in an enormous proportion, the dimensions of our galaxy. The resolvable clusters were of course considered to be the nearest of the outlying universes. Accordingly, when it is remembered that some of these are clearly resolved by pigmy tubes, while there exist irresolvable nebulae of great apparent extent, which have defied the power of the great Parsonstown reflector, it will be seen how largely—on the hypothesis we are consider-

ing—the "island universes" vary in their distances from us, and in their own dimensions.

According to the other hypothesis, multitudes of the nebulae are outlying universes, but not all of them. Admitting that the majority of the nebulae are aggregations of suns, rendered nebulous only through excessive distance, Herschel was led to the belief that many nebulae are formed in reality—as in appearance—from eosmical vapor. He pointed out the remarkable contrast that exists between the small yet easily resolved clusters, and such objects as the great Orion nebula, and the "queen of the nebulae" in Andromeda. Both of these are distinctly visible to the naked eye, and are yet absolutely irresolvable even in those monster tubes which the Herschels directed towards the heavens.

Herschel propounded the hypothesis that many of these unresolved nebulae are not sidereal systems, but are formed of a nebulous fluid resembling in some respects that which is assumed to form the substance of comets. He held, as a natural corollary to this view, the opinion that nebulae thus composed are not necessarily far removed beyond the limits of our own galaxy, but may be situated amidst the interstellar spaces. He showed further how there may be traced among the different orders of vaporous or fluid nebulae the stages of a process of development leading upwards, he held, to the formation of suns resembling our own.

But the marvellous revelations afforded by the spectroscope, in the able hands of Dr. Huggins, have shown that the one great mistake into which it had been assumed that Herschel had fallen, was in reality one of the most remarkable of his many anticipations of modern discoveries. We cannot, indeed, assert that Herschel's speculations respecting the genesis of stars have been confirmed. They have not, however, been disproved. And the great fact which he considered as the legitimate deduction from his observations has been placed beyond a doubt. The spectroscope tells us, in a manner which admits neither of doubt nor cavil, that many of the nebulae are composed of luminous gas, and amongst these are to be included the Orion nebula and all the planetary nebulae which have as yet been observed. The Andromeda nebula, about which Herschel expressed no decided opinion, is found to shine with stellar light. The same is the case with all the cluster-nebulae which have yet been examined with the spectroscope.

In dealing with the accepted views respecting the sidereal and nebular systems, I have treated the two systems separately. In fact, according to the received opinions—whether we take the theory of those who look upon all nebulae as "island universes," or that of those who consider that some few are to be excepted—the sidereal system is but a member of the nebular system. Just as the Sun

is one among the stars, so the Milky Way is held to be one among the nebulae.

In presenting the views I have been led to entertain respecting the constitution of the universe, I shall consider the two systems together—for this reason, simply, that I believe them to form but one system.

I would not be understood to assert that all the nebulae lie within the confines of the Milky Way. There may be some few which really are external systems. For instance, I think it not improbable that the spiral nebulae are galaxies resembling our own. But that the majority of the nebulae, and especially such objects as the great star-cluster in Hercules, are to be looked upon as external universes, I am disposed wholly to deny.

I think, indeed, that I shall be able at once to show the extreme improbability that even such an object as the Andromeda nebula is an external universe on the assumption that the accepted view of the sidereal system is the true one. Let us consider. In the Milky Way we are supposed to have an aggregation of suns separated from each other—throughout the whole extent of the galaxy—by distances comparable with the distance which separates our Sun from the nearest fixed stars. But so widely are the outer parts of the Milky Way separated from us, that—though composed in this manner—they appear even in our most powerful telescopes as mere patches of filmy light. Now if the outer parts of the sidereal disc, removed from us by only the radius of the disc, present so faint an appearance to us as has been described above, how inconceivable would be the faintness of the whole disc when removed to a distance exceeding its own diameter many hundreds of times. It would not only not be resolvable into discrete stars by any telescope yet constructed, but it would be absolutely invisible in a telescope exceeding the Parsonstown reflector a hundred-fold in power.

We must therefore either admit that the outer parts of our galaxy differ wholly in constitution from the parts which lie in our neighborhood, or we must deny that the assumed external clusters bear the slightest resemblance to our own sidereal system.

The irregular nebulae are objects differing altogether in character from all other nebulae. They cover a far larger space on the celestial vault, and are associated in the most singular manner with fixed stars in the same field of view. The wisps and sprays of nebulous light which stream from the central convolutions of such nebulae, correspond, quite closely in many instances, with streams of small fixed stars. In many of these nebulae, also, there are streams of faint nebulosity extending towards fixed stars, and acquiring a sudden brightness around them. Now it seems to me that we cannot without utter improbability consider such an arrangement as accidental. For instance, if the bright stars  $\epsilon$  and  $\delta$  Orionis were wholly disconnected with the great

nebula in Orion, how enormous would be the antecedent improbability that these orbs should appear—as they do—involved in strong nebulosity, connected by streams of faint nebulosity with the great nebula. And even if we assumed this to be possibly due to the effects of chance-distribution, how should we explain the fact that similar phenomena are observed in the other irregular nebulae, and notably in that mysterious object which surrounds Eta Argus, the most remarkable variable in the heavens.

I pass over the association often observable between those remarkable objects the double nebulae and double stars, though the phenomenon is sufficiently significant. But there is one other well-established phenomenon which deserves attentive consideration. Nebulae have been observed to vary in light, or even to disappear. Hind, d'Arrest, and Schmidt record many such instances. Are we to suppose that whole galaxies of suns have suffered in this manner total or partial extinction? Such a supposition is absolutely incredible. Nor can I look on the alternative that some opaque or semi-opaque substance has intervened between us and these objects as having any reasonable claim to acceptance.

The phenomena I have been discussing seems to point to conclusions very different from those which have been usually accepted respecting the visible universe. Instead of separating the stars and nebulae into distinct systems, or rather of looking on the stellar system as a member of the system of nebulae, we seem compelled to look on almost every object visible even in the most powerful telescope as a portion of one system, which comprises within its range single, multiple, and clustering stars, irresolvable nebulae, gaseous bodies of symmetrical and unsymmetrical figure, and in all probability myriads of other forms of matter as yet undetected.

(To be continued.)

For "The Friend."

Selections from the New Testament and from several Authors, on the pursuit of riches and love of the world.

It is written "the mouth of the just bringeth forth wisdom." May we duly heed the precepts not only primarily of the Saviour and His apostles but of those, our contemporaries or of a generation preceding, who opened their mouths with wisdom, viz: a Woolman, a Shillitoe, a Scott, and a Barclay. It truly becomes a solemn inquiry for us individually to make, whether we are not pandering to the spirit of this world, even in what are termed its lawful things, and, under proper restrictions, allowable pursuits; its business, its cares, its profits, its honors, its amusements! It was the testimony of the Saviour respecting the seed of the kingdom which fell among thorns, that *the cares of this world, and the deceitfulness of riches, and the lusts of other things* within us, choked the word and it became unfruitful. Seeing which, another testimony of our Divine Lawgiver was never more safe, never more needed: "Watch and pray lest ye enter into temptation."

The extracts are subjoined:—

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor

steal: for *where your treasure is, there will your heart be also.*" Matt. vi. 19—21.

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—*The Apostle Paul.*

"Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy."—*Ibid.*

*No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.*"—*Ibid.*

"O that our eyes may be *single to the Lord!* may we reverently wait on him for strength to lay aside all unnecessary expense of every kind, and *learn contentment in a plain simple life.* May we in lowliness submit to the leadings of his Spirit, and enter upon *any* outward employ which he graciously *points out* to us, and then whatever difficulties arise in consequence of our faithfulness, I trust they will work for our good. Small treasure to a *resigned mind* is sufficient. How happy is it to be *content with a little*, to live in humility, and feel that in us, which breathes out this language, Abba! Father." "As our understandings are opened by the pure light, we experience that through an inward approaching to God, the mind is strengthened in obedience; and that *by gratifying those desires which are not of his begetting*, these approaches to him are obstructed, and the deceivable spirit gains strength." "I often feel pure love beget longings in my heart, for the exaltation of the peaceable kingdom of Christ, and an engagement to labor according to the gift bestowed on me, for promoting an humble, plain, temperate way of living: a life where no unnecessary cares or expenses may encumber our minds, or lessen our ability to do good; where no desires after riches or greatness may lead into hard dealing; where no connexions with worldly minded men, may *abate our love to God, or weaken a true zeal for righteousness*: a life wherein we may diligently labor for *resignedness* to do and suffer whatever our Heavenly Father may allot for us, in reconciling the world to himself."—*John Woolman.*

"The world hated our first Friends, because they maintained a faithful protest against its spirit, its maxims and manners; but in proportion as we put away from us the weapons of the Christian's warfare, and join in league with the world, a wider door of admittance into all companies and all societies will be opened to us. Thus we have, indeed, occasion to look well to our steppings and standing; remembering, that *so far* as we join ourselves to the world in any respect we shall be condemned with the world. 'If ye were of the world,' said our blessed Lord to his immediate followers, 'the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.'" "How should our conduct give proof of our belief in this incontrovertible truth, that a man's life or the true enjoyment of it, consisteth not in the abund-

ance of the things which he possesseth. Let us learn that *essential lesson of contentment with little things as to this world*, remembering that He, whom we profess to take for our leader, declared respecting himself, although Lord of the whole world, 'The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head,' so void was he of any earthly inheritance."—*Thomas Shillitoe.*

"My weary soul abhors the idea, that a Christian can ever be at liberty, while under the influence of Heavenly good, to seek, or even desire, much wealth; though this disposition, in direct opposition to the life and doctrine of Christ, has gone far towards the destruction of true spiritual religion, I believe, in almost every religious society in the world."—*Job Scott.*

"It was the remarkable testimony of an eminent elder in the Truth, 'Not all the persecutions, not all the apostates, nor all the open or private enemies we have ever had, have done us, as a Christian Society, the damage that riches have done.' And the justness of this observation has been in succeeding times most abundantly verified and illustrated on every hand, in the desolation that has generally followed the inordinate pursuit of riches and worldly greatness, both to the victims of this snare and to their posterity."—*John Barclay.*

*Palm-oil.*—The process of obtaining the oil is as follows. When the nuts are ripe they are about the size of a walnut, of an orange color, and full of oil. They are gathered and thrown into troughs made by marking off a small area, generally about six feet square, beating the earth smooth with wooden mattocks, and raising a wall of swish about eighteen inches high round the floor thus prepared. When the pit is about one-third full the kernels are extracted from the husk, and a workman, or workwoman, getting into it, slaps the husks with her feet. This process is continued until the oil and husks are mingled and smashed into a kind of pudding, when the mass is put into vessels containing water and a fire lighted beneath. The oil separating from the husks rises to the top, and is skimmed off into earthen chatties containing about five gallons. The husk is used for tinder and manure, and not unfrequently is twisted up to form lamp wicks. The oil thus obtained is sometimes again clarified and used for cooking purposes; but the bulk is sold to Europeans and is used in the manufacture of soap, candles, and railway grease.

*Tree of Bats.*—On the far side of this square are several huge cotton-trees, amongst which is the celebrated "Tree of Bats;" although no one tree can appropriately receive this appellation, since there are several cotton-trees in Whydah which are the constant resort of bats. The species is nearly three feet across the expanded wings, and the body is as large as that of a small chicken. They hang in clusters from the branches of the trees, frequently two or three deep, and when a greater number than usual attach themselves to a branch, their weight will often break off the limb, although as thick as a man's leg. The trees they frequent are entirely stripped of leaves, although in the day-time they appear to an observer at a distance to be covered with grey foliage, owing to the immense number of bats upon them. The head of the species bears a

considerable resemblance to that of a fox, and the whole build of the animal denotes considerable strength. The bats roost all day upon the trees, rarely flying about unless disturbed by a snake, and about sunset commence a series of mazy wheelings round the trees. At this time they utter a sharp chirrup, something like the squeak of a rat, but very much higher in pitch, so high, indeed, that I have frequently come across individuals whose acoustic powers had not sufficient range to permit of their hearing the note, and on more than one occasion I have said to Beecham, "What a noise those bats are making;" upon which he has observed to me, "Bats have no mouths for talking," he being perfectly unconscious of their vocal powers.

*The Snake Temple.*—Opposite Agauli, hidden from profane eyes by a thick grove of fig-trees, which form but a mere undergrowth when compared with several tall bombaxes in their midst, is the far-famed snake house, or "*Dahn hweh*," as it is usually called. The name is derived from *Dahn*, a snake, and *Hweh*, a residence. It is sometimes called *Vodun-hweh*, i. e., the fetiche house; and, again, "*Danhgbwe-hweh*," or the big snake (python) house. I was much disappointed at this renowned fetiche, for instead of a respectable temple, I found nothing but a circular swish hut, with a conical roof; in fact, an enlarged model of the parian inkstand to be seen in every toy-shop. There was a narrow doorway on the eastern side leading to the interior, the floor of which was raised a foot above the street. The walls and floor were whitewashed, and there were a few rude attempts at reliefs in swish. From the roof there depended several pieces of colored cotton yarn, and several small pots containing water were distributed about the floor. The roof was raised above the circular walls by short projecting pieces of bamboo; and, coiled up on the top of the wall, or twining round the rafters, were twenty-two pythons. The creatures were the ordinary brown and pale yellow reptiles, whose greatest length is about eight feet. They were the sacred *Danhgbwes*, whose power was relied upon to save the kingdom from the conquering armies of Agajah. It was the tutelary saint of Whydah, and when that kingdom was conquered, was introduced into the Dahoman Pantheon.

So recent as the late king's reign, if a native had the misfortune to accidentally (for no one would have the temerity to purposely) kill a *Danhgbwe*, he was at once sacrificed, and his wives and property confiscated to the church. At the present time, the defaulter has to undergo a foretaste of the sufferings of his portion hereafter. A meeting of all the fetichists in the neighborhood is convened, and a hut of sticks, thatched with long dry grass, is erected in the open space before the snake-house. Within this structure the victim is seated, his clothes and body being well daubed with palm-oil mixed with the fat of the murdered deity. At a given signal the hut is fired, and as the materials are dry as tinder, the whole edifice is at once in a blaze, while the clothes of the victim of this salamandrine rite are soon on fire. The poor wretch rushes out of the blazing hut and makes for the nearest water with all speed, but the "*Danhgbwe-no*," snake mothers, or "*Danh-si*," snake wives, i. e., fetiche priests, are prepared with sticks, pellets of swish, and other missiles, to mercilessly belabor the luckless offender the whole

of the distance. Few are able to run the gauntlet, but are literally clubbed to death by the furious priests. No wonder the people stand in awe of a creature, the killing of which entails so fearful a punishment.

"*The "omnipotent" cloth.*"—The mats covering the massive basket that had been brought in by the Tononun were then removed, and a gigantic piece of patchwork was unrolled. This was the *Nun-u-pwe-to*, or "omnipotent" cloth, formed of samples of every kind of textile fabric that is imported into the kingdom. It is the duty of the Degan, or custom-house officers, to *levy* a piece of every different kind of cloth, to augment this "able-to-do anything" robe. Its formation was commenced by Gèzu, and it has assumed the enormous length of four hundred yards and a breadth of about ten feet. The pieces are not of uniform size, varying from a square foot to a full-sized piece, three feet by nine. The various kinds of cloth, such as denhams, chintzes, silks, vento-pullams, velvets, &c., are arranged hap-hazard, and are of every hue and design that can be imagined. Reds, blues, greens, yellows, browns, blacks, and whites are mingled indiscriminately; while striped, checked, plaid, and figured patterns add to the medley.—*Dahomey as it is.*

For "The Friend."

#### Reform School at Jamesburg, N. J.

Some years ago a few benevolent individuals became interested in the condition of those young people in New Jersey, many of them mere children, who were brought before the Courts of Justice for petty stealing and other offences against the laws. To commit them to the ordinary prisons for detention, where they would be associated with older criminals, and would be almost destitute of mental or moral training, seemed almost like consigning them to hopeless degradation. An attempt had already been made to establish an institution for the care of such, under the authority of the State, but had failed through mismanagement or from becoming involved in party politics. After making some preliminary inquiries and consultations, a few friends called on Joel Parker, at that time the Governor of the State, and urged him to introduce into his message to the Legislature, a paragraph calling attention to the urgent need which existed for action on this subject. His message had already been written and sent to the printer; but influenced by the representations made to him by disinterested men, who were evidently actuated by no partisan motives, he recalled the message, and added a few lines as he had been requested. This was in the First month of 1864. The proposition was favorably received and a commission of three persons appointed, who visited institutions established elsewhere for similar purposes, and collected such information as enabled them to make a report to the Legislature recommending the founding of a Reform School under the care of the State, for the reception of juvenile criminals. An act was passed almost without opposition, in accordance therewith, Trustees appointed, and \$15,000 appropriated to carry out the scheme. After mature deliberation, a farm of 500 acres was selected near Jamesburg, on an open, elevated, and gently rolling country, a building site chosen near the centre of the tract, and an additional appropriation of \$60,000 obtained from the State. The school was opened for the reception of inmates in the summer of 1867.

The writer was much interested in a recent visit to this institution. There were about 160 boys there, of whom some 10 were colored. In addition to the main building, there were two large dwellings, containing each a school-room, lodging rooms, &c. One of these was yet unfinished. The other was occupied by a man and his wife, who had in their family about 40 of the boys, who by their good conduct had been deemed worthy of being so favored. It is designed to extend these family arrangements, so as to bring more and more of the boys under a home-like influence. The rooms were light, well ventilated, and cheerful. The windows were not obstructed with bars and gratings, and there were no indications of physical restraint. The buildings were constructed, and the family arrangements made as in any ordinary boarding school. The personal influence of the officers, the restraining effect of regular discipline, the kind but firm treatment of the boys, and the comforts with which they were surrounded, appeared to be relied on, instead of bars and bolts, to prevent them from leaving the place. Occasionally, one of them becomes unsettled and runs away; but these cases are not numerous, and the absconding one is generally soon brought back. The great mass of the children probably live in much greater comfort and happiness than they enjoyed before coming to the institution, and they seem to regard it as their home and to identify themselves in measure with its interests.

Nearly all of the work of the farm, the care of the house, and much of the cooking is done by the boys. This furnishes employment for many of them. Others are engaged in caning chair seats, shoemaking and sewing. The time appropriated to school is about three hours a day.

It was late in the afternoon when we reached the place. One company of boys was working in the long lane that leads from the public road to the buildings. They had been cutting the grass on the road-side, gathering it up to be hauled to the barn, and giving the whole lane a neat and clean appearance. Others were hauling in hay from the more distant fields. They had already housed about 100 tons. On the play-grounds, a number were amusing themselves at base-ball, and others lying in groups on the ground conversing, or watching the players.

When supper-time came, all those on the play-ground formed into a line, and all the absentees were accounted for. Then at a given signal, the whole line faced towards the school building, and at a second signal each with regular and measured step, quietly moved onward. This systematic movement is carried out in all their collections and in changing from one room to another, and greatly helps in the prevention of confusion and the preservation of good order among so large a company.

The schools were taught by women, so far as we observed, though it is probable the superintendent and his assistant may help in them. The children are graded according to their degree of advancement.

When collected in the large room, prior to being dismissed to their beds, the first thing done is the reading of the reports from the different rooms, showing the marks for merit or demerit which have been earned during the day. These marks form an important item in the influences brought to bear on the chil-

dren, since their average represents the general character of the boy, and to some extent regulates the amount of privileges allowed him. On this occasion, one colored boy received 25 marks of merit, for being the best behaved boy in his class; others, a smaller number for especial proficiency in their lessons; and some had from 5 to 10 marks of demerit for lying, and tearing their clothes through carelessness or rough play. This is usually following by religious exercises of some kind. On the present occasion, the Superintendent, who had been absent for a few days, made a short speech expressing his gladness to see them once more, &c. A time of silence followed, after which some remarks of a religious nature were made.

Nothing like disorder or insubordination was witnessed during any part of our stay, and the general impression made upon us was decidedly favorable. When one considers the comparatively favorable situation in which these boys are placed, their opportunities for intellectual and moral improvement, the practical business training they receive, and the health-giving effect of open air and regular, abundant and simple food—and compares it with the former lot of the same class of children, shut up in the common jails in contact with hardened criminals; a feeling of satisfaction arises at the progress of reform in this direction, and of respect for those individuals whose persistent effort, thoughtful study and watchful care have brought the institution thus far on its path of usefulness.

Selected.

The following Poem is from the pen of Celia Thaxter, whose father had charge of the light-house on White Island, one of the Isles of Shoals, off New Hampshire. C. T. often assisted her father in lighting the lamps, and the poem alludes to the wreck of the brig Pochontas, lost on the neighboring shore.

I lit the lamps in the light-house tower,  
For the sun dropped down, and the day was dead,  
They shone like a glorious clustered flower,  
Ten golden and five red.

Looking across, where the line of coast  
Stretched darkly, shrinking away from the sea,  
The lights sprang out at its edge,—almost  
They seemed to answer me.

O warning lights, burn bright and clear,  
Hither the storm comes! Leagues away  
It moans and thunders low and drear,—  
Burn till the break of day!

Good night! I called to the gulls that sailed  
Slow past me thro' the evening sky;  
And my comrades, answering shrilly, hailed  
Me back with boding cry.

A mournful breeze began to blow,  
Weird music it drew thro' the iron bars,  
The sullen billows boiled below,  
And dimly peered the stars;

The sails that flecked the ocean floor  
From east to west, leaned low, and fled;  
They knew what came in the distant roar  
That filled the air with dread!

Flung by a fitful gust, there beat  
Against the window a dash of rain,  
Steady as tramp of marching feet  
Strode on the hurricane.

It smote the waves for a moment still,  
Level and deadly white for fear;  
The bare rock shuddered,—an awful thrill  
Shook even my tower of cheer.

Like all the demons loosed at last,  
Whistling and shrieking, wild and wide,  
The mad wind raged, and strong and fast  
Rolled in the rising tide.

And soon in ponderous showers the spray,  
Struck from the granite, reared and sprung,  
And clutched at tower and cottage grey,  
Where overwhelmed they clung

Half drowning, to the naked rock;  
But still burned on the faithful light,  
Nor flattered at the tempest's shock,  
Through all the fearful night.

Was it in vain? That knew not we,  
We seemed, in that confusion vast  
Of rushing wind, and roaring sea,  
One point whereon was cast

The whole Atlantic's weight of brine.  
Heaven help the ship should drift our way!  
No matter how the light might shine  
Far on into the day.

When morning dawned above the din  
Of gale and breaker, boomed a gun!  
Another! We who sat within,  
Answered with cries each one.

Into each other's eyes with fear  
We looked, thro' helpless tears, as still,  
One after one, near and more near,  
The signals pealed, until

The thick storm seemed to break apart,  
To show us, staggering to her grave,  
The fated brig. We had no heart  
To look, for naught could save!

One glimpse of black hull, heaving slow,  
Then closed the mists o'er canvass torn  
And tangled ropes, swept to and fro  
From masts that raked forlorn.

Weeks after, yet ringed round with spray,  
Our island lay, and none might land;  
Though blue the waters of the bay  
Stretched calm on either hand.

And when at last from the distant shore  
A little boat stole out to reach  
Our loneliness, and bring once more  
Fresh human thought and speech,

We told our tale, and the boatman cried  
"Twas the Pochontas,—all were lost!  
For miles along the coast the tide  
Her shattered timbers tost."

Then I looked the whole horizon round,—  
So beautiful the ocean spread  
About us, o'er those sailors drowned!  
"Father in Heaven," I said,

A child's grief struggling in my breast,  
"Do purposely thy creatures meet  
Such bitter death? How was it best  
These hearts should cease to beat?"

"O, wherefore! Are we naught to thee?  
Like senseless weeds that rise and fall  
Upon thine awful sea, are we  
No more then, after all?"

And I shut the beauty from my sight,  
For I thought of the dead that lay below;  
From the bright air faded the warmth and light,  
And there came a chill like snow.

Then I heard the far-off rote resound,  
Where the breakers slow and slumberous rolled,  
And a subtle sense of thought profound  
Touched me with power untold.

And like a voice eternal spake  
That wondrous rhythm, and "Peace be still,"  
It murmured; "bow thy head, and take  
Life's rapture and life's ill,

And wait. At last all shall be clear."  
The long, low, mellow music rose  
And fell, and soothed my dreaming ear  
With infinite repose.

Sighing, I climbed the light-house stair,  
Half forgetting my grief and pain;  
And while the day died, sweet and fair,  
I lit the lamps again.

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness.

*Ancient Ruins in Arizona.*—A letter to the *St. Louis Republican* gives the following interesting account of some ruins recently discovered in Arizona:

"A careful examination of extensive ruins, found some miles east of Florence, on the Gila River, has been made. Lieutenant Ward was the first explorer who came upon the desolate remains of a once imposing architectural pile. It has been deserted perhaps for more than a thousand years, and has been crumbling away in the wilderness. The Apache even never pitched his tent upon the spot so thickly strewn with fragments of the work of a perished race. The principal ruin is a parallelogram fortification, six hundred feet in width by sixteen hundred feet in length. The walls, which were built of stone, have long been overthrown and are overgrown by trees and vines. In many places a mere ridge indicates the line of the wall, the stones having disappeared beneath the surface. Within the inclosed area are the remains of a greater structure, 200 by 260 feet, constructed of roughly-hewn stones. In some places the walls remain almost perfect to a height of some twelve feet above the surface. On the east side of the *granda casa* there are two openings of an oval shape which doubtless served the purpose of windows. On the inner sides of the walls of the palace, for such it doubtless was, there are yet perfectly distinct tracings of the image of the sun. There are two towers, at the southeast and southwest corners of the great enclosures, still standing, one of which is twenty-six and the other thirty-one feet high. These have evidently been much higher, as the broken tops and the amount of debris near their base indicate. A few copper implements, some small golden ornaments—one being an image of the sun with a perforation in the middle—and some stone utensils, and two rudely-carved stone vases, much like those found at Zupetaro and Copan, in Central America, are all the works of art yet discovered. No excavations have been made as yet to determine fully the extent and character of these ruins.

"The ruins are situated in a small plain, elevated nearly two hundred feet above the bed of the Gila. Just west of the walls of the fortification there is a beautiful stream of water having its source in the mountains, which crosses the plain, and by a series of cataracts falls into the Gila about two miles below. The fragments of pottery and polished stone reveal a condition of civilization among the builders of these ruins analogous to that of the ancient Peruvian, Central American and Mexican nations. The country in the vicinity is particularly wild and unusually desolate. No clue to the builders of this great fortified palace, with its towers and moat, has been, or is likely ever to be discovered. One thing, however, is apparent, that this whole country was once peopled by a race having a higher grade of civilization than is found among any of the native tribes of the later ages. But whether this race were the ancestors of the Pimos, or some extinct people, is not, and cannot certainly be known. The ruins on the Gila are another uncovered Palenque, another Copan, an Atlan exposed at last to bewilder and confound. It is understood that these extensive ruins will be thoroughly explored within the present year."

Believers faith is more precious than gold.

### The Phenomena of Sleep.

Dr. Egbert Guernsey, in the Medical Union, thus discourses of sleep, from a physician's point of view.

How is sleep induced, and what is the condition of the brain during this period of rest which occupies nearly one-third of our lives, are questions not merely of curiosity but of real practical use. Either the nervous mass as a whole is quiescent, undisturbed by currents of nervous energy, or currents are still kept up, but at an even, unaltering pace. The latter conclusion seems the most plausible, and is more distinctly borne out by facts. The nervous system is seldom allowed to fall into entire somnolence, but however profound the slumber, the mind still seems to retain waking impressions, and is to a certain extent under their influence even in sleep. A person even very much fatigued, who has previously accustomed himself to that self-discipline, will fall into a deep and sound slumber, and yet wake up promptly at a time specified in his waking moments, notwithstanding he might have slumbered for hours had it not been for this act of the will. A gentleman, who in the prosecution of his business is obliged to travel constantly, taking the train at all hours, and catching his sleep when and where he can get it, informs me he never has any trouble, however much fatigued he may be, in waking at any specified time. Even without this strong exercise of the will power, the brain, however profoundly quiescent, is keenly alive to certain sounds, however oblivious it may be to others. The physician bears the first tap of his night-bell, though he might sleep on undisturbed while a band of music was playing in front of his windows, or the roar of the thunder or the crash of artillery was making the windows rattle and the bed tremble beneath him. The mother starts from her deep slumber at the first cry of her child, her ear quickly catching, however profound may be her sleep, almost its altered breathing.

It is said of a young man, a midshipman, wishing to commend himself to the commander, spent eighteen hours out of the twenty-four, in watching and recording the signals, only retiring to rest when utterly exhausted. Then his slumber was so profound that the loudest noise would produce no impression, but simply whisper in his ear the word "signal," and in an instant he was on his feet, wide awake and ready for duty. We are all familiar with a kind of waking sleep, in which a perfect stillness or some monotonous sound lulls us into a kind of semi-unconsciousness. Any disturbing element may rouse up the currents of nerve force into full activity, but without them consciousness gradually disappears, according as the nerve currents are unvaried in their degree, until sleep, more or less profound, is produced.

Facts such as we have stated are in favor of a certain low degree of nerve action as existing under every variety of state, from the light sleep to the most profound. On this hypothesis, when all the currents of the brain are equally balanced and continue at the same pitch, when no one is commencing, increasing or abating, consciousness or feeling is null and the mind is quiescent. A disturbance of this state of things wakens up the consciousness for a time; the variety of stimula in the waking state forbidding this perfect equilibrium from being attained. \* \* \* \* \*

Sleep is a positive necessity. It is a period

of recuperation, during which there is a restoration of what has suffered collapse, waste or disturbance during the period of waking activity. The tired brain and the aching muscles regain, by rest, strength and power to obey the mandates of the will. The demands of the material form for rest are so great as often to defy the action of the mind. During the cholera summer of 1849, while practicing in the country, so constant and fatiguing were my professional labors that I have often ridden for miles on horseback sound asleep. Almost every physician in active practice during periods of epidemics, when his strength was taxed to the utmost, has dropped into a sleep, as I have done many times, while walking in the streets.

During the battle of the Nile many of the boys engaged in handling ammunition fell asleep even while the roar of the battle was going on around them. It is said in the retreat to Corunna whole battalions of infantry slept while in rapid march. Even the most acute bodily sufferings are not always sufficient to prevent sleep. The worn-out frame of the victim of the Inquisition has yielded to its influence in the pause of his tortures upon the rack, and for a moment he has forgotten his sufferings. The Indian burned at the stake, in the interval between the preliminary torture and the lighting of the fire, has sweetly slumbered, and been only aroused by the flame which was to consume him curling around him.

*Three Good Lessons.*—"One of my first lessons," said Sturgis, the eminent merchant, "was in 1813, when I was eleven years old. My grandfather had a fine flock of sheep, which were carefully tended during the war of those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. 'I don't expect to have sheep.' My desires were moderate, and a fine buck was worth a hundred dollars. I could not exactly make out in my mind what it was, but I had great confidence in him, for he was a judge, and had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep. After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: 'Thou has been faithful over a few things; I will make thee ruler over many things.' I began to see through it. 'Never you mind who neglects his duty; be you faithful, and you will have your reward.'

"I received a second lesson soon after I came to New York as a clerk to the late Lyman Reed. A merchant from Ohio, who knew me, came to buy goods, and said: 'Make yourself so useful that they cannot do without you.' I took his meaning quicker than I did that of my grandfather.

"Well, I worked upon these two ideas until Lyman Reed offered me a partnership in the business. The first morning after the part-

nership was made known, James Geery, the old tea merchant, called to congratulate me, and he said: 'You are all right now. I have only one word of advice to give you. Be careful who you walk the streets with.' That was lesson number three.

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.

For "The Friend."

### The Little Land of Appenzell.

(Concluded from page 386.)

Now came the question of releasing the tired Landamman of the previous year from office. The first application in order was that of the governing Landamman, Dr. Zürcher. The people voted directly thereupon; there was a strong division of sentiment, but the majority allowed him to resign. His place was therefore to be filled at once. The names of candidates were called out by the crowd. There were six in all; and as both the members of the Council were among them, the latter summoned six well known citizens upon the platform, to decide the election. The first vote reduced the number of candidates to two, and the voting was then repeated until one of these received an undoubted majority. Dr. Roth, of Teufen, was the fortunate man. As soon as the decision was announced several swords were held up in the crowd to indicate where the new governor was to be found. The musicians and pike men made a lane to him through the multitude, and he was conducted to the platform with the sound of fife and drum. He at once took his place between the swords, and made an address, which the people heard with uncovered heads. He did not yet, however, assume the black silk mantle which belongs to his office. He was a man of good presence, prompt, and self possessed in manner, and conducted the business of the day very successfully.

The election of the remaining members occupied much more time. All the five applicants were released from service, and with scarcely a dissenting hand; wherein I thought the people showed very good sense. The case of one of these officials, Euler, the treasurer, was rather hard. The law makes him personally responsible for every farthing which passes through his hands. Having, with the consent of the Council, invested thirty thousand francs in a banking-house at Rheineck, the failure of the house obliged him to pay this sum out of his own pocket. He did so, and then made preparations to leave the Canton in case his resignation was not accepted.

For most of the places, from ten to fourteen candidates were named, and when these were reduced to two, nearly equally balanced in popular favor, the voting became very spirited. The apparitor, who was chosen on account of his strength of voice, had hard work that day. The same formula must be repeated before every vote, in this wise: "Herr, Landamman, gentlemen, faithful and beloved fellow citizens and brethren of the Union, if it seems good to you to choose so-and-so as your treasurer for the coming year, so lift up your hands!" Then, all over the dark mass, thousands of hands flew into the sunshine, rested a moment, and gradually sank, with a fluttering motion, which made me think of leaves flying

from a hill side forest in the autumn winds. As each election was decided, and the choice was announced, swords were lifted up to show the location of the new official in the crowd, and he was then brought upon the platform, with fife and drum. Nearly two hours elapsed before the gaps were filled, and the government was again complete.

Then followed the election of judges for the judicial districts, who in most cases were almost unanimously re-elected. These are repeated from year to year, so long as the people are satisfied. Nearly all the citizens of Outer Rhoden were before me; I could distinctly see three-fourths of their faces, and I detected no expression except that of a grave conscientious interest in the proceedings. Their patience was remarkable. Closely packed, man against man, in the hot, still sunshine, they stood quietly for nearly three hours, and voted two hundred and seven times before the business of the day was completed. A few old men on the edges of the crowd slipped away for a quarter of an hour, and some of the younger fellows also, but they generally returned and resumed their places as soon as refreshed.

The close of the Landsgemeinde was one of the most impressive spectacles I ever witnessed. When the elections were over, and no further duty remained, the Pastor Etter of Hundroyl ascended the platform. The governing Landamman assumed his black mantle of office, and after a brief prayer, took the oath of inauguration from the clergyman. He swore to further the prosperity and honor of the land, to ward off misfortune from it, to uphold the constitution and laws, to protect the widows and orphans, and to secure the equal rights of all, nor through favor, hostility, gifts or promises, to be turned aside from doing the same. The clergyman repeated the oath, sentence by sentence, both holding up the oath-fingers of the right hand, the people looking on, silent and uncovered.

The governing Landamman now turned to the assembly, and read them their oath, that they likewise should further the honor and prosperity of the land, preserve its freedom and its equal rights, obey the laws, protect the council and the judges, take no gift or favor from any prince or potentate, and that each one should accept and perform, to the best of his ability, any service to which he might be chosen. After this had been read, the Landamman lifted his right hand, with the oath-fingers extended; his colleagues on the platform, and every man of the ten or eleven thousand present did the same. The silence was so profound that the chirp of a bird on the hill side took entire possession of the air. Then the Landamman slowly and solemnly spoke these words: "I have well understood that—which has been read to me;—I will always and exactly observe it,—faithfully and without reservation,—so truly as I wish and pray—that God help me!" At each pause, the same words were repeated by every man, in a low, subdued tone. The hush was so complete, the words were spoken with such measured firmness, that I caught each as it came, not as from the lips of men, but from a vast supernatural murmur in the air. The effect was indescribable. Far off on the horizon was the white vision of an Alp, but all the hidden majesty of those supreme mountains was as nothing to the scene before me. When the last words had been spoken, the

hands sank slowly, and the crowd stood a moment locked together, with grave faces and gleaming eyes, until the feeling that had descended upon them passed. Then they dissolved; the Landsgemeinde was over. \* \* \*

Since the business was over, I judged that the people would be less reserved—which indeed was the case. Nearly all with whom I spoke, expressed their satisfaction with the day's work. I walked through the crowds in all directions, vainly seeking for personal beauty. There were few women present, but I was surprised at the great proportion of undersized men; only weaving in close rooms, for several generations, could have produced so many squat bodies and short legs. The Appenzellers are neither a handsome nor a picturesque race, and their language harmonizes with their features; but I learned, during that day at Hundroyl, to like and respect them.

The people of each parish, I learned, elect their own pastor, and pay him his salary. In municipal matters, the same democratic system prevails as in the Cantonal government. Education is well provided for, and the morals of the community are watched and guarded by a committee, consisting of the pastor and two officials elected by the people. Outer-Rhoden is almost exclusively Protestant, while Inner-Rhoden—the mountain region around the Sents—is Catholic. Although thus geographically and politically connected, there was formerly little intercourse between the inhabitants of the two parts of the Canton, owing to their religious differences; but now they come together in a friendly way, and are beginning to intermarry.

Taking a weaver of the place as guide, I set off early the next morning for the village of Appenzell, the capital of Inner-Rhoden. The way led me back into the valley of the Sitter, thence up towards the Sents Alp, winding around and over a multitude of hills. The same smooth, even, velvety carpet of grass was spread upon the landscape, covering every undulation of the surface, except where the rocks had frayed themselves through. There is no greener land upon the earth. The grass, from centuries of cultivation, has become so rich and nutritious, that the inhabitants can no longer spare even a little patch of ground for a vegetable garden, for the reason that the same space produces more profit in hay. The green comes up to their very doors, and they grudge even the foot-paths which connect them with their neighbors. Their vegetables are brought up from the lower valleys of Thurgau. The first mowing had commenced at the time of my visit, and the farmers were employing irrigation and manure to bring on the second crop. By this means they are enabled to mow the same fields every five or six weeks. The process gives the whole region a smoothness, a mellow splendor of color, such as I never saw elsewhere, not even in England. \* \* \*

Early in May the herdsmen leave their winter homes in the valleys, and go with their cattle to the lofty mountain pastures. The most intelligent cows, selected as leaders for the herd, march, in advance, with enormous bells, sometimes a foot in diameter, suspended to their necks by bands of embroidered leather; then follow the others, and the bull, who, singularly enough, carries the milking pail garlanded with flowers, between his horns, brings up the rear."

The Appenzeller goes joyously up to his summer labor and makes his herb-cheese on the heights, while his wife weaves and embroiders muslin in the valley until his return.

*Rushing to Death.*—Returning from an enjoyable trip to the country, accompanied by a lady friend, we had the misfortune to lose the train, arriving at the depot just in time to see it moving off; whereupon my friend, with an agility which might have delighted me under other circumstances, risked her life by attempting to spring on the steps of the rear car. Perhaps her leap might have ended successfully; perhaps life or limb been endangered; but I frustrated the rash attempt and edified her with a moral lecture concerning the suicide while we waited for the next train. I think that it is better to lose twenty minutes, or even half an hour, than to risk a life; yet we everywhere read of people who run these fearful risks too often unsuccessfully. Very recently a distinguished graduate of a Virginia university wanted to deposit a letter in the post-office on the other side of the railroad track. A locomotive was approaching, he thought he could cross before the ponderous engine could come along. He miscalculated the speed. In another moment he was a shapeless mass. Had he waited two minutes—half a minute—the train would have passed along, and he could have deposited his letter. A young lady wished to show her friends how easily she could cross in front of a locomotive; she did cross, but her streaming dress caught in the passing wheels, drawing her back under its crushing weight.

One day a young wife looked from her chamber-window and saw her husband leave the cars, which daily passed her home. She ran down the stairs to greet him at the door, but when she reached it he was not there. She thought he was playing her a little trick; she called for him playfully, but there was no answer. She saw a crowd of men approach the gate, open it, come up the path with her dead husband. He did alight from the cars and safely step upon the platform before the station. There was a train in an opposite direction; he thought he had plenty of time to cross in front of it, and did cross except by one single inch; the wheel struck the heel of his boot, wheeled him around under the cars, and all was over; one minute longer and he could have crossed with the locomotive behind him. Limbs are broken, lives are lost every year, in any large city, by attempting to cross in front of moving horses or vehicles. And all this foolhardy daring that a few moments of time may be saved.—*N. A. and U. S. Gazette.*

*Gospel Love.*—Oh, that every awakened soul would daily seek after the sweet influences of gospel love! It sweetens society; it begets its likeness in others; it excites gratitude; and even if bestowed on the ungrateful (as saith our dear Redeemer, love's holy and exhaustless fountain, the rain falls on the just and on the unjust,) it brings its own sweet reward with it; for it attracts the approbation of God. Where then will be contempt? where the indulgence of evil surmisings and hard thoughts? where, either studied or careless, detraction? where, even the needless disclosure of real failings? where the least place for any enmity?

*The Hermit Bird.*—Francis Leguat, flying from France with a Protestant party, came in 1691 to the Island of Rodriguez, till then unexplored, and lived there two years. The story of our compatriot's "Travels and Adventures" has been published; we find in it the description of the fine bird called by him the hermit (*Pezophaps solitarius*). Of all the birds in Rodriguez Island, Leguat says this is the most remarkable species. The males are variously feathered with gray and brown, with the feet of a turkey, and the bill shaped like a turkey's also, but a little more hooked. They are almost tailless, and their rump is rounded and covered with feathers, higher on the legs than the turkey; they have a straight and rather long neck, a black sparkling eye, and a head without crest or tuft. The female, our traveller says, is admirably beautiful; there are blondes and brunettes among them, marked on the forehead with a stripe like a widow's band, and on the breast with plumage whiter than the rest of the body. They walk with such a mingling of pride and gracefulness that one cannot avoid admiring and loving them, so that their good looks often saves their lives. Not a feather lies uneven on their whole body, such pains do they take to smooth and arrange their plumage with their bills. These hermit-birds do not fly; they only use their wings, which are too small to bear the weight of the body, either in fighting or drumming when calling each other. Leguat adds that they are taken with great difficulty in the woods; but in open places it is easy to run them down, as they are not very swift.

From March to September they are extremely fat, and the taste, especially of the young ones, excellent. Some among the males are found weighing forty-five pounds. These birds, intending to build a nest, choose a clear spot, collect a few palm leaves, and raise the structure a foot and a half above the surface; they hatch but one egg at a time, and the male and female sit alternately during seven weeks, the period of incubation, and for some months longer the young bird needs assistance from the old ones. These beautiful birds, called hermits because they seldom go in flocks, were abundant in the island at the end of the 17th century, when the French naturalist expressed such admiration for them. In a few years they have all perished, and nothing but bones crusted with stalagmite permitted us to ascertain that the species described by Leguat was of a kind unknown elsewhere. When an English explorer, Newton, undertook to examine the caves and boggy lands of the island, more than 2000 fragments, the last traces of the extinct bird, were collected.

The study of these relics was made with the greatest care, and we now know that the hermit-bird represented a special type, having close affinities with the dodo and the pigeon. A singular detail leads us to place full reliance on Leguat's observations. Our traveller had said, in speaking of the males of this bird: "The wing of the pinion thickens at its end, and forms a little round mass like a musket ball under the feathers, this, with the bill, is the bird's chief defence." This little round mass has been found in the shape of a bony prominence on that part of the limb called the metacarpus.—*Popular Science Monthly.*

The testimony of our Society to a simple, useful and not expensive manner of dressing

and living, is grounded in the Truth, and innovations will never be able to sap the foundation, or overthrow it.—*H. Hall.*

*Underground London.*—Underground the city of London is certainly the most wonderful in the world. It is a labyrinth of drain-pipes, water-pipes, gas-pipes and underground railways. There are points in the soil of London where it would be extremely difficult to find room for another pipe. One company alone—the Gas-light and Coke Company—supplies two districts with nearly four hundred miles of pipes, varying in diameter from three inches to four feet. These are the main pipes merely, and from them every house and street lamp receives on an average six or eight feet of small piping. In addition to these, and the underground telegraph wires, there are no less than twenty-five hundred miles of drain pipes of various dimensions. Less familiar to us, but no less important, are the lead and iron tubes—leaden pipes with outer casings of iron—along which written messages, packed in gutta percha cases, are blown from station to station. The convenience of these messages is immense. A steam-engine forces in a blast of air, and in about a minute it travels a distance of nine hundred and eighty yards. There are at present thirteen stations on the underground railway; and as the people walk upon the streets of London electricity is flashing messages above their heads, and little missives are whizzing and darting just under their feet. As many as fifteen hundred messages pass to and fro in a day. The drainage system of London presents a world of underground streets, some two or three thousand miles in extent. All the drains empty into three great sewers running parallel with the Thames, which sewers connect in the neighborhood of Victoria Park, and through Barking creek discharge into the river. Men are constantly employed keeping these drains in repair. Londoners never pour a pail of water down a drain but at the depths of that mysterious aperture somebody is making way for it. A stranger, properly costumed, can explore these depths, which resemble vaulted galleries, in the sides of which are traps forming various small channels. When the storm waters come, as they sometimes do during a thunder-plump, the torrent is fearful—so much so that upon several occasions men have lost their lives.—*Late Paper.*

## THE FRIEND.

EIGHTH MONTH 1, 1874.

We find in the number of *The British Friend* for 7th month, the following editorial remarks on the proceedings of the late London Yearly Meeting. We welcome it as a testimony to the spiritual character of the worship enjoined by our Saviour, and preached in later times by George Fox and his true successors in the church. We believe there is need for this testimony to be repeatedly held up to the view of many, who are in danger of substituting for it, or mingling with it, such outward performances as may interest the intellect, or excite the emotional feelings, and thus relieve them of that patient waiting for the spirit of Christ to operate on their hearts, which has become irksome to many superficial professors. Without this inwardness of spirit is

maintained, we are in danger of running without being sent, and of warming ourselves with sparks of our own kindling—the end of which is sorrow. The feeling of religious exercise, which only qualifies to enter into public labor for the good of others, is one that is not at our own command. He who has been rightly taught in the school of Christ, even though he may often have been commissioned to speak to the people, will endeavor on every such occasion to wait on his Divine Master for spiritual food for himself or others; and he will not venture to break the silence of a meeting, unless he is sensible that the Heavenly Shepherd breaks the bread and gives it to him to hand forth to the people. As our worthy elder, George Fox, declared: "The intent of all speaking is to bring into the life, and to walk in, and to possess the same, and to live in and enjoy it, and to feel God's presence, and that is in the silence, (not in the wandering, whirling, tempestuous part of man or woman) for there is the flock lying down at noon-day, and feeding of the bread of life, and drinking at the springs of life, when they do not speak words; for words declared are to bring people to it, and confessing God's goodness and love, as they are moved by the eternal God and His Spirit."

The remarks referred to are as follows:—

"There has always been and there still is a liberty to read a portion of Scripture in meetings for worship, just the same as there is a liberty for any one rightly called and qualified to speak as a minister—that is, under the leading and guiding of the Head of the Church, through the Spirit. But we submit there is no authority for making reading a necessary and formal part of a meeting for worship. The principle of Friends, as we conceive, is this—to come together to wait upon the Lord, and to be led according to His will both as to silence and utterance, neither predetermined to be silent, read, or to speak. There is no question that acceptable worship may arise at other times—in family or individual silent retirement, or in social Scripture reading—but it is to be specially borne in mind, in considering this subject, that the Society of Friends has a special testimony to uphold before the Christian world to the spiritual nature of Gospel worship, as opposed to all merely human contrivances and formal exercises, whether reading or lecturing on Scripture, preaching, praying, or singing.

"A number of Friends objected to the recommendation in the Conference Report respecting First-day Morning Meetings, since the 'liberty,' spoken of was equally available in these as in afternoon or evening meetings. But we apprehend this liberty was never used at any period in the Society's history in the way now desired by some, viz, the reading of Scripture as a formal and necessary part of public worship. Those who advocate this course cannot assume a higher veneration for the inspired records than those who are opposed to it, because the latter are favorable to the reading of Scripture on all suitable occasions, both private and public, provided simply that it does not contravene the testimony to the spirituality of worship as heretofore held by Friends.

"After a very full expression of opinion, a minute was made to the effect that the meeting did not adopt the recommendation of the Conference in regard to the manner of holding meetings for worship; that, while pro-

nouncing no opinion on the practice in some localities of Scripture reading in these meetings, and being unwilling to interfere with any liberty *rightly* enjoyed amongst us, an earnest concern had prevailed that this liberty should be exercised in connection with a faithful upholding of the Society's Scriptural testimony to the nature of pure spiritual worship under the Gospel dispensation.

"We doubt not, it would have been more satisfactory had the minute defined the liberty which was so much contended for, there being reason to fear its being supposed that, provided Friends are only pretty unanimous in any place, they are left to do as they choose. Unanimity is good, but not in every case; people may be unanimous in what is wrong, as well as in what is right."

#### SUMMARY OF EVENTS.

**FOREIGN.**—The Committee of the Agricultural Laborer's Union advise the locked-out laborers in the eastern counties of England to emigrate. The committee is negotiating for easier terms of emigration to Canada.

The estimated value of all the diamonds which have been taken from the diamond fields of South Africa during the last three years, does not fall far short of \$50,000,000. Many of the gems are of inferior quality. The value of diamonds in the European market has been greatly depreciated by the great number sent from the Cape of Good Hope.

In the House of Lords Earl Russell asked whether the government had made any remonstrance to France against the connivance of her authorities in violations of the Spanish frontier by the Carlists. He also urged the formal recognition of the Spanish government by Great Britain. Lord Derby replied that Spain had not asked England to interfere. He considered the recognition of the Spanish government at present premature. When the time arrived it would be better that such recognition should be the collective act of the European powers.

In the House of Commons, Disraeli moved an annual grant to Prince Leopold of \$75,000. Gladstone seconded the motion, which was adopted almost unanimously. The annual payments to Queen Victoria and her children aggregate \$3,091,745, beside which the Queen has an income of several hundred thousand dollars from other sources.

London, 7th mo. 27th.—Consols 92½. U. S. 5 per cents, 104½ a 105½.

Liverpool.—Uplands cotton, 8½ a 8¼d.; Orleans, 3¾d. A Vienna dispatch gives an account of a fearful storm in Moravia, in which the town of Azagra was overwhelmed by a torrent and many of the inhabitants perished.

The International Congress convened in Brussels the 27th ult., and decided that its sittings should be held with closed doors.

Dispatches from Kissingen state that the wound of Bismarck is still unhealed, but his health was improving. He is unable to write.

The Bishop of Posen has been arrested for violation of the ecclesiastical laws, and condemned to fifteen months imprisonment.

A Berlin dispatch says: Marshall Jewell, the newly appointed Postmaster General of the United States, has arrived here on his way home. He is engaged in inspecting the German postal service, and says he finds some arrangements which may be applied with advantage to the American postal system. He leaves shortly for Paris.

The North German Gazette says, the German squadron now off Rye, England, has been ordered to cruise off the northern coast of Spain, and that these orders were given in consequence of the shooting of Captain Schmidt, a German newspaper correspondent, and other German subjects by the Carlists. The Daily Telegraph's special from Berlin says it is reported that the German Government is making strenuous endeavors to stop supplies, weapons and money to the Carlists, and has called the attention of the Versailles Government to the subject.

The dispatches from India say that the prospect of the crops is favorable notwithstanding the recent floods. Many deaths from cholera are reported in Baridnap.

A recent article in the *Imparcial*, of Madrid, favoring an Iberian union, has developed the existence of a

strong opposition to that project in Portugal. Lisbon advices state that the article of the *Imparcial* was received there with the greatest disfavor.

Don Carlos has issued a manifesto guaranteeing toleration, engaging not to disturb the sales of church property at present completed, promising representative but not revolutionary government, undertaking to restore the finances of the country, and insuring liberty so far as it is consistent with order.

The Carlists did not effect the capture of Cuenca without a severe struggle. They report their losses at 150 men killed and 700 wounded. After the town was taken they sacked and burned many houses, levied heavy contributions and destroyed the fortifications. The volunteers who surrendered were decimated, and every tenth man was put to death.

According to Madrid dispatches the Carlists have suffered severely in several recent encounters with the government forces.

It is anticipated that the French budget will occupy the Assembly until 8th mo. 8th, at which time the House will adjourn for more than three months.

The Deputies in favor of dissolution are confident of success after the recess, as their opponents now control only a bare majority of the Assembly. The Committee of Thirty have adopted, and the government has accepted, the proposition of Pages-Dupont, introduced in the Assembly on the 15th ult., for the creation of a Senate, which provides that the Senate shall consist of 100 members nominated by the President, and 130 selected from and by the Assembly; cardinals, marshals and admirals to be members *ex-officio*; also that the President of the Senate shall become Provisional President of the Republic in the event of a vacancy, and that the President of the Republic be empowered to dissolve the Assembly with the approval of the Senate. It is not however supposed that this or any other bill making constitutional changes can be adopted by the Assembly as it is now constituted.

**UNITED STATES.**—The interments in New York for the week ending the 25th ult., numbered 873, and in Philadelphia 469, including 154 of cholera infantum. This great increase of mortality is attributed to the heat, which has been attended with the usual summer diseases cholera infantum, cholera morbus, &c.

In the week ending the 18th ult., the total of anthracite and bituminous coal sent to market was 318,964 tons, and for the year 11,559,858 tons, against 11,833,096 tons to the same time last year, being a decrease of 323,318 tons.

The 27th anniversary of the arrival of the Mormons in Utah, was celebrated at Salt Lake City the 25th ult. The great Tabernacle was crowded, there being, it is stated, 10,000 school children in the body of the building, and 3000 spectators in the galleries.

A water-spout burst in Nevada on the 24th ult., destroying considerable property in the town of Eureka, and causing the death of from 25 to 30 persons. The same deluge of water wrecked an emigrant train on the Central Pacific Railroad. The track was washed away and five passengers lost their lives.

On the 22d ult. another fire in Chicago destroyed property to the value of \$250,000.

It appears from returns to the Department of Agriculture, that an increase in the area cultivated in Indian corn is apparent of fully 2,000,000 acres. The increase is chiefly in the South and West.

Returns received from all parts of Minnesota show that the grasshoppers have already destroyed about 1,500,000 bushels of wheat, and may probably destroy another half million.

The U. S. Secretary of the Treasury has received proposals for the balance of the 5 per cent. funded loan. The total amount of formal bids was \$76,000,000; but many of them did not conform to the Treasury circular or had conditions which made them inadmissible. Bids were accepted for \$10,118,550, chiefly for home investment. It is supposed some of the others will be modified to meet the requirements of the circular.

Pittsburg dispatches of the 27th ult. state that a tremendous rain storm, the previous night, had caused great destruction of property and loss of life, in and near that city. The deluge of rain which fell caused a rapid rise of all the streams, converting rills into rivers, and sweeping away houses with all their inhabitants. The total loss of life had not been ascertained. At Butcher's run and Allegheny City, it is stated that 219 persons were drowned.

**The Markets, &c.**—The following were the quotations 7th mo. 27th. *New York.*—American gold, 109½. U. S. sixes, 1881, registered, 117; coupons, 118½; do. 1868, registered, 116; coupon, 118; do. 10-40 5 per cents, 112½ a 113½. Superfine flour, \$4.85 a \$5.15; State extra, \$5.55 a \$6; finer brands, \$6.50 a \$9.20.

No. 1 Chicago spring wheat, \$1.34; No. 2 do., \$1.29 a \$1.30; red western, \$1.32; amber, \$1.36; white Kentucky, \$1.50. Oats, 68 a 75 cts. Rye, 96 a 98 cts. Western mixed corn, 79 a 80 cts.; yellow, 80 a 80½ cts.; white, 90 cts. *Philadelphia.*—Cotton, 17¼ a 17½ cts. for uplands and New Orleans. Superfine flour, \$3 50 a \$4; extras, \$4 a \$4.50; finer brands, \$5 a \$9.50. No. 1 spring wheat, \$1.30; white spring, \$1.35; amber wheat, \$1.45 a \$1.50; Western red, \$1.25 a \$1.37. Rye, \$1.04. Yellow corn, 83 a 84 cts. Oats, 70 a 79 cts. Lard, 12½ a 12¾ cts. Clover-seed, 10 a 11 cts. The receipts of beef cattle were large, reaching about 3500 head. The market in consequence was dull and prices lower. Sales of fair and extra at 6½ a 7¼ cts. per lb. gross, and common 4 a 6 cts. Sheep sold at 5½ a 5¾ cts. per lb. gross. Receipts, 16,000 head. About 4500 hogs sold at \$10 a \$10.25 per 100 lbs. net for corn fed. *Chicago.*—No. 1 spring wheat, \$1.11½; No. 2 do., \$1.08. No. 3 do., \$1.01 a \$1.02. No. 2 mixed corn, 63 cts. No. 2 oats, 47 cts. Rye, 90 cts. Barley, \$1.05. Lard, \$11.90 per 100 lbs. *Baltimore.*—Choice white wheat, \$1.40 a \$1.45; good to prime red, \$1.30 a \$1.38; Ohio and Indiana, \$1.20 a \$1.30. Oats, 55 a 58 cts. *St. Louis.*—Choice fall wheat, \$1.20 a \$1.25; medium, \$1.08 a \$1.10. Corn, 62 cts. Oats, 40 a 41 cts.

#### WANTED.

A suitable Friend to fill the station of Governess at Westtown Boarding School. Apply to Elizabeth C. Scattergood, West Chester, Pa. Lydia L. Walton, Moorestown, N. J. Hannah Evans, 322 Union St., Philadelphia.

#### WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to Charles Evans, 702 Race street, Philadelphia, Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Moorestown, New Jersey.

#### SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to Hannah R. Newbold, 643 Franklin St. Mary Wood, 524 South Second St. Mary Randolph, 247 North Twelfth St. Anna W. Lippincott, 460 North Seventh St.

#### WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Moorestown, " Charles Evans, 702 Race street, Philadelphia.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, *President*, Haverford College, Montgomery Co., Pa.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at the residence of his son, in Perry City, Schuylers Co., New York, on the 14th ult., JOSEPH TRIPP, in the eighty-ninth year of his age, a minister in the Society of Friends from early life.

—, on the 15th of 7th mo., at her residence in Chester Co., Pa., SALLIE E., wife of Abiah Cope, and daughter of William and Margaretta Windle, in the 28th year of her age, a member of New Garden Monthly and West Grove Particular Meeting. This dear young Friend possessed a loving and cheerful disposition, which greatly endeared her to her family and friends, to whom she was strongly attached; but by submission to the sanctifying operations of Divine Grace in her heart, she was enabled to resign all into the hands of her Heavenly Father, and to experience a preparation for an entrance into the Heavenly City, of which a blessed foretaste was mercifully given her.

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## Star-Drift.

(Continued from page 394.)

Of all the discoveries effected by Sir W. Herschel, none gave greater evidence of his skill in dealing with observed facts than his discovery that the solar system is sweeping onwards with enormous velocity through intersidereal space. The problem had been attacked a year or two before by an eminent German astronomer without success. Mayer had, indeed, announced definitively that the stellar motions afford no evidence to countenance the view that our sun is speeding through space. No other evidence lay before Herschel than Mayer had possessed, nor was there any flaw in Mayer's mode of reasoning. Undoubtedly the full evidence which Herschel had to deal with was unfavorable to the idea of solar motion. But no one knew better than Sir William Herschel that in questions of this sort old Hesiod's proverb is applicable, that "Half is often more than the whole." By throwing aside half the evidence, though that evidence already seemed sufficiently meagre, he deduced a result which all the exact and recon-dite processes of recent inquiry have scarcely been able to improve upon. He pointed to a certain region among the stars as that towards which our Sun is travelling, and around that region all the best determinations of modern times have ranged themselves.

The only evidence we can have respecting the movements of the Sun is that to be derived from the apparent motions of the objects which surround him. There is no irregularity in his stately progress through space to impress upon us who move with him the fact that he is not at rest. But the stars which lie on all sides around his path, must be affected with apparent motions unless they travel with him, not only in the same direction, but at equal speed. To the unaided eye no signs of stellar motion are apparent. There are not, indeed, ten stars in the heavens whose motion in a thousand years would cover an arc that the naked eye could estimate. But the skilfully constructed instruments in use in modern observatories enable the astronomer to measure even the seemingly evanescent movements of the so-called fixed stars. In ten years, or in twenty, no change in position

may be apparent; but when the observations of our day come to be compared with those which were made a hundred years ago, the traces of stellar motion become in many instances unmistakable.

Our Sun, sweeping ever onwards through space, tells us of a great law of motion to which his fellow-suns also must be subject. He is but one among many, when viewed in relation to the galactic system. Nay, it is doubtful even whether among the suns which shine upon us from beyond the vast domain over which our own Sun bears sway, there be not many which as far surpass him in magnitude as the giant members of the solar scheme—Uranus and Neptune, Saturn and Jupiter—surpass our tiny Earth and its fellows among the minor planets. Nor is there aught in the Sun's position to lead us to ascribe to him alone swift motion throughout space. That, as we view the galaxy, he seems to occupy a central position is true enough; but it is conceivable, if not certain, that there is not a single sun among all the stars which deck our skies, from which the same sort of scene is not visible as that which is presented to the inhabitants of our Earth.

And this is not all. The very evidence Sir William Herschel had made use of proved that our Sun is not the sole moving star of the galaxy. Had he been able, by assigning a certain direction to the Sun's motion, to have accounted for the motions of all the stars his processes dealt with, he might then indeed have inferred the possibility that those stars at least are at rest. But this was not the case. The direction he assigned to the Sun's motion was that which accounted best for the stars' motions, not that which explained them fully. The balance of motion which remained unaccounted for could be explained only by supposing that the stars Herschel had considered were themselves sweeping rapidly through space. This view was directly involved in the statements Sir William Herschel laid before the scientific world.

If the Sun is moving now in a definite direction, it can by no means be inferred that this motion will always continue to be directed towards the same region of space. All the analogies which surround us teach us to believe rather that his path is of the nature of a gigantic curve re-entering into itself mayhap like the planetary orbits, or possibly of a complex figure, resembling the paths of those comets which belong indeed to the solar scheme, but are swayed continually into new orbits by the attractions of the larger planets. Whichever of these views is correct, it is certain that the part of his path which the Sun is at present describing, must be looked upon as a portion of a gigantic circle. For, no matter what the figure of an orbit may be, any small portion of the curve may always be regarded as belonging to some definite circle. And astronomers have set themselves to inquire into the nature of the vast circle on

which, for present purposes, we are to regard the Sun as travelling.

The ingenious German astronomer Mädler, by a process of inquiry into which I need not here enter, has been led to regard the star Aleyone, the "brilliant" of the Pleiades, as the true centre of the Sun's motion.

Here then, if his assumptions were correct, we were to recognize the central orb of the sidereal scheme; not indeed, the central orb in the sense which our Sun is the central orb of the solar scheme; not a globe which, by its magnitude, could be held to sway the motions of all the stars which lie around it. Aleyone, according to Mädler's theory, is simply the star which occupies the centre of the sidereal scheme, but without rule or governance over its fellow-stars.

These speculations of Mädler's form, I believe, the sole attempt which has yet been made to co-ordinate the motions of the stars into one systematic whole. They have not been looked upon as successful, nor has the consideration of the subject led astronomers to believe that the problem Mädler attacked is one which can be mastered in the present state of our knowledge.

As the apparent motions of the stars were examined with greater and greater care, it became more and more evident that every star is rushing swiftly through space; for, although every fresh determination of the nature of the Sun's motion showed a general agreement with Herschel's result, yet there was a sufficient divergence to prove that some causes other than variations in the method of calculation are at work in causing the discordance.

But it is only in comparatively recent times that it has been shown demonstratively, how largely the apparent motions of the stars are due to the real movements of these bodies in space. Mr. Airy argued that, if we are to obtain a really conclusive answer to the great question of the Sun's motion in space, we must remember that the stellar motions, though apparently taking place upon the celestial sphere, have really no relation at all to that imaginary surface. We must look upon them, he said, as taking place in reality in space, and apply to them the mathematical processes which result from that consideration.

The point towards which the Sun was found to be moving, accorded most satisfactorily with the results which had been obtained by other methods. The rate assigned to the solar motion was also in close accordance with that which the younger Struve had obtained by a different process. It appears from the researches of Otto Struve on the one part, and those of the Astronomer Royal and Mr. Dunkin on the other, that the Sun is moving at the rate of about a hundred and fifty millions of miles per annum. Although this velocity seems enormous, it is in reality smaller than the velocities we notice in many parts of the solar system. Our own Earth moves more

than three times as fast in her orbit, as the Sun on his path through space. Indeed, the diameter of the Earth's orbit is thirty millions of miles greater than the distance annually traversed by the Sun.

In some regions large groups of stars are seen to be drifting bodily in a definite direction. The most remarkable instance of this sort occurs in the stars which form the constellations Gemini and Cancer. All these, amounting in number to seventy or eighty, are drifting towards the neighboring part of the Milky Way, with the exception of three stars, which seem to belong to another system.

Of the seven bright stars in the Great Bear, five are travelling in a common direction with uniform velocity. The other two are travelling in another direction and also with a common velocity. We cannot doubt that the first five, at any rate, form a system, drifting along bodily. For let us sum up the evidence. First, we have the comparatively weak evidence derived from the general equality of the five stars, a peculiarity which has in all ages led observant men to entertain the impression that these stars are in some way associated. Next, we have the fact that the five stars are travelling in the same apparent direction, and the significance of this point it is easy to estimate, because the antecedent probability that, taking the direction of one star of the five as a standard of reference, the other four would be found to be travelling in the same direction, is demonstrably minute. Lastly, we have the evidence derived from the equality of the motions of the five stars, and here again the antecedent probability of the coincidence is so minute as to force upon us the opinion that the actual coincidence is not accidental. The combination of the three lines of evidence leads to a feeling of absolute certainty that the five stars are associated into a single scheme or system.

That this whole system revolves around its centre of gravity is of course certain. But there are numberless ways in which the revolution may take place, depending on the relations between the weight and velocity of the different orbs forming the system. Any two of the five may really form a pair, any three may form a triplet. We cannot tell where the centre of gravity of the scheme may be. We have no knowledge of the true relative positions of the five orbs. We cannot guess what the real direction of their orbital motions may be. We are, in fact, altogether in doubt on every subject connected with the system, except the main fact that the whole system has a drift carrying it bodily forwards at the rate of many millions of miles per annum. It is in this connection that the appearance of such systems as these in the heavens, seems to me so interesting—I may almost say, so imposing a phenomenon. The life of man is a period too short to tell us anything even of the subordinate motions of such a scheme; but the duration of the human race, nay, of the solar system itself, may be outlasted by a single revolution of the great star-system placed out yonder in the celestial depths. From the far-off times of the Chaldean shepherds the great Septentrion star-system has looked down with seemingly unchanging aspect on the rise and fall of many nations and races of men. When the human race has perished from this globe, when the earth has become what the moon now is, a

scene of utter barrenness and desolation, the star-system will doubtless have exhibited many changes. But only when millions of æons have passed, and the earth is nearing the scene of its final absorption beneath the solar oceans, will the stately motions of the star-system have begun to work out the full series of cyclic changes appertaining to a scheme so extensive and so complicated.

But the star-drift in Ursa Major is only one instance out of many. Looking more closely than we have yet done into the sidereal scheme of which our Sun is a member, we see it breaking up into subordinate star systems of greater or less extent. Our Sun himself may not be a solitary star as has been commonly supposed. From among the orbs which deck our skies, there may be some which are our Sun's companions on his path through space, though countless ages perhaps must pass before the signs of such companionship will be rendered discernible. On every side we see drifting star-schemes, and comparatively few stars are to be recognized as voyaging in solitary state through space.

(To be continued.)

For "The Friend."

#### False Shepherds.

The following is condensed from an article with the above title, published recently in *The Episcopalian* of this city. It is pleasant and cheering to meet with sound doctrine, especially when it comes from those, who in some points may differ from us.

"Among many grave charges brought by the Lord against the shepherds in Ezekiel's day, we have them summed in these words, 'The diseased or wounded have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken.' God's people in all ages answer to this description. When the spirit of the Lord begins to work in them, they are wounded, sick, broken. True, they know not what is the matter; they cannot believe God is at work in their soul; on the contrary, they think death and hell await them, that God abhors them, that they are too vile to be saved. Not for a moment does it enter the mind that this is the beginning of blessing. At this crisis in the experience of a believer it is made wonderfully manifest that there is a distinction between false and true shepherds, between those who have felt the terrors of the law and the burden of sin; and the formal professor, who has no vital experience. Some tell the sinner to believe, to take the promise, to embrace Christ, to come to the blood, to receive the atonement, just as one might tell another to perform any physical act he was perfectly capable of doing. Then they shelter themselves under the word of God, in such wise as, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' To set poor convinced sinners right as to the method and way of salvation, is widely different from the usual mode of turning Gospel into law, and telling sinners to believe, receive, and enjoy Christ. There are loads of big and little books circulated now, the aim of which is to comfort distressed souls, but from which, taken on the whole, we venture to say, law-condemned, spirit-quickened souls will never find peace. The drift of these books is to urge the distressed sinner into peace by the *letter of the word, without the power of the Spirit.*

"We cull a few extracts from a small book

that professes to remove all difficulties out of a seeking sinner's way. Having reached the fifty-eighth thousand, we may accept it as a fair sample of popular divinity, a pattern book among a large number of the Christian community, who wish their own or their neighbor's soul's difficulties to be removed. But this is only one of a numerous tribe of little books and leaflets, the drift of which is to make people comfortable, and to heal 'the diseased, the wounded, the sick,' in the Church of God. A few quotations will show us the way in which the great majority of teachers imagine this is to be brought about:—

"In the death of Jesus there is mercy proclaimed wide and far to any one who wishes for it. You may at once, without delay, accept it. You may believe that God's mercy is even now toward you, for He has declared it in not sparing His own Son."

Again we read thus:—

"If once you are assured that the Lord Jesus, God's blessed Son, was given by God Himself, even unto death, in order that full payment and satisfaction might be made in that death for your innumerable sins, then you will have the feeling of rest and peace that you desire, for if you believe that all is settled in Christ's death, you cannot have a feeling of doubt and uncertainty." Again,

"Be strong in the assurance of God's wondrous love and power on your behalf. Cast away doubts and uncertainties, because they are dishonoring to Him, and weakening to yourself; meet every whisper of Satan by the fact that Christ has died and risen again. You have but to know yourself a sinner, you have only to plead your complete ruin and your consciousness of that very ruin is, upon God's authority, your title to say Christ Jesus came into the world to save you. The Apostle Paul himself realized the value of this faithful saying, and was resolved to put himself down in the list of those for whom Christ died."

"That all this is a most speedy and comfortable way of travelling to heaven for professors and letter-informed religionists, no one can deny. Facts of Scriptures believed, and the letter or written word of promise duly received into the mind, may afford immense support and comfort to an unexercised heart. It will set a man high above the profane, or the tremblers in Zion, who are passing through the valley of humiliation and crying out under the power and weight of an awakened conscience. 'God be merciful to me a sinner;' but a faith in facts, and a belief in the printed letter of the word, will never stand a storm. Satan, the world, and the power of evil, will prove too strong for such a faith as this.

"But, say some, where lies the error in these and kindred statements, that one hears and reads every day, when sinners, under awakenings of some sort or other, are addressed. It lies here, the absence of the work of God the Spirit in all these and such like statements. Man in ignorance, or enlightened to feel his awful condition as a sinner before God, is appealed to in all these sorts of addresses, as if *he* could do the work, and was equal to the task of quickening or comforting his own soul. 'No man can come unto me except the Father draw him,' was our Lord's declaration, and the promise of the Spirit is on this wise: 'He shall take of mine, and show it unto you.' But in all these and similar statements, as quoted, where do we find recog-

nized the sovereignty of God in 'the drawings of the Father,' and the power, and Godhead of the Spirit, in revealing the things of Christ to sinners? To supply the place of the Holy Ghost, the man is addressed as if he needed no help beyond his eyes to read the word, and his natural intellect to receive and understand it to his comfort.

"But, say some, are there not marks and evidences in the Bible to which distressed souls may be directed for comfort, and through these ascertained marks, may not peace be obtained? The answer we resign to abler hands, in an extract from the writings of an old and blessed divine of former years, who says,

"Men do puzzle themselves extremely, while they go about to satisfy their own spirits by marks and signs, that, if they deal faithfully with themselves, will never resolve the case fully to give true and well grounded rest unto their souls.

"The revealing evidence is the great evidence which determines the question, and puts an end to all objections, even the voice of God, the Spirit speaking particularly to the heart of a person: 'Son, be of good cheer, thy sins are forgiven thee,' or the like. When He saith this to the soul, there shall be never an objection worth a rush, while this voice is received, to disquiet and disturb it. Till the Spirit of the Lord come immediately Himself and speak thus to a soul, all the world shall never be able to satisfy it. In brief, you shall know that your sins are laid upon Christ by the Spirit of the Lord speaking this to you; and, till He do this, all the signs and marks in the world are mere darkness, mere riddles, nor can a soul understand them."

For "The Friend."

### Indian Affairs.

Most of the readers of "The Friend," may remember reading the subjoined telegram in the public newspapers on the day after its despatch to Washington. As it marks an important phase of affairs among four of the tribes which are under the care of Friends in the Indian Territory, we think it may be interesting to those who have not read it, to publish it, and add some information respecting the consequent action taken by the associated Executive Committee of the different Yearly Meetings on Indian Affairs. The telegram is as follows:

"From Washington. Washington, July 7. Hostilities in the Indian Territory.

The Commissioner of Indian Affairs to-day received the following important telegram, bringing news of a serious outbreak among the Indians in the Indian Territory.

'Osage City, Kansas, July 7.—Hon. E. P. Smith, Commissioner, Washington. Just arrived from Cheyenne and Arrapahoe Agency, north fork of Canadian river. Hostile Cheyennes, Comanches and Kiowas made their appearance in the vicinity of the Agency on the 2nd inst., and on the same day killed William Watkins, 30 miles north of the Agency. Five war parties seemed moving in the direction of the trail from the Agency to Caldwell, Kansas. I at once despatched a courier to Fort Sill for troops to protect the Agency, which were temporarily granted.

'On the morning of the 5th we mustered a small party of employees, to escort through to Caldwell. Hostile Indians had been seen

at King Fisher's ranche, and proceeded north. We took all the men and stock to Lee & Reynolds's ranche, on Turkey Creek, and on July 7, the Indians attacked this ranche, but were repulsed, getting only some horses. Four miles north of Baker's ranche we found four men, Pat Hennessey, George Ford, Thomas Callaway, and one unknown, lying murdered in the road. They had three wagons, loaded with sugar and coffee for Agent Haworth, all of which was destroyed or taken away. All the men were scalped. Hennessey had been tied to his wagon and burned. The fire was still burning. We gave them a hasty burial and proceeded to the next ranche, where we found teamsters, stages, &c., concentrated. They reported a war party of about 100 having passed north and east that morning. The ranche men had driven them off. We took a woman and child from this place, and gave the men all the ammunition we could spare.

'The next ranche was reached after dark. The Indians had gone into camp four miles east on Skeleton creek. I advised all the ranchmen and freightmen to abandon their places, which they did, and by making good use of the night, we reached Caldwell yesterday at noon. We found Latlin's ox train at Pond Creek, 25 miles south of Caldwell, and I fear this train, loaded with subsistence for three agencies, will be captured, as we saw nine hostile Indians in that vicinity, and the party had only three guns. My chief clerk is in command of the party.

'There are now but two ranches occupied on this road, and we fear their fate before help can reach them. I have no doubt the Indians will clean every thing until repulsed. This is their proclamation. I have offered my own life in passing through their lines to save others, and now I ask, and shall expect to receive at once, two or three companies of cavalry, one to be stationed at Baker's ranche, to protect Government interests on this road, and one at the Agency.

'These troops should be despatched as quickly as possible to Wichita by railroad, and no hostile Indians shall be quartered at the Agency, and I must have the troops to back it up. Let the hostile element be struck, and with such power as shall make our work quick and effectual. I now go to Leavenworth, awaiting instructions, and ready to consult with General Pope. Signed,

JOHN D. MILES, Indian Agent.'

Miles is a Quaker, and is considered by the Interior Department to be a cool and thoroughly reliable agent. His request for troops has been endorsed and recommended for immediate attention by the military authorities of the war department.

The hostile Indians referred to are estimated to number 2000, composing about one-fourth of the Cheyenne, Kiowa and Arrapahoe tribes.

It will be remembered that Commissioner Smith recommended last year that these tribes who had then been raiding extensively in Texas, should be brought into thorough subjection, and compelled to give up their raiding leaders. This was not done, and trouble now proceeds from the same turbulent portions of the tribes, three-fourths of whom are peaceably located at Fort Sill reservation, where also Satanta, Big Tree, and their other prominent chiefs are still remaining in compliance with their agreement."

The warlike tone of this telegram, coming as it did from a member of the Society of

Friends, and circulated throughout the land by the public press, naturally excited much uneasiness in the minds of those Friends who had taken an interest in the peaceable mission among the Indians delegated to our Society a few years ago by President Grant.

The members of the executive committee felt it their duty to consult with each other upon the occasion, and a meeting of that body was accordingly called, at Lawrence, Kansas, on the 15th of the 7th month. Eleven Friends from eight yearly meetings met at the time appointed. The feeling among them was unanimous that the sentiments expressed by the telegram were inconsistent entirely with the views always entertained by our religious Society, respecting a resort to military force, and in contravention of the spirit in which we had undertaken the task of bringing the red man within the influence of peaceful industry and Christian kindness.

They felt it to be due to the Society and the public to repudiate all responsibility for the acts of agent Miles, in calling for troops and recommending retaliatory warfare, as signified by his despatch, and to this end the following minute was unanimously agreed upon.

"While we recognize the exigencies of the situation in which our agent, John D. Miles has been placed, as set forth in the telegram of the 7th instant to the commissioner of Indian affairs, and consider that great allowance is due to him under these trying circumstances, in judging of his course, yet it is the conclusion of this committee, after having given him a full personal hearing, that some of his actions, and the warlike tenor of the despatch above referred to, show that he is not sufficiently in harmony with the principles upon which our work among the Indians is based, and hence we would kindly request his resignation.

It is with great regret that the committee have been forced to the above conclusion, and they desire in communicating it to him to assure him of their feelings of personal kindness.

Information received shows that of the tribes under their charge, a large proportion are in a prosperous condition, civil order is well preserved among them, schools and industrial operations are flourishing. In the three southwestern agencies, chiefly owing to the intrusion of white men who kill buffalo, trade in whisky and steal horses, some of the chiefs and young men of a few of the tribes, have resolved upon retaliation. Small war parties have attacked one train, a few ranches, and the buffalo hunters in the pan-handle of Texas.

We are hopeful that order and quiet may soon return."

By direction of the Committee,  
CYRUS BEEDE, Clerk pro tem.

(To be continued.)

"The strongest argument for the truth of Christianity is the true Christian; the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living Church, which itself is walking in new life, and drawing life from Him, who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a shortlived triumph, eventually must be fulfilled what St. Augustine

says, 'Love is the fulfilling of the truth.'—*Professor Christlieb at the Christian Alliance, New York, 1873.*

For "The Friend"

### The California Wood-rat.

The following statement respecting the singular habits of the California Wood-rat, is published in the last number of *Silliman's Journal*. It is from a letter written by A. W. Chase, Assistant U. S. Coast Survey, to B. Silliman, dated "Anaheim, California, May 27, 1874."

"While on the northern coast I noticed a fact in natural history to me quite curious, regarding the habits of the so-called California wood-rat. I am not sufficiently versed in such matters to give you the name of this interesting creature. It is a little larger than an ordinary Norway rat, dark-brown in color, with large lustrous eyes, and a tail covered with thin hairs. I should call it intermediate between a squirrel and rat. This creature builds its nest in the woods, sometimes on the ground, more frequently in the lower branches of trees. They accumulate a surprising quantity of dried twigs, which they interlace to form a dome-shaped structure, often ten or twelve feet high and six or eight feet in diameter.

Openings in the mass lead to the centre, where is found the nest, consisting of the finely divided bark of trees, dried grass, &c. But it is to the peculiar thievish propensity of this little creature that I wish to call attention.

To make my story intelligible, I would first state that I am partial owner of some property on the Oregon coast, on which a saw-mill had been placed, but which, owing to various causes, has never been in operation. On this property was a dwelling house for the hands, in which, on work being discontinued, were stored a quantity of stuff, tools, packing for the engine, six or seven kegs of large spikes; in the closets, knives, forks, spoons, &c. A large cooking stove was left in one of the rooms.

This house was left uninhabited for two years, and, being at some distance from the little settlement it was frequently broken into by tramps who sought a shelter for the night. When I entered this house I was astonished to see an immense rat's nest on the empty stove. On examining this nest, which was about five feet in height, and occupied the whole top of the stove (a large range), I found the outside to be composed entirely of *spikes*, all laid with symmetry so as to present the points of the nails outward. In the centre of this mass was the nest, composed of finely divided fibers of the hemp packing. Interlaced with the spikes, we found the following: About three dozen knives, forks and spoons, all the butcher knives, three in number, a large carving knife, fork and steel; several large plugs of *tobacco*; the outside casing of a silver watch was disposed of in one part of the pile, the glass of the same watch in another, and the works in still another; an old purse containing some silver, matches and tobacco; nearly all the small tools from the tool closets, among them several large augers. Altogether, it was a very curious mixture of different articles, all of which must have been transported some distance, as they were originally stored in different parts of the house.

The ingenuity and skill displayed in the construction of this nest and the curious taste

for articles of iron, many of them heavy, for component parts, struck me with surprise. The articles of value were I think stolen from the men who had broken into the house for temporary lodging. I have preserved a sketch of this *iron-clad* nest, which I think unique in natural history.

Many curious facts have since been related to me, concerning the habits of this little creature. A miner told me the following: He once, during the mining excitement in Siskiyou county, became in California parlance 'dead broke,' and applied for and obtained employment in a mining camp, where the owners, hands and all slept in the same cabin. Shortly after his arrival small articles commenced to disappear; if a whole plug of tobacco were left on the table, it would be gone in the morning. Finally a bag, containing one hundred or more dollars in gold dust, was taken from a small table at the head of a "bunk," in which one of the proprietors of the claim slept. Suspicion fell on the new comer, and he would perhaps have fared hardly; for, with those rough miners, punishment is short and sharp; but, just in time, a large rat's nest was discovered in the garret of the cabin, and in it was found the missing money, as well as the tobacco and other articles supposed to have been stolen."

### THE COMET.

Original.

Stupendous orb! with wonder and surprise  
We see thy flaming train illumine the skies,  
As thou intent on thy ethereal race,  
Careerest through the realms of boundless space—  
Proclaiming to earth's tribes as in amaze  
They on thy radiant form astonished gaze,  
That there is an Almighty God above,  
The source of power, of goodness, light and love,  
Who wheels thy rapid flight among the spheres  
And marks thy round of centuries of years,  
Where worlds o'er worlds in beauteous order roll,  
Obedient unto His supreme control.

C.

For "The Friend."

### The Cross.

From the time the rich man came running to Jesus to know what he should do to inherit eternal life, to the present, the cross has been a stumbling and an offence to poor fallen human nature. The honors, the riches, and the false pleasures of this perishing world seem to stand in the way of taking up the daily cross and walking in the strait and narrow way that leadeth unto life eternal. But the answer that was made to that young man formerly, is made to us—to sell all that we have, to part with all for Him, give all up to his disposal, not only our outward substance, but our own wills, our lives, our time and the talents that He has committed unto us; and take up the cross and follow Him as he is pleased to lead. All must be given up. This may seem hard to flesh and blood, but this is nevertheless still the way to eternal life. Yet there are now, as there ever have been, in every age of the world, those who, when they hear these conditions of entering into life eternal, go away very sorrowful, and say, Who then can be saved? They take the perishing things of this world for their portion, and follow their own wills and ways. And also in every age there will be found some, who, like Moses, will choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt, having respect unto

the recompence of the reward. In the early days of our Society—the cross seemed heavy, especially to the rich and great—who had the riches and honors of this world before them—as was the case with Wm. Penn, and many in that time, who seemed to have to part with all, when they joined in fellowship with the poor despised Quakers, who were every where spoken against, calumniated and persecuted. They indeed gave up all to follow their Lord and Master, and sold all they had to purchase the Pearl of great price.

Yet in that day, there were some convinced of the truth of their principles who did not publicly espouse their cause before the world; and I believe there are many such now, who are striving to find some easier way, so as to evade the cross and still be considered Quakers. Instead of saying with Peter to our Lord and Master, "lo! we have left all to follow thee," they are ashamed to be accounted fools for Christ's sake, and so like Nicodemus formerly, they would be willing to come to Jesus by night, when no one would see them, but would not be seen by the world or the chief priests following the carpenter's Son in the light of day. But in order to attain to eternal life, the cross must be borne openly before the world. Not those little crosses that the Papists invented, made out of wood or metal, that could be carried in the pocket and could be taken out and used when it was convenient, but the cross that Paul referred to, when he said, "God forbid that I should glory—save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world," and again, "I am crucified with Christ: nevertheless I live, yet not I, but Christ liveth in me—and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

We must deny ourselves the sinful gratifications of time and sense, and even some things which may be accounted by others of not much consequence; as conforming to the world in making use of the world's language and compliments, instead of the plain language made use of in scripture by the holy men and women of old; and using the names of heathen deities in designating the days of the week and months of the year; and also in following the vain and changeable fashions of the world in our apparel; and having gay and costly furniture in our houses, and an expensive style of living in our families, providing expensive marriage entertainments; and other things that might be enumerated, that do not become a disciple of a meek and crucified Lord and Master, who wore a seamless garment and had not where to lay his head, though he was Lord of all. We must be willing to take up the cross in these things, as well as in those that may be accounted of greater moment. We must be willing to own Him and his cause before men, for it is said he that is "ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

It is not so much acknowledging Christ in words, that is needed, as in our lives and our daily walk and conversation before the world; in our example is the way to let our light shine. It is a contradiction to say that we have renounced the world, when at the same time we are conforming ourselves to it, in its

fashions, its follies and its sinful gratifications; for he that loveth the world the love of the Father is not in him. The Apostle Paul says, I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth. Then let us not be ashamed to own Christ and his Gospel before men by our lives and conversation, and to show by our walk before men that we are indeed His followers, who said, my kingdom is not of this world. And we, as a Society, and as individual members thereof, should not be ashamed to own our principles, and to walk conformably thereto; though it may be in the cross to our natural inclinations: for I believe the principles of Friends, as originally held by our predecessors in the Society, and by faithful Friends down to the present time, are the principles of the Gospel of Christ, and are still worth suffering for. No part thereof should be let fall, but all should be faithfully maintained.

The cross seems to stand in the way of some who admit the truth of those principles, for they seem to think we might dispense with what they call our minor testimonies, which seem to be a great cross to them. They think these are not needed in this enlightened age of the world, but I do not see but what they are as much needed now as they ever were as a testimony against the sinful practices of the world that still "lieth in wickedness." Those who think them little things should remember that our Saviour says, "He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much." In accordance with this, experience has shown in our Society that those that are unfaithful in what they term these smaller testimonies, are often unfaithful in the rest. They consider one thing small and let it drop; and after awhile something else is deemed a small matter, and so they progress, until they finally consider there is not much in any of our principles, and leave the Society altogether, or, if they stay with us, are dead weights to those who do stand faithful.

If the principles of the Society of Friends are maintained at all by this and succeeding generations, in a Society capacity, they must be, as a whole, not by parts; for there is such a connection between the different parts of those principles, that to take one part away, weakens the entire structure. Therefore, Friends, let us faithfully uphold those principles in all their parts. J. H.

Ohio, 7th month 23th, 1874.

For "The Friend."

#### Curious Observations on the Pitcher Plant.

The leaves of the *Sarracenia variolaris*, or pitcher plant, of the Southern States, have long been known to act as a kind of fly trap. Some recent observations made by Dr. Melli-champ, of South Carolina, indicate the existence of some peculiarities in the plant which are certainly very curious, and show an adaptation of structure for the apparent purpose of entrapping insects, not hitherto suspected. A watery fluid has long been known to collect in the bottom of the pitcher shaped leaf, in which the insects found there were supposed to have been drowned, which, it is ascertained, is a true secretion of the plant, bland and mucilaginous in taste, but leaving in the mouth a peculiar astringency, resembling in degree that of the root. This secretion was

found to have upon insects inebriating or narcotic properties. By collecting from each leaf its few drops of juice, Dr. M. procured a sufficient quantity of it, with which to test its intoxicating effects with houseflies and other insects. He says, "some twenty flies were experimented with. At first the fly makes an effort to escape, though apparently he never uses his wings in doing so, the fluid though seemingly not very tenacious, seems quickly to saturate them, and so clings to them and clogs them as to render flight impossible. A fly when thrown in water is very apt to escape, as the fluid seems to run from its wings; but none of these escaped from the bath of the *Sarracenia* secretion. In their efforts to escape they soon get unsteady in their movements, and tumble sometimes on their backs; they make more active and frantic efforts, but very quickly stupor seems to overtake them, and they then turn upon their sides either dead, (as I at first supposed,) or in profound anæsthesia." After some time the insects recovered from the stupor, and when placed in a convenient position were able to crawl away. From the peculiar form of the cup in which this secretion accumulates, no opportunity would present for the escape of the insects, who thus form in time a mass of decomposing matter, fitted to nourish the plant.

One of the objects of the secretion, however, appeared to be to act as a macerating liquid, in which the bodies of the insects might be more readily decomposed, and assimilated to that condition in which they could aid in promoting the growth of the plant; forming in fact a liquid fertilizer.

Another interesting feature of this plant is a sugary exudation near the top of the pitcher shaped leaf, which was very attractive to insects, and as far as was observed, not poisonous. This appears to act the part of a lure, to entice them into the cup, which on the inside is covered with a coating of hairs, soft and delicate near the top, and pointing downwards, but more rigid and bristly below, and from which, when once entered, it appeared almost impossible to escape. This sugary exudation was also found to extend along the outside of the leaf, nearly if not quite to the ground. "One can now readily understand why ants should so frequently be found among the earliest macerated insects at the base of the tube. Their fondness for saccharine juices is well known, and while reconnoitering at the base of the leaf and bent on plunder, they are doubtless soon attracted by the sweets of this honeyed path lying right before them, along which they may eat as they march, until the mouth is reached, where certain destruction awaits them." "This honeyed pathway leading from the ground up to the larger feeding ground to which the ants are thus enticed, may well be compared with the trail of corn with which hunters are wont to entice wild turkeys into their trap. One cannot imagine anything more curious."

In reference to the entrapment of the insects by reason of the peculiar conformation of the leaf, Dr. M. remarks: "The nectar being found below the lower lip for a half inch or more, when the fly is satiated and makes for flight, he must do so immediately upward for a very short distance, and then somewhat at right angles to get through the outlet—a somewhat difficult flight, which perhaps of all insects a fly might be capable of, but which

even he probably is not." In their flight they "strike themselves against the opposite sides of the prison house, either upward or downward, generally the former. Obtaining no perch or foothold they rebound off from this velvety, 'microscopic *cheveux de frise*,' which lines the inner surface still lower, until by a series of zigzag generally downward falling flights, they finally reach the coarser and more bristly pubescence of the lower chamber, where entangled somewhat, they struggle frantically, and eventually slide into the pool of death. And even here, though they may cease to struggle, and seem dead, like 'drowned flies,' yet are they only asphyxiated. After continued asphyxia they die, and after maceration they add to the vigor and sustenance of the plant. And this seems to be the true use of this fluid, for it does not seem to be at all necessary to the killing of the insects, although it does possess that power, the conformation of the tunnel of the fly trap is sufficient to destroy them. They only die the sooner, and the sooner become liquid manure."

For "The Friend."

#### Drought and Rain.

Many portions of our country in the vicinity of Philadelphia, as well as in other situations, have experienced during the present summer the effects of a prolonged withholding of those refreshing showers, which are so essential to the maintenance of vegetable life, and the health and comfort of us all. In some neighborhoods, the broad leaves of the Indian corn had rolled up, and presented that parched aspect so distressing to the farmer; the pasture fields had become brown and dry, and furnished but little food for the animals that fed in them; and the cucumber, melon and similar vines wilted under the hot suns. In many of the fields, near the lines of the different railroads, the grass was set on fire by the sparks of the passing engines, and partially consumed. One who listened to the conversation of those who met in rural districts, would hear sage comments on the weather, doubts as to the future of the potatoe and tomato crops, and discussions as to the amount of drought that corn would bear, and the necessity of moisture when the silk and tassel appeared on it, and the grain was about developing. Even those not directly interested in farming concerns, could not but enter into sympathy with their friends and neighbors. It often required some effort to refrain from indulging in *impatient* longings for rain, and to maintain that state of quiet submission to the Divine will, which, when associated with due diligence in the performance of our allotted labors, is the safest resting place for short-sighted, dependent mortals.

The rains which have recently reached us, have made a great change. A fresher greenness clothes the fields of grass, and the curled corn-blades open out their broad surfaces as they feel the influence of this "sweet reviver of the famished land." The spirits of the people are as much enlivened as their fields, and they now look forward with confident hopes of receiving a reward for their labors and care.

Can we not see in all these things an emblem of the condition into which the church is sometimes brought? There are times when little apparent fruit is seen from the most earnest labors of the spiritual husbandmen.

The seed which is sown, remains in the hearts apparently without germinating—the soil appears to be without moisture, and no growth is visible. The hoe of church discipline may indeed cut down the weeds that spring up, but it cannot supply that penetrating and all-powerful Grace, which alone gives spiritual greenness and life to the plants. Disheartening as it may seem to the workman in such a field, it is still his duty faithfully to stir the ground, prune the straggling branches, watch over and care for the poor shrivelled plants, as the Master of the vineyard may direct. In the vicissitudes of the heavenly seasons, the rains will descend and water the ground—there will come a time when it will please the Lord of the harvest, not only to send forth laborers, but to visit His Church with a renewed outpouring of His Grace and good Spirit. Then indeed the toiling husbandmen will see of the travail of their souls and be satisfied. Sons and daughters, who had wandered far from the safe inclosure of the sheepfold, will be brought back; new growth will be developed in some who had seemed like stunted plants; and heavenly life and beauty will again adorn the garden of the Lord.

#### The "Challenger" Expedition.

This lecture was delivered at S. George's Hall, Langham-place, London, by Dr. W. B. Carpenter, F.R.S., on the "First Fruits of the Challenger Expedition—Temperature Survey of the Atlantic." The lecturer commenced by stating that among the objects of the Challenger expedition sent out in the beginning of last year, none was more important than the examination of the temperature of the various ocean basins, not merely at the surface and the bottom, but at different ocean depths, in order to collect data for the different ocean currents. The chief great movement is that which brings warm water from the S. W. to our shores and to the Hebrides and Norway, which is commonly supposed to be brought by the Gulf Stream, but it will be shown that the real Gulf Stream dies away in the mid-Atlantic. The first great principle of the movement of ocean water is horizontal by wind. If we take a circular vessel of water and introduce a current of air in a side direction, it will drive the water round the vessel, and though some of its force will be expended in striking against the walls of the vessel, its movement will continue towards the point whence it started; and thus if the wind in certain parts of the ocean blow away the water, this is constantly replaced by return currents. But if we blow the air straight across the circular vessel, its effect will be to turn the water right and left at the opposite side, and these two currents will again meet at the point where the air was introduced. This is important to remember, as it explains many of the ocean currents, and is applicable to the surface of the Atlantic, where the trade winds blow continually from Africa to America, and in the Pacific from America to China and Japan. These trade winds impel a strong current, known as the equatorial current, which reaches from the Equator to lat. 20° or 23°, the variation depending upon the season. This current flowing from the Bight of Biafra strikes the coast line of South America, and only a projecting small portion goes to the south, while the greater part slants to the north; the result is that an enormous

body of water flows from Cape S. Roque to the Carribean Sea, turns round into the Gulf of Mexico between Cuba and Yucatan, and comes out between Florida and the Bahamas propelled onwards by a *vis a tergo*, or force from behind, of the Equatorial Current, which the Challenger proves to be very shallow and confined to the surface, not extending below one hundred fathoms. But part of the Equatorial Current does not enter the Gulf of Mexico, but makes a circulation of its own, and only returns to the Bight of Biafra, encountering on its way that vast bed of seaweed known as the Sargasso Sea, which so dismayed the mariners of Columbus, and whose large area of vegetation doubtless plays an important part in nourishing the animals below. The South Atlantic has no Gulf Stream, and the current after its divergence at Cape S. Roque goes southward under the name of the Brazil Current, and as the Connecting Current returns to the Bight of Biafra. In inquiring the reason of this movement we find that it is helped by wind, and that the current recrosses the Atlantic in that direction because of the anti-trade winds, and their prevalent direction being from west to east they produce a movement in that direction. If we turn a terrestrial globe the point on the Equator moves faster than any other part, therefore anything passing from the Equator would carry with it an excess by easterly momentum, and conversely a body of water coming from the Pole towards the Equator would have a deficiency of easterly momentum, and would turn to the west. At Africa the prevalent wind is from the south, and renders the circulation complete. The same principle prevails in the Pacific, where the Equatorial current rolls from South America to the Indian Archipelago, and is deflected into the Japan Current towards Behring straits and returns by Mexico to whence it came. The common saying that the Gulf Stream passes through the Mid-Atlantic, striking the shores of Britain, and moving up to Iceland, is based on the unquestionable fact of the gradual movement of a body of warm water, and which according to the isothermal lines (lines of equal heat) drawn by Dr. Petermann, passes nearly straight across the Atlantic, turning upwards after passing Newfoundland, and is as warm at lat. 70 as at Newfoundland; these lines follow the coast lines, and thus the harbors of Norway are never blocked by ice in the winter, though there is often ice in the port of New York; the harbors on one side of Iceland are also open, though those of Greenland are often blocked even in summer. Some assert this warm current to be the Gulf Stream, but after passing Halifax and Nova Scotia the Gulf Stream spreads out into a thin superficial film.

Dr. Carpenter proceeded to state that before the departure of the Challenger he put forth certain general conclusions and predictions, one hypothesis being that in the great ocean beds are two strata, one, the deeper, moving from the Pole to the Equator and moving quickly; the other at the top, moving slowly from the Equator to the Pole. The sustaining force is found in the heaviness of the water induced by Polar cold, which produces a downward movement, and the excess of lateral pressure causes an outflow of water from the bottom towards the Equator, which also occasions a surface indraught. The lec-

turer stated that he had illustrated this by an experiment of a glass trough, placing at one end a hot plate, at the other a metal box of freezing mixture. If a coloring substance be dropped into the water midway between the two ends it flows to the cold end, then drops to the bottom, and rises when it comes beneath the hot plate. We find that the South Atlantic ocean bed is colder than the northern, for in the north the communication with the Polar area is narrow, the only channel being between Greenland and Iceland. But in the Antarctic region there is nothing to interfere with the free flow, and thus the temperature of the bottom of the South Atlantic is lower, and there is a greater evidence of the Polar flow and of Polar water close to the Equator.

The first section of the Challenger's voyage was from Teneriffe (lat. 28 N.) to S. Thomas (18 N.) and when they found water at a temperature so low as 34 there were suspicions of Antarctic water, which it seems flows as far north of the Equator as S. Thomas. It must be remembered that depth has nothing to do with temperature, the temperature being determined by the mean winter temperature of the locality or by the coldest water that can get in. This is well proved by the uniformity of the Mediterranean, where only the surface is affected by the summer sun, the temperature from 50 fathoms downwards remaining at 54° all the year. Why should the water in the Mediterranean be 55° while that of the Atlantic, only just outside it, is at exactly the same depth 35°, if the water did not come from a Polar basin? From S. Thomas the Challenger went to Bermuda, and just one hundred miles due north of S. Thomas found the deepest water she had yet met with, 3,875 fathoms, both thermometers being crushed by the extraordinary pressure of 4½ tons on the square inch. From the Bermudas she passed to New York and Nova Scotia, passing a broad band of about 60°, which contains the turn of the equatorial current, bringing heat, although it be not the Gulf Stream. Between the Gulf Stream and the coast line is a band of cold water called the "cold wall," and so sharp is the line of division that a ship may have her stem in the one water and her stern in the other. In the Equatorial section of the Challenger's explorations there was found at Paul's Rock (lying almost on the Equator in long. 30° W.) an extraordinary thinness of surface water, while the low temperature of the bottom water shows that it must be purely Antarctic water; therefore at the Equator the water has the hottest surface and the coldest bottom. The question now remains how the heat of the Atlantic current acts upon us. Off Portugal it is rather below the normal temperature, but as it moves northward it carries its temperature with it, and only the heat of the surface is lowered, the rest retaining its temperature as far as the Faroe Isles (where it is above the winter temperature of the islands, themselves,) thus carrying an enormous body of heat, and 500 fathoms is a more effective heater than a film of 50 fathoms, such as the Gulf Stream would be, even though it might be hotter water. Another instance where a cold stratum of water comes up to the surface was observed by Dr. Meyer, who has given much attention to the Baltic and North Sea. The North Sea is exceedingly shallow, never exceeding 100 fathoms except in one channel extending along the

south coast of Norway as far as the Skagerack. Along the west side of this channel flows a cold stream from the Arctic Ocean. This continues over the bed of the North Sea up to Dogger Bank, where in a very short space there is a difference of 15° Fahrenheit between the eastern and western slopes. An effect of these movements, more important than the amelioration of climate, is to prevent stagnation. In the bottom of the Mediterranean the whole is a stagnant mass of water, destitute of animal life. Dr. Carpenter added that on his first visit to the Mediterranean he expected to find a large fauna, and on reasoning on his disappointment concluded that this absence of life was due to a deficiency of oxygen for want of aeration to remove the carbonic acid. Accordingly on his second visit he took instruments to analyse the gases, and found that where oxygen was in the Atlantic in proportion of 20 to 100 it was but 5 in the Mediterranean, and where carbonic acid in the former was 45 in the latter it was 60. The vertical circulation prevailing in the Atlantic brings every drop of bottom water to the top, and, still more important, carries every drop of surface water to the bottom, thus carrying nutrition from the Sargasso to animal life in the depths. The *Challenger* observations have also discovered that according to the indications of specific gravity the surface water and the bottom water correspond much more closely at the Equator than at any other place. This affords a very striking indication of the ascent of bottom water toward the surface, which on the theory of the vertical circulation would take place in the Equatorial region where the two underflows from the Poles meet. The lecturer concluded by remarking that the *Challenger* was now pursuing a prosperous voyage in the South Pacific, her latest researches being between Melbourne and Kerguelen's Land.—*English Mechanic*.

For "The Friend."

The following extracts are taken from a letter recently received by a Friend in this city. It was written by Friends who belong to a distant Yearly Meeting, and not long since were with us on a religious account. It is believed that it may prove interesting and encouraging to others, as well as to those to whom it was addressed.

"When He putteth forth his own he goeth before them and prepares the way." This is a lesson that many in our Society are slow to learn in this day of intellectual activity. They seem to think that certain things must be accomplished, and that they have the power and qualifications within themselves to bring about desirable results; and hence going forth in this spirit, and relying on their own strength to carry them through, they meet with obstructions, and confusion is their portion.

"We often feel for a class of young Friends who are at times heard to speak in our meetings, and some of whom have been under the Lord's preparing hand for service; yet by coming under the influence of this restless spirit, and giving heed to the urgent entreaties of others to engage in work now, without waiting for the call and renewed qualification for every respective service, they have not grown in their gifts, but are a burden to Society. The wild fire has to a large extent swept over our Society in this part of the

country, but there are several that have not come under its influence, but are still standing for the principles of the Gospel as professed by Friends."

*History of Stoves.*—During the seventeenth century in England, as well as this continent, although great fires blazed in the royal chambers and halls, and the parlors of the wealthy, the domestics were almost perishing with cold. This discomfort did not proceed from selfish or stingy housekeeping, but rather from an affectation of hardihood, particularly among the lower classes, where effeminacy was reckoned a reproach. This may account, in part, for the slow introduction of chimneys. Walls were rarely lathed and plastered, ceilings were just beginning to be boarded in the best houses; doors, sash, and window-shutters were of the most wretched fit; and tongue floor boards did not come into use until 1670. About the same time, from Germany, came the grand invention of hanging, by a cord, weight and pulleys, the lower sash of a window.

In 1658 Sir John Winter invented a fire-box for burning coal or coke inside a chimney-place, with a hole above, covered with a moveable plate. This was similar to one suggested by Savot, in France, and was probably the origin of the first coal grate. An improvement was made on this by Jorévin de Rochford, in London, whereby greater economy was obtained, and the smoke better disposed of; but this was again exceeded by the one placed in his chamber by Prince Rupert, in 1768. In this, instead of a hole directly over the grate, the draught went out at the back, until the fire was well kindled, when a damper in the flue was pulled forward, which forced the smoke down a short distance, and then allowed it to rise in the chimney, behind a low partition in the middle of the flue.

The first of all our present coal stoves seems to have been one described by M. Justel to the Royal Society as the invention of M. Dalesme, and which was exhibited at the fair of St. Germain, near Paris, in 1680. It was made of wrought iron, and consisted of a deep basin or vase, seated on and connected with a square box, and from the rear part of the latter a curved pipe rose into the chimney at a height considerably above the top of the vase. On starting the fire the iron pipe required to be first well heated to make a downward draft through the coals. Justel is quite enthusiastic about it. Beside its ventilating a room, he says: "The most fetid things, matters which stink abominably when taken out of the fire, in this engine make no ill scent; neither do red herrings broiled thereon." That was the *experimentum crucis* verily, and we don't wonder he liked the new "engine."

Glauber, who discovered the salt which bears his name, claims the discovery of the front cover or "blower" for a grate, leaving space below for the air to enter. This was a great triumph, and the vocation of the bellows was ended. He declared that so disgusted was he with the puffing of fires and the smells and drudgery of his laboratory, that he was about to discard it forever, when he made the happy discovery; and he ends with a devout prayer of thanks to heaven for the same.—*Late Paper*.

*Gradual Temptations the Most Powerful.*—Seldom will Satan come to the Christian at

first with a gross temptation. A large log and a candle may safely be left together. But, bring a few *shavings*, and then some *small sticks*, and then some *larger*, and soon you may bring the green log to ashes.

Leave thy fatherless children, I will preserve them alive, and let thy widows trust in Me.

## THE FRIEND.

EIGHTH MONTH 8, 1874.

"The Journal of William Penn, while visiting Holland and Germany in 1677." This is the title of one of William Penn's smaller works, recently re-printed by the Meeting for Sufferings, in a neat duodecimo form, and bound in cloth. It is for sale at the Bookstore, No. 304 Arch St., at the low price of 40 cents.

The narrative is an interesting one, especially that part of it connected with the visit to the Court of Princess Elizabeth at Herwerden. The lively account of his religious exercises, of which he has preserved a record, is calculated to be useful to young and old.

The republication at this time of this little book, is the result mainly of a concern for the younger branches of our Society; that in reading it, they may see the way in which the Spirit of the Lord worked on the hearts of a former generation, led them into the Heavenly fold, enriched them with spiritual blessings, and clothed them with a dignity surpassing that of mere rank or station. Happy indeed will it be for them, if they are in any measure influenced thereby, to yield their hearts to the gracious visitations of Divine love, and so to walk in the footsteps of the flock of Christ's companions. This path is thus beautifully pointed out by Wm. Penn in an epistle contained in this journal:

"It is the exhortation of my life at this time, in the earnest and fervent motion of the power and Spirit of Jesus, to beseech you all, who are turned to the Light of Christ, which shineth in your hearts, and believe in it; that you carefully and faithfully walk in it, in the same dread, awe and fear in which you began; that that holy poverty of spirit, which is precious in the eyes of the Lord, and was in the days of your first love, may dwell and rest with you; that you may daily feel the same heavenly hunger and thirst, the same lowliness and humility of mind, the same zeal and tenderness, and the same sincerity and love unfeigned; that God may fill you out of His heavenly treasure with the riches of life, and crown you with holy victory and dominion over the god and spirit of this world; that your alpha may be your omega, and your author your finisher, and your first love your last love; that so none may make shipwreck of faith and of a good conscience, nor faint by the way."

The presenting of such a book to a young friend, may have a useful effect, in manifesting that interest in their welfare which seeks to draw them to the Heavenly fold; and may also be of advantage to the giver in strengthening, by exercise, that sympathy and care which ought to be extended by the older to the younger members of the church.

The Book Committee have also recently

had printed and bound in muslin, the "1st and 2nd Propositions of Barclay's Apology on the True Foundation of Knowledge and Immediate Revelation," price 10 cents; and also the "5th and 6th Propositions on Universal and Saving Light," price 15 cents. This was done in compliance with a request from concerned Friends in one of our western Yearly Meetings; who desired to have something in a concise form for circulation among those of their members who needed information as to the principles of our Society on some points.

#### SUMMARY OF EVENTS.

**FOREIGN.**—On the 28th ult., in the House of Commons, Disraeli said the government had received satisfactory assurances from the conferring Powers in regard to the Brussels Congress, and delegates had been sent on behalf of Great Britain under instructions already made known to the House.

R. Bourke, Under Secretary of State for Foreign Affairs, said it was believed that a German squadron had been sent to the coast of Spain merely to protect German residents.

The King of Ashantee has paid a further instalment to Great Britain on the war indemnity.

A destructive fire occurred in Liverpool the 28th ult. by which the Prince's Dock landing stages were entirely destroyed. The damage is estimated at \$1,000,000.

The Bank of England rate of discount has been raised to 3 per cent., but loans are made in open market at much lower rates.

The public worship regulation bill has passed its third reading in the House of Commons.

Liverpool.—Uplands cotton,  $8\frac{1}{2}d$ ; Orleans,  $8\frac{3}{4}d$ .

A Brussels dispatch says: It is understood that a majority of the delegates to the International Congress favor the exclusion of all points relating to naval war, and a strict adherence to matters strictly connected with the amelioration of human suffering in time of war.

The damage done by the recent storms in Moravia, far exceeds the earlier estimates. Eleven villages and two towns were devastated. The government will extend aid to the inhabitants.

It is stated that Italy has made a demand upon France for the recall of the war ship *Orenoque*, which has been permanently stationed at Civita Vecchia, as a refuge for the Pope in case of necessity.

The Pope, in a recent address, intimated that he had been offered an asylum in America, but said he should remain in Rome "until the moment when God himself will make known His will and the order of Providence."

Vienna journals say Austria has received a circular note from Germany, urging the great Powers to combine to prevent the continuance of Carlist atrocities in Spain, and has given a favorable reply.

The *Morning Post* asserts that Germany will propose in the Brussels Congress the recognition of the present government of Spain.

The *Cologne Gazette* says Prince Hohenlohe, the German Minister at Paris, has unofficially informed the Duke de Cazes that if France fails to act stringently toward the Carlists, a German squadron will be sent to the Spanish coast, and Germany is resolved to take measures against the Carlists.

The *Imparcial*, of Madrid, specifies the following among other grounds of complaint against France. Arms bearing the royal initials of Don Carlos have been publicly sold at Bayonne; a manufactory at Bordeaux has been allowed to make contracts for supplying the Carlist army with boots and shoes. The Prefect of the Department of the Lower Pyrenees, who permitted the public entry of Carlists into Spain, is still retained in office, and thousands of armed recruits for the Carlists have crossed the frontier. Finally two cargoes of arms from France have been landed in Spain for the Carlists.

The Spanish delegates to the Brussels Congress have been instructed from Madrid not to participate in the deliberations because the government is yet unrecognized by the European Powers.

The Carlists claim a great victory over the Republicans, between Castle Folliet and Figueras, near the frontier. The losses were heavy on each side. The Carlists deny the truth of the reports charging them with atrocities at Cuenca and other places.

The telegraph office at Santander has refused to accept any dispatches relating to military operations and events of the war.

The Portuguese authorities have taken active measures to prevent any violation of the frontier by the Carlists.

The French Assembly on the 29th, voted on a resolution for dissolving the chamber. It was defeated by 332 yeas to 374 nays. After much excited discussion during successive days, it was finally voted by a large majority to adjourn from 8th mo. 6th to 11th mo. 30th. The permanent committee of the Assembly, which is to sit during the recess, has been elected. It is composed of six Legitimists, ten members of the Moderate Right and Right Centre, and nine of the left. The Bonapartists are wholly excluded.

**UNITED STATES.**—Negotiations for the balance of the five per cent. funded loan have been concluded by the Secretary of the Treasury with August Belmont & Co., in behalf of the Rothschilds of London, and I. & L. Seligman & Co., on behalf of themselves and their associates. These parties make an absolute subscription for forty-five millions of dollars, coupled with the option of taking the remainder of the loan at any time within six months. The loan is taken at par to be paid for in coin or six per cent. bonds. The balance of the loan, which it is supposed will be taken by the same parties, is \$124,000,000. If the proposed substitution of 5 per cent. bonds for those bearing 6 per cent. takes place to the extent anticipated, it will effect a reduction of \$1,790,000 annually in the interest charges.

The *San Francisco Bulletin* says: The surplus wheat for export this year from California will hardly be less than 600,000 tons. Probably about 1,000 tons is an average cargo. A fleet of six hundred ships will therefore be required to export this surplus. A large number of ships to arrive have already been chartered at \$4 per ton and upward. At this rate the freight money to be paid on this wheat will amount to \$2,400,000.

The grasshoppers or locusts continue their devastations in various parts of Minnesota, but are now moving eastwards. Great numbers of this destructive insect have also appeared in western and south-western Kansas, where they devour every green thing in their line of movement.

The Public Debt of the United States, less cash in the Treasury, amounted on the 1st inst. to \$2,141,805,375, having been reduced \$1,282,866 during the preceding month. The interest on the public debt paid during the year ending 6th mo. 30th last, was \$107,119,815.

The interments in Philadelphia for the week ending 8th mo. 1st, were 365, including 201 children under two years.

The mean temperature of the Seventh month by the Pennsylvania Hospital record, was 78.48 deg., which is one degree less than that of the Seventh mo. 1873. The highest temperature during the month was 94 deg., and the lowest 64 deg. The amount of rain 2.75 inches. The rain fall of the first seven months of this year has been 24.22 inches, against 29.28 inches in the corresponding months 1873. The average of the mean temperature of the Seventh month for the past 85 years is stated to be 75.98 deg., the highest mean during that entire period occurred in 1872, and was 82.31 deg., the lowest 68 deg., was in 1816.

**The Markets, &c.**—The following were the quotations on the 3d inst. *New York.*—American gold, 109 $\frac{3}{4}$ . U. S. sixes, 1881, registered, 117 $\frac{1}{2}$ ; do. coupons, 118 $\frac{1}{2}$ ; do. 5-20, 1868, registered, 110; do. coupon, 113 $\frac{1}{2}$ ; do. 5 per cents, 111 $\frac{1}{2}$  a 111 $\frac{3}{4}$ . Superfine flour, \$4.70 a \$5; State extra, \$5.40 a \$5.80; finer brands, \$6 a \$9.20. No. 1 Chicago spring wheat, \$1.29; No. 2 do., \$1.25; amber Tennessee, \$1.34; white Kentucky, \$1.45 a \$1.50. Old oats, 80 a 87 cts.; new, 65 a 70 cts. Rye, 94 cts. Mixed and yellow corn, 78 a 79 cts.; white, 89 a 90 cts. *Philadelphia.*—Cotton, 17 $\frac{1}{2}$  a 17 $\frac{3}{4}$  cts. for uplands and New Orleans. Superfine flour, \$3.50 a \$4; extras, \$4.50 a \$5; finer brands, \$5.50 a \$9.50. Western red wheat, \$1.25 a \$1.30; Pennsylvania, \$1.40; do. amber, \$1.45 a \$1.50; No. 1 spring wheat, \$1.20. Rye, 93 a 95 cts. Yellow corn, 81 a 82 cts. Old oats, 78 a 80 cts.; new, 72 a 73 cts. Lard, 12 $\frac{1}{2}$  cts. Clover-seed, 10 a 11 cts. The market for beef cattle was better. Sales of 1700 head at 7 $\frac{1}{2}$  a 7 $\frac{3}{4}$  cts. per lb. gross, for choice, 6 $\frac{3}{4}$  a 7 $\frac{1}{2}$  cts. for fair to good, and common 4 $\frac{3}{4}$  a 6 $\frac{1}{2}$  cts. Sheep sold at 4 $\frac{1}{2}$  a 5 $\frac{1}{2}$  cts. per lb. gross for fair to good. Receipts, 16,000 head. Corn fed hogs sold at \$10.50 a \$10.75 per 100 lbs. net. *Chicago.*—No. 1 spring wheat, \$1.06; No. 2 do., \$1.02. No. 2 mixed corn, 63 cts. New oats, 46 cts. Rye, 70 cts. Spring barley, \$1.05. Lard, 12 $\frac{1}{2}$  cts. *Cincinnati.*—Family flour, \$5.10 a \$5.40. Red wheat, \$1.03 a \$1.05. Corn, 65 a 67 cts. New oats, 48 a 52 cts. Lard, 13 cts. *Baltimore.*—Choice white wheat, \$1.40 a \$1.45; prime red, \$1.35 a \$1.40. Southern white corn, 90 a 92 cts.; yellow, 82 a 83 cts. Oats, 65 cts.

#### WANTED.

A suitable Friend to fill the station of Governess at Westtown Boarding School. Apply to Elizabeth C. Scattergood, West Chester, Pa. Lydia L. Walton, Moorestown, N. J. Hannah Evans, 322 Union St., Philadelphia. Hannah Richardson, Wilmington, Del.

#### WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to Charles Evans, 702 Race street, Philadelphia, Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Moorestown, New Jersey.

#### SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution.

Application may be made to

Hannah R. Newbold, 643 Franklin St.  
Mary Wood, 524 South Second St.  
Mary Randolph, 247 North Twelfth St.  
Anna W. Lippincott, 460 North Seventh St.

#### WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next.

Apply to

Clarkson Sheppard, Greenwich, New Jersey,  
Joseph Walton, Moorestown, "  
Charles Evans, 702 Race street, Philadelphia.

#### HAVERFORD COLLEGE.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, *President*, Haverford College, Montgomery Co., Pa.

#### FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, at Jamestown, Rhode Island, on 3rd mo. 13th, 1874, after a short illness, SARAH FOSTER, wife of George W. Carr, aged sixty-six years. Of whose meekness and unassuming piety it might be said, "diligent in business, serving the Lord," to whom the principles of Friends in their purity were very precious. Calm and resigned to the last, we believe her end was peace.

—, at Flushing, Ohio, on the 1st of 4th mo. 1874, REBECCA, wife of Wm. C. Williams, in the 61st year of her age, a member of Flushing Monthly and Particular Meeting. She was as a mother affectionate and firm, as a neighbor kind and helpful, as a wife loving and faithful in an eminent degree. She expressed at times that she believed her work was done, and she saw nothing stand in her way, and had nothing to do but watch and wait her Master's time. This dear Friend was firmly attached to the doctrines and testimonies of the Society of Friends, and exemplified the same in an humble and Christian walk among men. She maintained her faculties to the last, and was favored to view with Christian fortitude the approach of the pale messenger, supplicating just at the last moment, that her gracious Master might be pleased to say that it is enough; which was mercifully granted. Her friends have a well grounded hope that her end was peace.

—, on the 16th of 5th mo. 1874, in the 75th year of his age, CHARLES ELLIS, a beloved member of the Western District Monthly Meeting, Philadelphia. His natural amiability and politeness, sanctified by the Holy Spirit, formed a character of more than usual loveliness. The afflicted, whether of body or mind, found in him a sympathizing friend. Toward all who loved the Lord Jesus Christ in sincerity, whatever their doctrinal creed or church connection, his love was manifested freely; yet his attachment to the principles of our own religious Society was strong. His summons to leave this life was sudden, yet we believe was joyfully received. He trusted not in works of righteousness, but in the atoning blood of Christ, in whom his faith had long been fixed. "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

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For "The Friend."

News from the Stars.

(Concluded from page 402.)

Nearly four years ago, Dr. Huggins succeeded in showing that the bright star Sirius is travelling at an enormously rapid rate away from us. In other words, besides that rapid thwart motion which is shifting the place of this star upon the heavens, the star has a rapid motion of recession. I propose here briefly to describe and explain the method.

Conceive that a person, standing on the edge of a steadily-flowing stream, throws corks into it at regular intervals—say one cork per second. These would float down the stream, remaining always separated by a constant distance. Thus, if the stream were flowing three feet per second, the corks would be a yard apart (supposing, for convenience of illustration, that each cork was thrown with exactly the same force and in exactly the same direction.) Now, if a person a mile or so down the stream saw these corks thus floating past, he could infer that they had been thrown in at regular intervals; and, moreover, if he knew the rate of the stream, and that the corks were thrown in by a person standing at the river's edge, he would know that the interval between the throwing of successive corks was one second. But, *vice versa*, if he knew the rate of the stream, and that the corks were thrown in at intervals of one second, he could infer that the person throwing them was standing still. For let us consider what would happen, if the cork-thrower sauntered up-stream or down-stream while throwing corks at intervals of one second. Suppose he moved up-stream at the rate of a foot per second; then, when he has thrown one cork, he moves a foot up-stream before he throws the next; and the first cork has floated three feet down stream; hence the second cork falls four feet behind the first. Thus the common distance between the corks is now four feet instead of three feet. Next suppose he saunters down-stream at the rate of a foot per second; then, when he has thrown one cork, he moves a foot down-stream before he throws the next; and the first cork has floated three feet down-stream; hence the second cork falls only two feet behind the first. Thus the common distance between the

corks is now two feet instead of three feet. It is clear, then, that the person standing a mile or so down-stream, if he knows that the stream is flowing three feet per second, and that his friend up stream is throwing one cork in per second, can be quite sure that his friend is standing still if the corks come past with a common interval of three feet between them. Moreover, he can be equally sure that his friend is sauntering up-stream if the corks come past with a common interval exceeding three feet; and that he is sauntering down-stream, if the common interval is less than three feet. And if, by some process of measuring, he can find out exactly *how much* greater or how much less than three feet the interval is, he can tell exactly how fast his friend is sauntering up-stream or down stream. It would not matter how far down-stream the observer might be, so long as the stream's rate of flow remained unchanged; nor, indeed, would it matter, even though the stream flowed at a different rate past the observer than past the cork-thrower, so long as neither of these two rates were liable to alteration.

Now, we may compare the emission of light-waves by a luminous object to the throwing of corks in our illustrative case. The rate of flow for light-waves is indeed infinitely faster than that of any river, being no less than 185,000 miles per second. The successive light-waves are set in motion at infinitely shorter time-intervals, since for extreme red light there are no less than 458,000,000,000 undulations per second, and for extreme violet no less than 727,000,000,000,000; but these specific differences do not affect the exactness of the illustration. It is obvious that all that is necessary to make the parallel complete is that the flow of light-waves shall reach the observer at a constant rate (which is the actual case), and that he shall know, in the case of any particular and distinguishable kind of light, what is the rate at which the wave-action is successively excited, and be able to compare with this known rate the rate at which they successively reach him. If they come in quicker succession than from a luminous body at rest, he will know that the source of light is approaching as certainly as our observer down-stream would know that his friend was sauntering towards him if the corks came two feet apart instead of three feet. If, on the contrary, the light-waves of a particular kind come in slower succession than from a body at rest, the observer will know that the source of light is receding, precisely as the river side observer would know that his friend was travelling away from him if the corks came past him four feet apart instead of three.

Now, the stellar spectroscopist can distinguish among the light waves of varied length which reach him, those which have a particular normal length. He analyses star-light with his spectroscope, and gets from it a rainbow-tinted streak crossed by dark lines.

These dark lines belong to definite parts of the spectrum; that is, to such and such parts of its red, or orange, or yellow, or green, or blue, or indigo, or violet portion. Thus they correspond to light having a particular wavelength. And *many* of these lines in stellar spectra are identifiable with the lines due to known elements. For instance, in the spectrum of Sirius there are four strong dark lines corresponding to the known bright lines of the spectrum of hydrogen. Thus the wavelength corresponding to any one of these dark lines is perfectly well known to the spectroscopist from what he has already learned by examining the bright lines of hydrogen. Now, if Sirius were receding very rapidly, the wavelength corresponding to one of these lines would be lengthened; it would correspond, in fact, to a part of the spectrum nearer the red end or the region of longer light-waves, and thus the dark line would be shifted towards the red end of the spectrum; whereas, on the contrary, if Sirius were very rapidly approaching, the dark line would be shifted towards the violet end of the spectrum. All that would be necessary would be that the rate of approach or recession should bear an appreciable proportion to the rate at which light travels, or 185,000 miles per second. For, reverting to our cork-thrower, it is clear that if he travelled up-stream or down-stream at a rate exceedingly minute compared with the stream's rate of flow, it would be impossible for the observer down stream to be aware of the cork-thrower's motion in either direction, unless, indeed, he had some very exact means of measuring the interval between the successive corks.

Now the spectrum of a star can be made longer or shorter according to the dispersive power employed. The longer it is, the fainter its light will be; but, so long as the dark lines can be seen, the longer the spectrum is, the greater is the shift due to stellar recession or approach; and therefore the more readily may such recession or approach be detected. But, with the instrument used by Dr. Huggins four years ago, it was hopeless, save in the case of the brilliant Sirius (giving more than five times as much light as any other star visible in our northern heavens), to look for any displacement due to a lower rate of recession than some hundred miles per second (little more than the two-thousandth part of the velocity of light). What was to be done, then, was to provide a much more powerful telescope, so that the stellar-spectra would bear a considerably greater degree of dispersion. With admirable promptitude the Royal Society devoted a large sum of money to the construction of such an instrument, to be lent to Dr. Huggins for the prosecution of his researches into stellar motions of approach and recession. This telescope, with an aperture of fifteen inches, and a light-gathering power somewhat exceeding that usual with such an aperture, was accordingly completed, and pro-

vided with the necessary spectroscopic appliances. Many months have not passed since all the arrangements were complete.

In the meantime, I had arrived at certain inferences respecting the proper motions of the stars, on which Dr. Huggins's researches by the new method seemed likely to throw an important light.

I had constructed a chart in which the proper motions of about 1 200 stars were pictured. To each star a minute arrow was affixed, the length of the arrow indicating the rate at which the star is moving on the celestial vault, while the direction in which the arrow pointed shows the direction of the star's apparent motion. This being done, it was possible to study the proper motions much more agreeably and satisfactorily than when they were simply presented in catalogue. And certain features, hitherto unrecognized, at once became apparent. Amongst these was the peculiarity which I have denominated "star-drift;" the fact, namely, that certain groups of stars are travelling in a common direction. This was indicated, in certain cases, in too significant a manner to be regarded as due merely to chance distribution in these stellar motions; and I was able to select certain instances in which I asserted that the drift was unmistakable and real.

Amongst these instances was the one before alluded to of a very remarkable kind in the "seven stars" of Ursa Major. Now when the proper motions of these seven stars had been mapped, I found that whereas Alpha and Eta are moving much as they would if the Sun's motion were alone in question, the other five are all moving at one and the same rate, in almost the exactly opposite direction. Moreover, a small star close by Zeta, is moving in the same direction and at the same rate as the rest of this set. And besides this star Zeta has a telescopic companion which accompanies him in his motion on the celestial sphere.

It remained, however, that the crucial test of motion-measurement should be applied.

In the middle of May last (1872), I received a letter from Dr. Huggins announcing that the *five* are all receding from the earth. He found that Alpha is *approaching*. As to Eta he was uncertain as to the direction of motion, and mentioned that "the star was to be observed again." He subsequently found that this star is receding. But whereas all the five are receding at the enormous rate of 20 miles per second, Eta's recession was so much smaller that, as we have seen, Dr. Huggins was unable to satisfy himself at a single observation that the star was receding at all.

We have at length, then, evidence, which admits of no question—so obviously conclusive is it—to show not only that star-drift is a reality but that subordinate systems exist within the sidereal system. We moreover recognize an unquestionable instance of a characteristic peculiarity of structure in a certain part of the heavens. For, though star-drift exists elsewhere, yet every instance of star-drift is quite distinct in character—the drift in Cancer unlike that in Ursa, and both these drifts unlike the drifts in Taurus, and equally unlike the drift in Aries or Leo. Much more, indeed, is contained in the fact now placed beyond question, than appears on the surface. Rightly understood, it exhibits the sidereal system itself as a scheme utterly unlike what has hitherto been imagined. The

vastness of extent, the variety of structure, the complexity of detail, and the amazing vitality, on which I have long insisted, are all implied in that single and, as it were, local feature which I had set as a crucial test of my theories.

#### Fidelity Hull.

For "The Friend."

The following interesting account of one who was called in early life from the trials and temptations of time to a better inheritance, is given in the third volume of *Piety Promoted*.

"She was the daughter of Thomas and Elizabeth Stark, and in her early years she was in some degree inclined to indulge herself in a deviation from the simplicity of her religious profession; yet not by any means in such a degree as is usually termed gay or extravagant. This deviation her more enlightened judgment afterwards disapproved. About the twentieth year of her age she was married to Samuel Hull, of Uxbridge, Eng., and became the mother of two children, from whom, however, she was soon separated, a period of declining health ending in death, about the twenty-third year of her age.

Early in her illness her heart became more and more disposed to seek for the knowledge of the Lord; and when her disease gained ground, she entertained much doubt of recovery; yet said that she should not much mind the leaving of this world, if she had an assurance of happiness hereafter.

She now saw the vanity of indulging in dress; also the pernicious tendency, to young people, of reading novels and similar productions. Pernicious indeed is this practice. Simply considered it is a waste of time. It likewise indisposes the mind for the serious concerns of real life; and for its truest, greatest concern, the preparation for a better, through the grace and redemption of Jesus Christ our Lord. Her anxiety on this account was manifested by a letter which she wrote to a relation; in which she entreated her, that if she had any such books, they might be destroyed for the sake of her children. Similar advice she also left in writing, for such as might have committed to them the care of her own son and daughter.

A few months before her decease, a Friend called to visit her; and believed it right to address her with a few words of encouragement. She was at that time preserved in a good degree of resignation, though she had not yet that full assurance of happiness which she had longed for. Nevertheless, at the time, his words were particularly consoling; and in a subsequent opportunity, he was made instrumental of more complete relief to her much tried mind. She broke out as it were in rapture, 'Why does the Lord deal thus bountifully with me, a poor sinful creature, underserving the least of his mercies? What is this I feel? Thou hast healed me of all my maladies, both inwardly and outwardly. O my Lord, and my God, how sweet is thy presence! What shall I render unto thee? Oh! this is what I wanted. Now I am happy. I thank thee, O Lord; for thou indeed art good.'

She then paused; but soon she turned her eyes affectionately on her mother, saying, 'Thou hast no need to sorrow for me, for it will be well with me.' Nor was this merely a sudden perception of unexpected relief, and a transient effusion of joy. The next day she

told some visitors of her favored state, and expressed herself in a very tender manner. 'The Lord,' said she, 'is good. Yesterday was a memorable day to me. I think I shall never forget it. My bonds are unloosed. There is balm in Gilead. I feel more sweetness than I can express in words.' She also expressed her hope that her visiting friends could feel something of the same; and she entreated her husband to give her up freely.

But although her consolation was thus great, and at one time, as we have seen, so transcendent as to supersede her sense of bodily infirmity and pain; her disease advanced, and her consequent suffering was often felt and acknowledged, though not repined at. She once said, 'My tribulation is great. Oh, how careful we had need be, to make the Lord our friend; for if I did not feel him near I could not support myself under this great affliction.' Nevertheless, she had a word of encouragement to most of those who visited her, and she often exclaimed that God is love; and that those who dwell in him, dwell in love.

She had once an opportunity of conference with two Friends. They were encouraging her not to withhold any thing she might have to communicate to them. Making a pause, she replied to this effect: 'I cannot speak unless power is given to me. I have felt at this season much stripped, and expect to be tried with the buffetings of Satan. What can I say to the Lord's servants; but that they should hold on their way, and they will experience peace and joy for evermore.'

Various admonitory and encouraging remarks were written or uttered by her in the course of her illness. She told some of her relations, by letter, that if they could feel the peace which she felt, they would leave all the transitory enjoyments of this world to endeavor after it. She often earnestly desired those about her to keep near to the Almighty, and said that he would do great things for them. Once she said, 'It is clearly presented to my view that the gates of heaven are open to receive me.' She frequently remarked, that the peace and comfort of her mind overbalanced her very great bodily afflictions and infirmities.

Once when some of her relations returned from meeting, she addressed them thus: 'I hope you have had a comfortable opportunity together;' and she remarked that though for some time she had been prevented from going to meeting, yet she was often comforted by the divine presence. \* \* \*

About three days before she departed, her husband's father and other relatives being present, after a solemn pause, she was raised in a wonderful manner in praises and prayer to the Almighty; and gave such good admonitions to those around her, as were the means of greatly humbling and contriting their minds. She departed in great peace the 15th of the Third month, 1792."

#### The Earthworm.

About twenty years since, an eminent naturalist, while visiting a friend in the country, was surprised to hear from his host, that on some pasture-land which he possessed, an unaccountable change had taken place in the character of the soil, which in various fields had, without apparent cause, materially increased in depth during the previous years, and that cinders and other substances, which

had originally been thrown upon the surface, had apparently sunk to a considerable depth in the soil. Curiosity induced him to try a few experiments in order to ascertain the cause of this strange phenomenon, and with this view he dug several holes in different fields; in these he found similar indications of a gradually increasing thickness in the surface-soil, and beneath, an accumulation of pebbles, cinders and lime, which had originally been deposited on the surface. In one field, for instance, the cinders which had been thrown on the surface three years previously, were buried to the depth of an inch; in another they were buried three inches deep, and formed a layer an inch in thickness. But let us give the narrative in his own words:—

"The appearance in all the above cases was as if (in the language of farmers who are acquainted with these facts) the fragments had 'worked themselves down.' It is, however, scarcely possible that cinders or pebbles, and still less powdered quicklime, could sink through compact earth and a layer of matted roots of vegetables, to a depth of some inches. The explanation of these facts which occurred to Mr. Wedgewood" (his host), "though it may appear trivial at first, I have no doubt is the correct one, namely that the whole operation is due to the digestive process in the common earthworm. On carefully examining between the blades of grass in the fields above described, I found scarcely a space of two inches square without a little heap of cylindrical castings of worms. It is well known that worms in their excavations swallow earthy matter, and that, having separated the portion which serves for their nutriment, they eject at the mouth of their burrows the remainder in little intestine-shaped heaps. These partly retain their form until the rain and thaws of winter spread the matter uniformly over the surface. The worm is unable to swallow coarse particles, and as it would naturally avoid pure or caustic lime, the finer earth, lying beneath the cinders, burnt marl or lime, would be removed by a slow process to the surface. This supposition is not imaginary, for in the field in which the cinders had been spread out only half a year before, I actually saw the castings of the worms heaped on the smaller fragments. Nor, I repeat, is the agency so trivial as at first it might be thought, the great number of earthworms, as every one must be aware who has ever dug in a grass-field, making up for the insignificant quantity of the work which each performs.

"On the idea of the superficial mould having been thus prepared, the advantage of old pasture-land, which, it is well known, farmers in England are particularly averse to break up, is explained, for the length of time required to form a thick stratum must be considerable. In the peaty field, in the course of fifteen years, about  $3\frac{1}{2}$  inches had been well prepared; but it is probable that the process is continued, though at a very slow rate, to a much greater depth. Every time a worm is driven, by dry weather or any other cause, to descend deep, it must bring to the surface, when it empties the contents of its body, a few particles of fresh earth. Thus the manures added by man, as well as the constituent parts of the soil, become thoroughly mingled, and a nearly homogeneous character is given to the soil. Although the conclusion may appear at first startling, it will be difficult to

deny the probability, that every particle of earth, forming the bed from which the turf in old pasture-land springs, has passed through the intestines of worms, and hence the term 'animal mould' would in some respects be more appropriate than that of 'vegetable mould.'" He concludes by remarking, "that the agriculturist, in ploughing the ground, follows a method strictly natural; he only imitates in a rude manner, without being able either to bury the pebbles, or to sift the fine from the coarse earth, the work which Nature is daily performing by the agency of the earthworm."

With regard to the latter portion of these remarks, exemplifying, as they do, in a forcible manner the principle to which we have more than once alluded in the course of this short history, namely that Nature has not bestowed all these pains on the formation of the worm without some useful end, we would now also add a few words in concluding this section of our treatise.

Those who know what astonishing results are produced by the labors of the minute and (compared with the worm) still more humble Madrepore polyp, commonly known as the Coral insect; how in the course of ages it builds up continents in the midst of the ocean; will not for an instant be inclined to doubt that the worm aids in the deposition of the surface-soil, simply on the score of its apparent insignificance; and although the traces of the Annelide in the geological formations of past ages are but slight, yet it is believed by reflecting observers that the little creature has (as in the case of the polyp just referred to) pursued its labors from a very early period in the earth's history.

But be that as it may; suppose its operations have only been confined to the deposition of a portion of the existing mould, a circumstance which we believe to be placed beyond doubt; still our assertion holds good, that its history affords a striking exemplification of the divine truth, that no creature has been formed without its special ends, and that the humblest are frequently selected to carry out the most gigantic natural operations.—*The Earthworm and Housefly.*

For "The Friend."

The following narrative has been prepared for the readers of "The Friend," in hopes it may be of use to some in this day who are looking outward for that which alone will be found within.

In the eastern part of the State of Ohio there lived a young man in the year 1842, who at that time had not quite reached the twenty-first year of his age, and during this critical period of his life, he was much exposed to the corrupting influence of the world, and was led away by the example of those around him, into many things inconsistent with the conduct of a true christian. Though he had a birth-right membership in the Society of Friends, yet, living some miles from any meeting of Friends, he at that time seldom attended their meetings; but still he did not feel satisfied without some kind of religion, and sometimes attended the meetings of other religious professors, and was quite taken with their preaching and performances, and at times felt almost ready to join in with them. About this time our beloved Friend Wm. Evans, visited the meetings of Ohio Yearly Meeting, and was at the meeting nearest to where this

young man lived, and in the evening stopped at his mother's, who was then a widow, to stay over night. Though an entire stranger to the family, he seemed soon to be brought under exercise, and before they retired for the night he spoke at considerable length to some one in the little company present, in a particular manner, and quoted the saying of our Saviour, who, in answer to the query, when the kingdom of God should come, replied: "The kingdom of God cometh not with observation, neither shall they say, Lo! here, or, lo! there, for behold the kingdom of God is within you." He said that there were many saying, as it were, in this day, lo! here is Christ, and lo! he is there; but go not after them, nor follow them, for the seed of the kingdom will be found within, and not by outward observation. Religion did not consist in outward performances, but in knowing the heart-changing power of the Holy Spirit. There was in this day too much of a looking outward for that which only would be found within. He added much more on this subject, which is not now remembered, and, in the morning, when he was about starting away, he again spoke, for the most part on the same subject, which made a lasting impression on that young man's mind, which he remembers distinctly to this day. It was the beginning of a change in his life, which still continues, for he is now, and long has been, endeavoring to walk in that strait and narrow way that leadeth unto life eternal, though he has nothing to boast of.

Wm. Evans in his Journal says but little in regard to the circumstance, merely stating that he staid that night with a widow, and had some service in the morning, before he left, and said he realized the truth of the saying: he that watereth others shall be watered himself. He, no doubt, was divinely commissioned to speak to that young man, and was sent to that house for that purpose.

J. H.

Ohio, 7th month 30th, 1874.

#### Mecanique Celeste.

Those who took the trouble to read in a recent number of the *Advocate* an article entitled "Mary Somerville and Mecanique Celeste," may wish to know something about the great work of M. La Place, bearing the above title. It is hardly to be presumed that the statement of Lord Brougham relative to the ignorance concerning this book and its contents holds true at the present time; yet it is a fact that very few even among scholars know any thing about it except the name, and only a very small fraction of this number are acquainted with the merit and extent of the work. *Mecanique Celeste* may be regarded as a comprehensive commentary on the law of gravitation, reducing all the known phenomena of the motions of the heavenly bodies to this wonderful law of nature, the grandest generalization of the human mind. The work is divided into two parts. In the first are given the methods and formulæ for determining the motions of the centers of gravity of the heavenly bodies, their figures, the oscillations of the fluids which are spread over them, and the motions about their centers of gravity. In the second part, these formulæ are applied to the planets, the satellites, and the comets.

The celebrated problem of these bodies is investigated in all its detail. Each planet

and satellite is tracked through the heavenly spaces, notwithstanding it is influenced by all the rest, directly as the mass, and inversely as the square, of their distance from it. The solution of this problem enables the astronomer to give the position of a heavenly body at any time past, or predict its place during the ages to come. The perturbations of the heavenly bodies, giving rise to changes in the position of their orbits in space, also the form of the orbits, are calculated. These elements, which in ordinary descriptive astronomy, are regarded as fixed and constant, are subject to slow changes, running through vast ages. To investigate the laws, periods and limitations of these changes taxed the highest powers of the human mind.

The solution of this difficult problem by La Grange and La Place furnishes one of the most interesting chapters in Celestial Mechanics. By it we learn that the stability of the solar system is secured for all time. Newton predicted the ultimate wreck of our system in consequence of these changes running on indefinitely in one direction.

The secular inequalities of the motions of Jupiter and Saturn, may serve to illustrate the remarkable law of equilibrium prevailing among the celestial bodies. The orbits of these planets gradually approach to and recede from each other, making a complete vibration by returning to the same relative position in space in about 50,000 years. The variation of the nodes and inclinations are confined within narrow limits.

The eccentricities of these planets are also subject to secular changes, which, if continued in one direction would eventually entirely change their climate. The cycle is completed in about 70,000 years. These changes are likewise confined within certain narrow limits. The elliptical orbit of the earth for thousands of years has been approaching a circle, by virtue of which the moon's mean motion has been accelerated for a corresponding time. After a while it will reach its limit and then begin its return.

The rotary motion of the heavenly bodies has caused them to assume a spheroidal form. This figure, deviating slightly from the sphere, has given rise to many interesting phenomena, such as the precession of the equinox, which makes a complete revolution in about 25,000 years; also the libration and mutation of the moon. Thus the figure of the heavenly bodies gives rise to many interesting problems in physical astronomy.

The theory of the moon, which investigates the many inequalities in the motion of that luminary in consequence of the powerful attraction of the sun as the disturbing body, fills one book. The comparison of the preceding theories with observation is interesting as showing the correctness of theory and the truthfulness of the law of gravitation, on which it is founded.

The theory of the satellites of Jupiter, filling another book, is interesting and important. On account of the quickness of their revolutions, all the great changes which time would not develop, except with great slowness, in the planetary system, are passed through in a few years, thus enabling the astronomer to test the correctness of theory by observation. The theories of cometary motion and Saturn's rings are developed in all their fullness.

Such are some of the most important sub-

jects discussed in the "Mecanique Celeste." In the original there are ten books and half as many volumes. In this country we have a translation, with very extended comments and expositions, by Nathaniel Bowditch, one of the most eminent mathematicians our country has produced. This translation makes four large quarto volumes of about 90 pages each. In order to read this translation, so fully elucidated, the graduate from our colleges will find it necessary to go farther in trigonometry and calculus than his professors have taken him. He will then need all his resources in mathematical science, and a measure of mathematical genius besides.

Let it be remembered, therefore, that Mrs. Somerville, without the aids afforded the student of the present day, by the force of her incomparable genius, not only read but wrote an account of this ponderous and abstruse work. Without aid from other mathematical minds she leaped the immense chasms left by La Place in his equations and formulae, and which Bowditch has bridged for the benefit of other students of physical astronomy. No wonder the simple fact that she had accomplished such a task made her famous in the eyes of those who were at all qualified to appreciate the magnitude and difficulty of her achievement.—*Christian Advocate*.

Selected for "The Friend."

#### A Plain Exterior.

"To accuse any Monthly Meeting of frequently preferring individuals for service in the church, simply or chiefly for their exterior plain appearance, is very unjustifiable. We imagine no one can possibly suppose that a plain exterior is *in itself*, sufficient qualification [for service in the church]; but other things being equal, there can be no question of its being a recommendation—if it does not qualify, neither of itself, does it *disqualify*. Whereas a fashionable exterior, with or without the requisite essentials, must be, in itself, a forbidden element in the character."—*British Friend*, vol. xxiv. p. 119.

#### Taxation that Kills.

In a recent number of *Scribner's Magazine*, Dr. S. G. Holland makes the following comments upon the statistics contained in the report for 1873, of Ruffner, Superintendent of Public Instruction in Virginia: showing the destructive effects upon its prosperity, in every sense, of the consumption of ardent spirits, within its limits. He says: "There are 2856 retail liquor shops in the State. If these shops sell the average amount of liquor sold by the liquor shops of the United States, and there is no reason to suppose they do not, the annual amount consumed is \$10,622,888. There are additions to be made to this from wholesale dealers and patent medicines which are bought and consumed for their alcohol, that raise the aggregate to \$12,000,000. There is no doubt that the sum total exceeds these terrific figures, which leave out entirely the alcohol used for mechanical and manufacturing purposes. This sum exceeds the total value of all the farm productions, increase in live stock, and value of improvements, of the year 1870, according to the U. S. Census, in the seven best counties of the State, and by just about the same amount, the value of the productions of forty-five smaller counties during the same year. The wheat crop of Vir-

ginia, for 1870, was, in round numbers, 8,000,000 bushels. This, at \$1.50 per bushel, which is more than was received, makes exactly, \$12,000,000. In brief, Virginia drank up its entire wheat crop to the last gill!

Ruffner presents other illustrative estimates, but nothing can add to the force of those which we have cited. He then goes on to show that the total taxation for State purposes, including legislation, salaries, courts, institutions for dumb, blind, and insane, public schools and interest on the public debt only reaches the sum of \$3,500,000, while to add to this sum all the local taxation, would not equal the burden which the people voluntarily lay upon themselves. But this is not all. The injury done to public order, and to private health and enterprise, is to be taken into account. Ruffner believes that the time wasted, the injury done to business, and the cost of crime, pauperism, insanity and litigation resulting from intemperance, would be more costly than the liquor itself. Then the Superintendent, with figures furnished by the distinguished actuary, Neison, in the interests of life insurance, shows how much valuable life is thrown away in the State. Between fifteen and twenty years of age the number of deaths of temperate and intemperate persons, is as 10 to 18; between twenty-one and thirty, 10 to 51; between thirty and forty, 10 to 40. At twenty years of age a temperate person's chance for life is 44.2 years—intemperate, 15.6; at thirty, the temperate man's chance is for 36.5 years, intemperate, 13.8; at forty years, the proportionate chances are 18.8 to 11.6 years. Thus money, health, morality, industry, good order, and life itself, in enormous sums, go into this bottomless caldron. Is their any return of good for all this expenditure? None. The loss is entire, and irredeemable. If the whole had gone over Niagara Falls, something would be picked up, on the shore below, but nothing is left from this waste. A bushel of grain transformed into alcohol, and swallowed as a beverage, is a bushel of grain annihilated. If all that is spent for liquor were put into a huge furnace, and burned, we should have the ashes; but as it is, we have no ashes except such as, with shame and tears, we are obliged to bury.

We have not displayed these figures for the special purpose of reading a lesson to Virginia, for that State is no worse than the rest of the States of the Union; but one of her faithful officers has brought out the statistics, and the country ought to feel very much obliged to him for them. They give us the facts that account for all our public distress. We consume as a nation, \$600,000,000 a year in spirituous liquors, a sum which only needs a very few multiplications to pay the whole public debt of the country. Liquor is at the bottom of all our poverty. If the tax for it were lifted, there would not need to be a man, woman or child without bread. If it could be lifted from the Southern States alone, it would not take five years to make them not only prosperous but rich."

The business in which we cannot ask the protection and assistance of God, cannot be an innocent pursuit; the amusement for which we *dare not* thank Him, cannot be an innocent pleasure.

Stand in awe and sin not: commune with your own heart upon your bed and be still.

For "The Friend."

## Indian Affairs.

(Continued from page 403.)

The present unsettled condition of some of the tribes of Indians in the Territories, has attracted public attention to this subject, and the fragmentary incidents related in the newspapers from week to week, whilst exciting general interest, have also tended in some measure to produce confused ideas of the whole truth respecting these people, and especially of what is known as the "peace policy," inaugurated by President Grant in 1869, and partially entrusted to the Society of Friends to put in practice in governing the Aborigines. With the hope of spreading some information before the readers of "The Friend," on the subject, it is proposed to give an outline of the origin and progress of the "mission work" and government agency now being carried on by the Society of Friends in this connection. In doing this, a brief sketch of the history of the Indian tribes west of the Mississippi since 1851, seems necessary for a clear understanding of the subject. The following extracts from the Annual American Cyclopædia for 1867, will furnish this information.

"Up to the year 1851, the vast uninhabited plains eastward of the Rocky Mountains were admitted to be *Indian territories*, and numerous tribes roamed at will from Texas and Mexico to the northern boundary of the territory of the United States. At that time the discovery of gold in California drew a tide of immigration across this wide reservation; and it was found necessary to make a treaty with several tribes, according to the provisions of which a broad highway was opened to California, and the tribes restricted within certain limits, but with the privilege of ranging over the belt reserved as a route of travel, in their hunting-excursions. The Government, moreover, agreed to pay the Indians \$50,000 a year, for fifteen years, in consideration of the privilege granted to immigrants to cross the plains without molestation.

"The boundaries assigned by this treaty to the Cheyennes and Arrapahoes included the larger part of the present Territory of Colorado, while the Crows and Sioux were to occupy the tract of land now traversed by the Powder River route to Montana. Some years after the treaty above mentioned was made, gold and silver were discovered in Colorado upon the Indian reservations, and settlers poured in regardless of the rights of these tribes; and when the lands were in great part taken up by the intruders, another treaty was made to secure them in their possessions. This took place on the 18th of February, 1861. By this new treaty these Indians gave up a large extent of territory, and agreed to confine themselves to a small district, situated upon both sides of the Arkansas River, and along the northern boundary of New Mexico; and the United States was to protect them in these possessions, and pay an annuity of \$30,000 to each tribe for fifteen years, and to furnish them with stock and agricultural implements. From this time to April, 1864, no difficulties occurred between these tribes and the white inhabitants of Colorado.

"During the summer of 1864 complaints were made of Indian depredations and robberies upon the property of settlers. Colonel Chivington, who had command of the troops stationed at Denver, permitted a subordinate officer to set out with a detachment of men to

punish the Indians for this offence. The Cheyenne village of Cedar Bluffs was attacked, and 26 Indians killed, 30 wounded, and their property distributed as plunder among the soldiers. After this petty hostilities were kept up during the summer and fall, but the Indians professed a desire for peace, and applied to the commander of Fort Lyon, Major Wynkoop, to negotiate a treaty to secure it. The Indians were commanded by that officer to collect their people about the fort, and were assured of safety. They gathered about 500 men, women and children to this place, and while there, under promise of protection, these defenceless people were attacked by Colonel Chivington and slaughtered without mercy. This atrocious affair, known as the Sand Creek massacre, was perpetrated on the 29th of November, 1864. A war with these tribes immediately ensued, which drew 8,000 men from the forces then engaged in suppressing the insurrection in the South, and absorbed \$30,000,000 of the treasure of the country. No more than fifteen or twenty Indians were killed during the entire campaign of 1865, and the attempt to obtain peace by means of war proved utterly futile. Commissioners were accordingly appointed in the autumn of that year (1865), to procure a council with the hostile tribes, and, if possible, settle upon the terms of a treaty. The Commissioners met the chiefs of the Cheyennes and Arrapahoes, and other tribes of that region, at the mouth of the Little Arkansas, in October, 1865, and induced them to give up their reservation upon the Arkansas, and accept another in the State of Kansas, with the privilege of ranging over the uninhabited plains which had formerly been their own. When this treaty came before the Senate for ratification, it was so amended as to exclude these tribes entirely from the State of Kansas, and they were left with nothing but their hunting privileges on the unsettled lands of the plains. Notwithstanding this material defect in the ratified treaty, the peace was strictly preserved by these southern tribes through the year 1866.

"During the fifteen years for which annuities had been promised by the treaty of 1851, the Sioux and Crows to the north of the great line of overland travel remained unmolested by the whites. The Crows had been driven into Montana by the Sioux, and the latter tribe now occupied the wide range of territory originally assigned to both. Territories to the south had become populous with immigrants, and civilization was crowding toward them from the East, when wild rumors of rich mines in Montana, beyond them to the northwest, attracted the fatal stream of immigration across their lands. Their rich hunting-grounds were now narrowed down to the valley from the north of which flowed the Powder River. Their annuity from the Government of the United States had ceased, and it was more than ever important that the remnant of their hunting-ranges should remain undisturbed, for they would be dependent on them altogether for subsistence.

"At this juncture of their affairs, orders were issued by the commanding officers of the Military Departments of the Missouri and of Platte, to establish several military posts along the new route of travel to the Territory of Montana. On the 15th of June, 1866, the necessary orders were given to garrison Forts Reno, Phil Kearney, and C. F. Smith. Fort

Phil. Kearney was established on the 15th of July, and C. F. Smith on the 2d of August. The Indians notified the troops from the first, that the occupation of this territory would be resisted. Their warning was disregarded, and a sharp warfare raged all along this route through the late summer and the autumn of this year, culminating in the slaughter of a detachment of soldiers at Fort Phil. Kearney on the 21st of December. A wagon train had been sent a short distance from the fort, attended by an escort, to procure lumber, when they were set upon by a party of Indians. Brevet-Lieutenant-Colonel W. J. Fetterman was then ordered out with forty-nine men to the rescue of the wagon train, and the whole company, including its commander, were killed.

"Associated with these hostile tribes engaged in the Sioux war in the north, was a tribe of Cheyennes related to the Cheyennes of the south; and no sooner did the news of the open hostilities on the Powder River trail reach the kindred tribes of Nebraska and Colorado, than the greatest apprehension prevailed that war would be kindled also on the line of the Pacific Railroad. When this excitement first began, General St. George Cook, in command at Omaha, forbade the sale of arms and ammunition to the Indians within the limits under his command. This only increased the irritation of the Cheyennes and Arrapahoes, for they depended upon their regular supplies of ammunition for the uses of the chase.

"Such was the state of things at the opening of the year 1867. The Sioux and Cheyennes of the north had exasperated and alarmed the troops on the Powder River route, and offers which had been made to treat with them, they would not listen to, until the forces should be withdrawn. In the south the Cheyennes and Arrapahoes, and the kindred tribes of the Kiowas, Camanches, and Apaches, had not yet forgotten the cruel massacre of Sand Creek. They had been forced from the rich lands of Colorado, they had been left with only the poor privilege of ranging the plains for buffalo and other game; and finally this privilege was rendered worthless by the order forbidding the sale of arms and ammunition, which was made early in January at the Arkansas posts also. There was a feeling of mutual distrust, and threats were muttered by the leading chiefs of the Indian tribes of a general warfare at the opening of spring.

"The United States forces were under the command of Lieutenant-General William T. Sherman, of the Military Division of the Missouri. This division was divided into three departments, that of Dakota to the north, commanded by General A. H. Terry; that of the Platte, in the middle, commanded by General C. C. Augur; and that of the Missouri, to the south, commanded by General W. S. Hancock.

"The Indians engaged in the war were the northern Cheyennes and Arrapahoes, about 800 warriors; and various bands of the great Sioux tribe, numbering 1,200 or 1,300; these were engaged in the north, and were responsible for the Fort Phil. Kearney slaughter. On the plains to the south were about 500 warriors of the southern Cheyennes and Arrapahoes. The Kiowas, Camanches and Apaches, have substantially observed the stipulations of the treaty of 1865.

"Military operations against these tribes

were entirely ineffectual in suppressing hostilities; and according to the testimony of General Sherman, 50 Indians could 'check-mate' 3,000 soldiers. The same officer recommended peaceful negotiations as the only means of putting an end to the ravages on the plains.

"An act of Congress was passed on the 29th of March, in which there was a provision for repealing 'all laws allowing the President, the Secretary of the Interior, or the Commissioner of Indian Affairs to enter into treaties with any Indian tribe;' but this part of the act was repealed in June following, and on the 20th of July an act was passed 'to establish peace with certain hostile Indian tribes,' which provided for the appointment of commissioners, with a view to the following objects:

"1. To remove if possible, the causes of war.

"2. To secure, as far as practicable, our frontier settlements, and the safe building of the railroads looking to the Pacific.

"3. To suggest or inaugurate some plan for the civilization of those Indians.

"The northern tribes of Indians to the east of the Rocky Mountains number upwards of 60,000, and include the powerful bands of the Sioux, Crows, northern Cheyennes and Arapahoes, besides numerous less important nations. The southern tribes include the large nations of the Cherokees, Creeks, and the Choctaws, as well as the Kiowas, Camanches, and southern Cheyennes and Arapahoes, and various lesser bands, forming a sum total of more than 85,000. Each of these two grand divisions is collected on a reservation of their own; the northern district bounded on the north by the 46th parallel, east by the Missouri river, south by Nebraska and west by the 104th meridian; the southern district bounded north by the State of Kansas, east by Arkansas and Missouri, south by Texas, and west by the 100th or 101st meridian."

(To be continued.)

For "The Friend."

Listen, youthful reader, to the voice that is mightier than the noise of many waters. Art thou faithful in little things? or art thou seeking to do something great, and to accomplish much in thy own way? Art thou willing to take up thy cross daily in the paths of self denial, and follow a crucified Saviour whithersoever He may lead; for He has cast up a holy way for all his humble, faithful disciples to walk in. Art thou obedient like Moses, who when the command was given, "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground," obeyed the word of the Lord. There may be a covering of the mind, not acceptable in the Divine sight, and the command to thee may be to put it off from thee. My youthful reader! remember, "obedience is better than sacrifice, and to hearken to the voice of the Lord, than the fat of rams."

Q. U.

*The Life of an Indigo Planter.*—For some six months in the year the indigo planter in India is in the saddle from six o'clock in the morning until noon, superintending the ploughing, the sowing, the weeding and the reaping. About the end of June, says the London News, "Mahaye" begins, and lasts until the beginning of September. "Mahaye" is the manufacture of the indigo, the mashing and beating of it in great vats, the running off of the

water into other vats, and the treatment of the stuff through various stages until it emerges from the "presses" veritable indigo, worth ever so many rupees a pound. "Mahaye" occurs in the very hottest part of the Indian year; but the indigo planter must disregard the heat if he is to keep up his character and earn commission. He spends hours every day in a little shed perched high over his vats, whence he can superintend the labors of the coolies, and see for himself that the mashing is thorough and the running off takes place in the nick of time. He must generally pervade the press-house, and it will not do for him to be dainty over a stain of blue on his hands or face. He must superintend the storing, for the mild Hindoo is not proverbial for honesty, and feels sorely tempted when the chance offers to carry off a piece of indigo which will hardly make a knot in his cummerbund, and yet for which he can realize a rupee. When "Mahaye" is over the cold weather is thinking of setting in, and then, after giving a start to his cultivation, the indigo planter feels himself a free man for a season. His holiday time has come.—*Late Paper.*

Selected.

We know of nothing more apt to lead a young man into an evil course than a prize at a Church fair. When in place of a dollar he gains an article worth twenty, and is congratulated on every hand on his good fortune, he is led to suppose himself born under a "lucky star," and to think the securing of a fortune by a lottery ticket a far better way than the painful plodding of earnest industry. And when the Church has told him it was right in her service to ignore his conscience concerning raffling, can it blame him if he does it for his own, and when, perhaps, he promises himself that in case of success the Church shall largely share the benefit?

*Salt in Sickness.*—Dr. Seudder remarks: "I am satisfied that I have seen patients die from deprivation of common salt during a protracted illness. It is a common impression that the food for the sick should not be seasoned, and, whatever slop may be given, it is almost innocent of this essential of life. In the milk diet that I recommend in sickness, common salt is used freely, the milk being boiled and given hot. And if the patient cannot take the usual quantity in his food, I have it given in his drink. This matter is so important that it cannot be repeated too often, or dwelt upon too long. The most marked example of this want of common salt I have ever noticed has been in surgical disease, especially in open wounds. Without a supply of salt the tongue would become broad, pallid, puffy, with a tenacious, pasty coat, the secretions arrested, the circulation feeble, the effusion at the point of injury serous, with an unpleasant watery pus, which at last becomes a mere sanies or ichor. A few days of a free allowance of salt would change all this, and the patient get along well."

Paper flour barrels are being made in Iowa. They are said to be air-tight and waterproof, to weigh much less than the ordinary wooden barrels, and to be able to stand more rough usage. One of the manufacturers predicts that in five years every barrel of western flour will be sent east in barrels made from the straw the wheat grew on.—*Late Paper.*

## THE FRIEND.

EIGHTH MONTH 15, 1874.

In the "Christian Worker" for 7th mo 15th, there is published an article by Luke Woodard, entitled "Ecclesiastical Impachment," in which exception is taken to some remarks made in Philadelphia Yearly Meeting, as shown by the account thereof contained in this journal under date 5th mo. 2d. The passage which is made the subject of comment is that, where it speaks of what are called "General Meetings" having been held, "in which, however sincere the actors might be, the proceedings were entirely at variance with the principles of Friends. In those meetings, singing was practised, scores of persons were stated to be on their knees at the same time, and large numbers were induced to come forward and place themselves on what were called the anxious benches."

The author of the article appears to understand the expression, "the proceedings were entirely at variance with the principles of Friends," to mean, that *everything* connected with those meetings was inconsistent with our principles; and he hence draws the conclusion that Philadelphia Yearly Meeting condemns "the intervals of silence, vocal prayer by a single individual at a time, vocal ministry, including doctrinal exhortation," &c., which were found in them, "in addition" to the specific matters objected to. One might reasonably have supposed that the immediate context, in which "singing," "anxious benches," and the practice of scores of persons falling on their knees at the same time, are specified, would have shown L. W. that the meaning of the speaker was to condemn *those* practices as entirely at variance with our principles; and not to censure other matters connected with the meetings, to which no allusion was made or intended. Before drawing such an inference, it would have been well to have practised some of that "charity" to which he refers, of which it is said, "It thinketh no evil."

It is satisfactory to find that he admits the correctness of the description given of what has taken place at these General Meetings. In reference to the first thing mentioned,—the practice of singing in them—he attempts to justify it, by quoting as follows from Robert Barelay: "We acknowledge this to be a part of God's worship, very sweet and refreshing." There is no comment made on this, and he leaves the reader to infer that singing as now practised was a customary part of the worship of our early Friends, which is entirely "at variance" with the truth. The words quoted are the commencement of a sentence, and the qualifying clause which immediately follows, and is essential to a proper understanding of what precedes it, is omitted. In view of the importance of this subject at the present time, we quote the greater part of this section from The Apology:

"As to the *singing of psalms*, there will not be need of any long discourse; for that the case is just the same as in the two former of *preaching* and *prayer*. We confess this to be a part of God's worship, and very sweet and refreshing, when it proceeds from a true sense of God's love in the heart, and arises from the divine influence of the Spirit, which leads souls to breathe forth either a sweet harmony,

or words suitable to the present condition; whether they be words formerly used by the saints, and recorded in scripture, such as the Psalms of David, or other words; as were the hymns and songs of Zacharias, Simeon, and the blessed Virgin Mary. But as for the formal, customary way of *singing*, it has no foundation in scripture, nor any ground in true Christianity: yea, besides all the abuses incident to *prayer* and *preaching*, it hath this more peculiar, that oftentimes great and horrid lies are said in the sight of God: for all manner of wicked, profane people, take upon them to personate the experience and conditions of blessed David; which are not only false, as to them, but also as to some of more sobriety, who utter them forth; . . . such *singing* doth more please the carnal ears of men, than the pure ears of the Lord, who abhors all lying and hypocrisy.

"That *singing* then that pleaseth him must proceed from that which is PURE in the heart (even from the *Word of Life* therein) in and by which, richly dwelling in us, spiritual songs and hymns are returned to the Lord, according to that of the apostle, Col. iii. 16.

"But as to their *artificial music*, either by organs, or other instruments, or *voice*, we have neither example nor precept for it in the New Testament."

Robert Barclay would not have used such language if *artificial music* by *voice* (which is the ordinary way of singing) had been customary or approved among his fellow professors. The writings of our early Friends contain numerous passages in which the practice of formal singing in meetings is condemned as being inconsistent with the spiritual nature of Divine worship as proclaimed by our Saviour himself. Such a practice seems never to have been introduced among them, and it is not sanctioned by the very few examples on record, where persons were led "from a true sense of God's love in the heart," "to breathe forth a sweet harmony." The following are the principal instances of this which now come to remembrance.

During the cruel persecution of Friends in Scotland, when many of them were imprisoned at Aberdeen, the poor sufferers were favored with a remarkable visitation of Heavenly love, which appears to have been accompanied with a breathing forth of that "sweet harmony" to which R. Barclay refers. There is nothing to show that any words were uttered. Andrew Jaffray, one of the number, thus speaks of it. "When thirty or forty of our ancient Friends were shut up in prison, I cannot but remember this particular instance, that when we were all met in the low Tolbooth, and not a word had been spoken among us, either in prayer or preaching,—we breathing in our hearts for power to do the Lord's will;—his power at last broke in among us as in a wonderful manner, to the melting and tendering our hearts. And though I was kept very empty a long time, yet at last the glorious power of God broke over the whole meeting, and upon me also, and ravished my heart,—yea, did appear as a ray of Divine glory to the ravishing of my soul, and all the living ones in the meeting. So that some of those in the town council above us, confessed to some of our number with tears, that the breaking in of that power, even among them, made them say one to another, 'O! how astonishing it is, that our ministers should say, the Quakers have no psalms in their meetings;

for such an heavenly sound we never heard in either old or new church.'"

George Fox, when a prisoner at Carlisle, was cruelly treated by his gaoler. He says in his journal: "Once he came in a great rage and beat me with his cudgel, and as he beat me, he cried, come out of the window; though I was then far from it. While he struck me, I was moved to sing in the Lord's power, which made him rage the more. Then he fetched a fiddle and set him to play, thinking to vex me; but while he played, I was moved in the everlasting power of the Lord God to sing; and my voice drowned the noise of the fiddle, struck and confounded them, and made them give over fiddling and go their way."

There is another passage in his writings, in which he mentions that some Friends in prison were moved to sing; no doubt to the confusion of their persecutors, who saw these innocent victims of cruel usage thus rejoicing in tribulation from a sense of the Divine love extended to them; even as Paul and Silas, when they had been beaten and thrust into the inner prison, sang praises to the Lord.

We think, therefore, that neither the precepts nor the example of our predecessors in religious profession, can justly be brought forward to defend the introduction of singing into our meetings for worship, as has been in some cases attempted of latter times; and that the Friend who spoke of it in Philadelphia Yearly Meeting as one of the evidences of departure from our principles, was justified in so considering it.

With reference to scores of persons falling on their knees at one time, L. Woodard considers it as simply a return to primitive practice, and that such persons are merely showing by the gesture of their bodies that they concur in an act of prayer. In other words, they merely kneel instead of standing up in time of prayer. The practice of the congregation rising when a minister kneels in prayer, has so long been established among us, that it seems undesirable to make any change therein, unless for some manifest advantage; yet we know not that there is any point of principle involved in the special attitude adopted. But this has nothing to do with the case before us. That which was justly condemned, was, not that many kneeled to express their unity with some vocal address to the Throne of grace, but that a state of mental excitement was indulged and fostered which led scores to prostrate themselves at one time in attempted prayer—contrary to the advice of the Apostle that "all things be done decently and in order." For God is not the author of confusion.

The same evasive style of reasoning is exhibited by L. W. in commenting on the objection made to persons being "induced to come forward and place themselves on what were called *anxious benches*." That we may not seem to do him injustice, we quote his own language: "This is but a repetition of the former charge, varied a little in language, and referring to this point of difference: instead of kneeling at their seats, the individuals who, as Barclay says, felt 'that they could pray together with one accord,' came together in some convenient place, which of course must be in one of the aisles. How any infraction of the principles of Friends is involved in this unconstrained choice of individuals, with reference to a particular locality in the meeting-house, I am unable to see."

It is difficult to see how a person familiar with the customs of our Society, could suppose, that the Friend who made the remarks which led to the article written by L. W., had any reference to persons occupying any particular part of the house for the usual and proper purposes of a meeting of Friends. The real objection is to the imitation of a practice in use among the Methodists, and perhaps some other religious denominations, where persons are encouraged to come forward and place themselves in view of the congregation, and be made recipients of the advice, exhortations, and prayers of all interested, with the expectation that they will then and there experience conversion and forgiveness, and become the redeemed children of God. Whatever of sincerity may exist in the minds of those who thus act, and in whatever degree that sincerity may be owned by the Searcher of all hearts, we cannot unite with such innovations; for their effect is almost inevitably to encourage a state of sympathetic mental excitement, having its root in our natural faculties, and not proceeding from the Spirit of Grace; and to direct the attention outward to our fellow beings for help, instead of looking to Christ as revealed in the heart, by whom only the work of redemption can be accomplished.

The practice of Friends has ever been on such occasions to retire inward, and endeavor to feel the presence of the Lord; and to wait in true submission on him, so that they may receive such degrees of spiritual light and refreshment as He sees meet to administer. In such a gathered state, they are prepared to derive comfort and help from such outward ministry as proceeds from the Divine gift in others, and is owned by the Spirit of Truth in themselves; but all other ministry they experience to have a scattering and withering effect. For, as Isaac Pennington says, "There is a spirit of delusion as well as of truth; this works in the heart as a minister of righteousness, in a seeming light, and warming the heart with a wrong fire, brings it into a wrong bed of rest, and administers to it a wrong peace, hope and joy; setting up there a wrong sense, belief and judgment concerning itself and others."

The defence of the truth, in the present instance, has been felt to be a painful duty, for it is far more pleasant to speak in the language of praise than of reproof; to find evidences of unity, than of disagreement. And we have also been sensible, that the difficulties in our Society, of which some of the proceedings above considered are only a partial exemplification, are not to be removed by argument. In the language of Samuel Fothergill, "There is a spirit that is gone forth into the camp, and is splendidly delusive. This spirit leads into notions, it snuffs up the wind, and lives in commotions itself raises." There is but one power that is able to keep us from being led astray, even "that Holy Spirit which was and is the ground of truth forever." May all be brought under its guidance, and preserved therein.

Our subscribers are reminded that with the present number, the Forty-seventh volume ends, and that our terms are Two dollars a year, payable *in advance*. Remittances may be made to the Agent, JOHN S. STOKES, No. 116 North Fourth St., either direct, or by post-office money order.

SUMMARY OF EVENTS.

FOREIGN.—The British Parliament was prorogued on the 7th inst. by a message from the Queen, which was read by royal commission. The Queen thanks both Houses for voting the annual grant to her son Prince Leopold. She states that the relations with all foreign Powers are friendly. She laments the condition of Spain, and earnestly desires the restoration of peace and order in that country, but considers non-interference as most conducive thereto. The message proceeds to congratulate Parliament upon its work, and expresses pleasure because of the reduction of taxation; at the passage of the factory act, by which the health of women and children will be promoted; at the passage of the act reforming church patronage in Scotland, which will conduce to the religious welfare of the people, because it removes the cause of controversy; and at the passage of the public worship regulation bill, which will settle the form of worship of the Established Church. The gross public income of the United Kingdom in the year ending 6th mo. 30th last, was £77,327,063. The total ordinary expenditure amounted to £74,974,891. The balance in the exchequer at that date was £5,314,879.

There has been a terrible gale off the coast of Scotland. Hundreds of fishing boats are over due, and it is feared that many of them have been lost.

Before the British government consented to be represented in the Brussels conference, it was stipulated that there shall be no change in the recognized rules of international law, and that no restrictions shall be placed upon the conduct of naval operations. England reserves the right to accept or reject any recommendations which the conference may make.

The Bank of England rate of discount has been advanced from 3 to 4 per cent.

The British government intend immediately to effect a complete re-armament of the fortresses of Gibraltar and Malta.

A serious riot occurred in Portsmouth the 5th inst., in consequence of the pier authorities closing a thoroughfare. Several thousand persons were engaged in the riot which was finally suppressed by the military.

Advices from New Zealand state that six thousand emigrants from Great Britain arrive in that colony every month.

Liverpool, 8th mo. 10th.—Uplands cotton, 8½d.; Orleans, 8½ a 8½d.

London.—Consols 92½. U. S. sixes, 1865, 108½; new five per cents, 104½.

A Paris dispatch of the 7th says: The attitude of the Spanish representatives here is most conciliatory, and difficulties with Spain are at an end. Senor Castelar is expected at Versailles, charged with the mission of negotiating for the recognition of the Republic of Spain. The Duke De Cazes, French Minister of Foreign Affairs, denies absolutely the Spanish charges of connivance with the Carlists. The Duke says, Lizarraga's escape from arrest while passing from Bayonne to Perpignan, was due to a misunderstanding of the local authorities. The Carlist officers seen in uniform at Bayonne, and elsewhere in French territory, had passports signed by the Spanish authorities. The Carlists obtained their supplies of arms and other war material by sea, through the remissness of the Spaniards in watching the coast.

The Duke, in conclusion, assures Spain that the instructions to the prefects of the southern departments to be vigilant have been explicitly renewed, and the government will see that the interior authorities scrupulously respect them.

A special dispatch to the *Daily News* says the French government has seized 32,000 cartridges on the Spanish frontier destined for the Carlists.

The wife of Don Carlos has arrived at Bordeaux. It is said the French troops guarding the Spanish frontier have been reinforced, and vigorous measures are ordered to prevent uniformed Carlists from crossing the boundary.

A Versailles dispatch of the 6th says: The government has informed the permanent committee of Assembly that it will communicate immediately the details of any serious foreign question that may arise during the Legislative recess.

The *Cologne Gazette* publishes a telegram from Paris stating that in a superior council of war General De Cissey, Minister of War, demanded an immediate credit of 4,000,000 francs, and an eventual credit of 1,000,000,000 francs (one milliard) for army purposes.

A Madrid dispatch of the 6th says: The circular note in relation to the Carlist insurrection has been sent to the different European Powers by Ulloa, Minister of Foreign Affairs, and is published to-day. Ulloa says that the Carlists, under pretext of defending religion, are guilty of incendiarism, assassination and pillage,

and in support of this statement instances the massacres at Cuenca and Olof.

According to a Bayonne dispatch of the 10th, the Carlist General Dorregay has captured the town of Laguardia, and is advancing on Puebla, with the intention of cutting the railway between Miranda and Logrono.

The *Popolo Romano* newspaper says that the Cabinet of the Vatican is negotiating to obtain from the governments of Austria, France and Portugal the renunciation of their right of excluding candidates at the Papal elections.

The *Cologne Gazette* says the French government has agreed to recall the war ship *Orenoque* from Civita Vecchia, and that the vessel will forthwith quit the station she has so long occupied.

The *London Daily Telegraph* says it is reported that Russia has consented to recognize the Republic of Spain, and that all the other Powers will follow.

It is also reported that the German government has notified its representatives abroad that the time has arrived to recognize the Spanish Republic.

A Vienna dispatch states that a circular note had been received from the German government proposing that the great Powers take under consideration the expediency of recognizing the Spanish government.

On the 10th inst. the inhabitants of Barcelona were greatly alarmed in consequence of the approach of large bodies of Carlists, and there being no force in readiness to oppose them.

UNITED STATES.—In New York city last week there were 721 interments.

The mortality in Philadelphia numbered 346, including 183 children under two years. During the Seventh month 1,562,602,586 gallons of water were pumped at the several water-works belonging to the city. The Fairmount works furnished about half of the total supply.

The wool clip of the State of Michigan this year amounts to about 6,000,000 pounds.

The steamer *Pat Rogers* was burned on the Ohio river on the 5th inst., near Aurora, Indiana. The disaster was attended with great loss of life, no less than 47 persons, mostly women, having perished. The boat and cargo, the latter consisting of cotton, cattle, sheep, &c., were totally destroyed. The fire commenced in the cotton, which it is supposed took fire from sparks that fell from the chimneys.

The devastation committed by locusts on the crops is causing a great deal of suffering among the poorer class of settlers in northwestern Iowa.

The imports into the U. States for the ten months ending 4th mo. 30th last, were merchandize \$469,769,679, and specie and bullion \$25,534,697: total \$495,304,376. During the corresponding period, 1873, the total imports were \$556,567,409. The exports for the ten months referred to in 1874 were, merchandize \$479,775,710, and specie and bullion \$39,175,676: total \$518,951,386, which is \$23,647,010 more than the imports in that period.

The Bureau of Statistics publishes the following statement in relation to the foreign trade: Number and tonnage of vessels engaged in the foreign trade which entered into and cleared from the United States during the twelve months ended April 30th, 1874 and 1873.

	Entered.		Cleared.	
	No.	Tons.	No.	Tons.
1874.				
American vessels,	11,808	3,877,634	12,032	3,984,661
Foreign vessels,	21,023	9,147,504	20,989	9,071,316
Total . . .	32,831	13,025,138	33,021	13,055,977
1873.				
American vessels,	12,073	3,609,420	11,227	3,743,497
Foreign vessels,	19,655	7,831,577	19,875	7,875,011
Total . . .	30,728	11,440,997	31,102	11,618,505

The *Markets, &c.*—The following were the quotations on the 10th inst. *New York*.—American gold, 109½. U. S. sixes, 1881, registered, 117½; do. coupons, 118½; do. 1868, registered, 116; coupon, 117½; 5 per cents, 111½. Superfine flour, \$4.80 a \$5.10; State extra, \$5.40 a \$5.75; finer brands, \$6 a \$10. No. 1 Chicago spring wheat, \$1.30; No. 2 do., \$1.24; new amber western, \$1.33; white Kentucky, \$1.38. Old white oats, 82 a 85 cts.; new mixed, 60 a 65 cts. Western mixed corn, 82 cts.; white, 91 a 92 cts. Carolina rice, 8½ a 9½ cts. Rangoon, 6½ a 6¾ cts. *Philadelphia*.—Middling uplands and New Orleans cotton, 17½ a 17¾ cts. Superfine flour, \$3.50 a \$4.25; extras, \$4.50 a \$5.75; finer brands, \$6 a \$9.25. Old amber wheat, \$1.50; new red, \$1.29. Rye, 88 a 91 cts. Yellow corn, 84 cts. Oats, 50 a 53 cts. The receipts of beef cattle were 3505 head. The range of prices was from 4½ to 7½ cts. per lb. gross.

Of sheep 16,000 sold at 4½ a 5½ cts. per lb. gross for fair to choice. Hogs, \$10.56 a \$10.75 per 100 lbs. net for corn fed. Receipts, 4500 head. *Baltimore*.—Superfine flour, \$4 a \$4.75; extra, \$5 a \$5.75; family flour, \$7.25 a \$9.25. Choice white and amber wheat, \$1.40 a \$1.43; good to prime red, \$1.30 a \$1.38; Pennsylvania red, \$1.28 a \$1.32. Yellow corn, 81 a 82 cts.; white, 89 a 92 cts. Oats, 50 a 55 cts. *Chicago*.—No. 1 spring wheat, \$1.10; No. 2 do., \$1.04½; No. 3 do., \$1.01. Corn, 66 cts. No. 2 oats, 41½ cts. *St. Louis*.—No. 2 red wheat, \$1.16 a \$1.17; No. 3 do., \$1.08 a \$1.10. No. 2 corn, 55 cts. Oats, 48 cts. Lard, 14½ cts.

RECEIPTS.

Received from William Hancock, Pa., \$2, vol. 48; from S. E. Haines, Pa., \$2, vol. 48, and for Jesse Haines, \$2, vol. 48; from Sarah Ann Corse, Del., per W. H. Corse, \$2, vol. 48; from Samuel Chadbourne, N. Y., \$2, vol. 48; from Isaac Child, Io., \$2, vol. 48; from Dr. George Thomas, Pa., \$2, to No. 24, vol. 49, and for J. Preston Thomas, \$2, to No. 23, vol. 49, and Richard M. Thomas, Enos Morris, John Webster, and Jonah Ogilbe, \$2 each, vol. 48; from Thomas S. Pike, N. J., per G. J. S., \$2, vol. 48.

WANTED.

A suitable Friend to take the position of Writing Teacher and Assistant Governor at Westtown Boarding School—for next Session. Apply to Charles Evans, 702 Race street, Philadelphia, Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Moorestown, New Jersey.

SHELTER FOR COLORED ORPHANS.

Wanted, by the 1st of 10th mo. next, a suitable Friend for Matron for the above institution. Application may be made to Hannah R. Newbold, 643 Franklin St. Mary Wood, 524 South Second St. Mary Randolph, 247 North Twelfth St. Anna W. Lippincott, 460 North Seventh St.

WANTED.

An unmarried Friend to take the position of Governor at Westtown Boarding School, on or before the close of the present session, in the 10th month next. Apply to Clarkson Sheppard, Greenwich, New Jersey, Joseph Walton, Moorestown, Charles Evans, 702 Race street, Philadelphia.

Haverford College.

The next Term will commence on Fourth-day, 9th mo. 2nd, 1874. Applications for admissions should be addressed to SAMUEL J. GUMMERE, President, Haverford College, Montgomery Co., Pa.

FRIENDS' ASYLUM FOR THE INSANE. Near Frankford, (Twenty-third Ward,) Philadelphia. Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

DIED, on the 3d of 7th month, 1874, at her late residence in Medford, N. J., MARY S. LIPPINCOTT, an elder and overseer of Upper Evesham Monthly Meeting, in the 83rd year of her age. This dear Friend was under severe physical affliction during the last nine years of her life. This she endured with much christian resignation, not the slightest murmur being made against what she accepted as the Divine will concerning her. She was diligent in the attendance of her religious meetings when able, and even when reduced to comparative helplessness, she solicited and obtained the assistance of others to enable her to perform this important duty, saying, "I must do what I can." In her last illness she was engaged in earnest supplications for a mansion in Heaven, saying, "Oh! Holy Father, be pleased to look down upon me with an eye of pity;" and an evidence was granted her that He who careth for his children, however little in their own eyes, was with her, shielding her with His arm of Almighty power. Very near the close with a peaceful and serene countenance, she raised her feeble arms and sweetly said, "Come, come, come very quickly." "Blessed are the pure in heart, for they shall see God."

WILLIAM H. PILE, PRINTER. No. 422 Walnut Street.













